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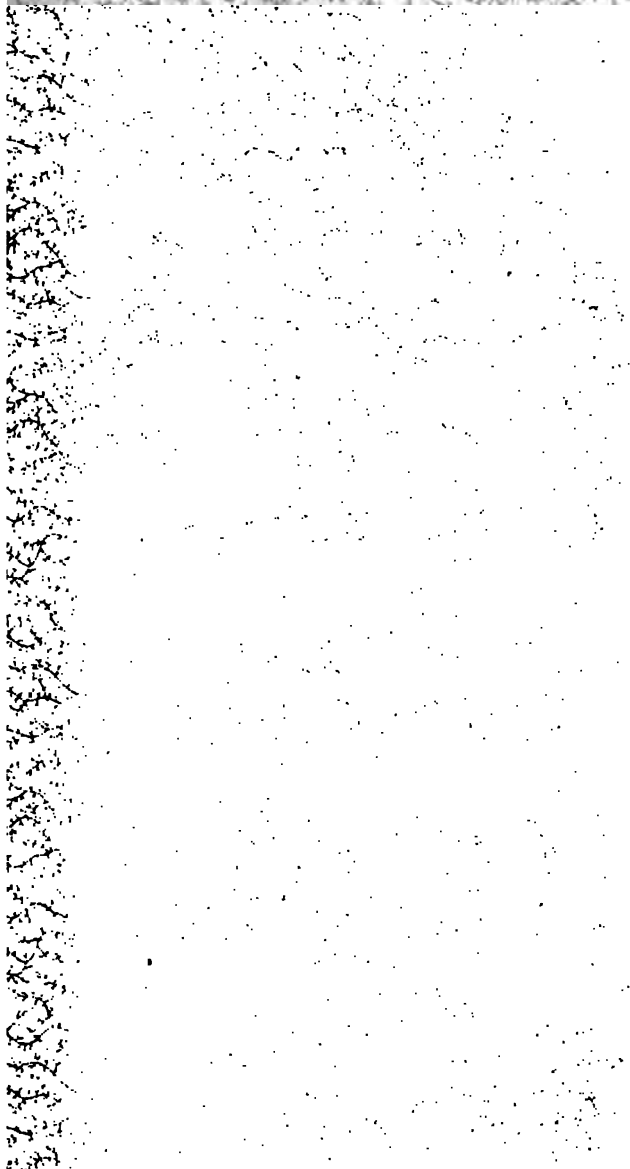
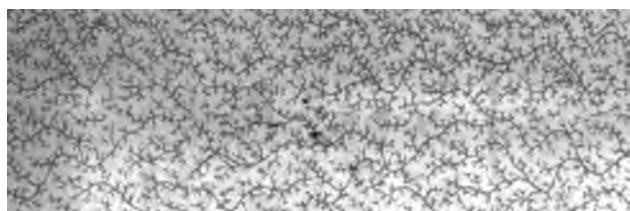
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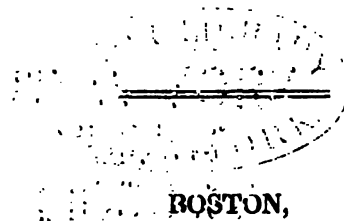
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VOL. II.—NO. I.

JANUARY, 1832.

ART. 1.—THE STUDY OF AMERICAN HISTORY.

It was an admirable feature in the system of education adopted by the Ancient Romans, to instruct their youth thoroughly in the history of their own country; and in an age when the art of printing was unknown, and when the knowledge of past events was gleaned, entirely from oral tradition, and the imperfect chronicles of the Prætors, we have every reason to believe that it was extensive, accurate, and very commonly diffused. We are authorized to draw this conclusion from the facts, that, in all the productions of this wonderful people, which have floated to us across the ocean of two thousand years, constant reference is made on all occasions, and on all subjects, whether for illustration, argument, or embellishment, to the achievements of their ancestors. They used only Roman materials 'to point a moral or adorn a tale.' It is proved also from the fact, that we have better histories of those by-gone times, than we possess, in this 'age of print,' of our own American affairs. Livy and Tacitus have long been models of historical composition. Rome and her glory was the inexhaustible theme of poets, orators, and historians, and her fame has been immortalized, not more by her deeds, than by the manner in which they were recorded. All this shows the high estimation in which the study was then held. It is a sad truth, that half the students in our literary institutions come forth from their learned halls, with a far better

knowledge of the history of the perished nations of antiquity, than that of their native country. They resemble merchants, going into the market with a curious collection of ancient coins, without any of the circulating currency of the country. Believing firmly that the study of American History has been hitherto grossly neglected, and that it ought to be an indispensable part of education, we propose, in this article, to set forth the reasons of our opinion, and to offer a few general remarks on historical composition.

Apart from the instinctive curiosity of man to learn something of the people who have lived before him, which is, perhaps, the prevailing motive to study with a majority of readers, history is not wanting in that magic quality, that now recommends everything—*eminent utility*. For, what is History in its broadest sense? Not surely a mere record of sanguinary wars, or a census of soldiers, or a map of conquered territories, but a correct delineation of the growth and character of nations, as a biography is the history of an individual. It gives to the present and future generations all the experience of all their predecessors. We trace in it the progress of the world in arts, in the sciences, and in literature. We read the recorded services of illustrious men, and learn to admire and emulate their example. We learn much of national and municipal law—much indeed of everything useful. It has been remarked by an able writer, that the knowledge of geography which may be acquired from Gibbon's 'Decline and Fall,' is enough fully to repay an attentive perusal. We learn, too, the character, the resources, and the wants of nations. Let an individual study the history of Modern Europe, and, besides enlarging his views of men and things, it will give him a fund of practical information, that he could have drawn from no other source. Its uses may be summed up by saying, that it is the Register of Practical Philosophy. For these reasons, and others which we need not mention, we think our readers will agree with us in placing it among the most interesting and profitable pursuits in which either youth or manhood can be engaged.

We proposed, however, to show some reasons for an increased attention to *American History*. It is almost a self-evident truth, that the history which most ~~deeply concerns us~~ ^{must be the most} important. It cannot fail to ~~inspire the reader with~~ ^{inspire the reader with} sentiments of the strongest and purest patriotism. ~~He will feel an honest pride,~~ ^{He will feel an honest pride,} in contemplating the characters of the great men who have figured in his country's counsels. ~~Having learned the price at which all~~ ^{Having learned the price at which all} his civil and religious rights and ~~privileges were purchased,~~ ^{privileges were purchased,} he will know how to estimate their value, and feel the more firmly resolved to preserve the rich inheritance. A traditional story of some high martial achievement, has often exerted a stronger influence in rousing a people from despondency, induced by misfortune or disap-

pointment, than all their fortresses and treasures. Why is it that our orators allude, with such exciting effect, to the brilliant deeds of the olden time, unless they know that their sentiments will meet a response in every bosom? Why was it that the Christian world looked with such deep solicitude on the eventful struggle of the Greeks? They remembered that it had been the land of heroes. Mere naked attachment to the soil upon which a man happens to be born, is common to all mankind; it is the remembrance of the thousand things which it has witnessed, that gives to this attachment the hue of passionate enthusiasm, which induces one to 'thank God that he was born when he was born, and where he was born.' This alone will convert the wish into the resolve, to sustain the high character which our country has acquired. How often do we transfer a portion of our affections to a foreign people, whose ancestors have been distinguished for some seductive trait of character, and how 'liberal of our loves and counsels,' when threatened with national disaster. How much more important is it that we should feel this strong attachment to our country, and its noble institutions. What strength does not 'the stirring memory of a thousand years' give to the arm of the patriot, and what wisdom to his counsels. Such we believe to be the potent influence of History, in awakening and cherishing feelings of patriotism.

Ignorance of our history, we regard as conclusive evidence of a neglected education, as bad spelling is of the want of early instruction, and the one will be as infallibly discovered as the other. Our history is a subject of frequent and animated conversation. We have often been mortified at the gross ignorance of young men, in everything that relates to their native country, who were apparently well informed upon other things, of far less moment. They had heard of Yorktown, Saratoga, and the Cowpens—of Green, Montgomery, and Marion; but they only knew that the latter were Generals, and the former were fields of battle. Men, who thus 'know nothing out of their country's history,' must often be mortified for themselves. They are those who love to ponder upon the forgotten things of antiquity, and turn away from the warm and deep realities of life. We should lightly estimate that statesman's sagacity or ability, whose acquaintance with the history of his own government was limited and superficial. The numbers of the *Federalist*—that standard treatise on governments—will show to what eminent and noble uses historical knowledge has been, and may again, be applied—and how much individuals and nations may profit by the errors of their predecessors.

History creates also a salutary thirst for other kinds of knowledge. As it treats of all subjects, philosophical, political, moral—it must of necessity pass so lightly over many, that it only awakens a strong curiosity to examine them more deeply. In tracing

the progress of an army, we do it with the map before us, and a gazetteer by our side. An account of some splendid invention—the steamboat, for instance—is given on a single page, and the reader is driven by the strong impulse of awakened interest to learn something of its author and his discouragements and disappointments—to appreciate its amazing results—and to study the invention itself. It gives a new interest to the science. If the age have been marked by the appearance of any wonderful literary production, an appropriate notice of it, in even a miserable compendium, secures to it a multitude of readers.

The boasted constitution of Great Britain, which forms the ground work of our own, is contained in her history, and in nothing but her history. No man can understand it thoroughly, without going back even to the feudal times, when the foundations of that splendid superstructure were laid; and, for the same reason, no one can thoroughly comprehend our own, without some acquaintance both with the annals of England and the United States. He may, it is true, learn the theory of the government from the parchment upon which it is engrossed, and the voluminous commentaries which have been appended to it since its original adoption. But in history, he beholds the theory in practice, and learns more of its extent and meaning, than from volumes of labored dissertations. How often, for instance, have the powers and duties of the President, of both Houses of Congress, and of the Federal Judicial officers, been the subject of long and learned debates, in Congress and in Court. An abstract of these discussions, thrown, as they should be, into the body of a history, would throw more light upon the constitutional functions of these several bodies, than the solitary cogitations of one individual, however erudite or industrious. From the trial of Judge Chase, would be seen by what tenure judicial offices are held, and for what malversations Judges are liable to impeachment. The cases of Fries and Burr would show the law of treason, the rights of States, and of the Union.

It is among the highest privileges and most important duties of an American citizen, that he is periodically allowed and called upon to express his opinions, through the exercise of his right of suffrage, upon public measures, and on questions of public policy. And though there may be occasional appeals to private interests, and though our political contests may sometimes degenerate into acrimonious controversies respecting men, rather than measures, yet, higher considerations of a public nature, never fail to mingle, more or less, in all our periodical elections. The great body of our intelligent men, we trust, are usually swayed by motives of patriotism, alloyed, it is true, by the dross of self-interest; but they have referred to their country's history, and learned when measures were proposed, and by whom—they also have been advocated,

whether by statesmen of great sagacity, foresight, and experience, or by rash experimentalists and innovators, and what has been their tendency and influence, upon the character and interests of the Union. They have drawn their knowledge from a copious and clear fountain. He is certainly to be pitied, who has formed his opinion upon questions of great public moment, solely from the partial and delusive statements of party pamphlets. Much has been said of late years respecting the duties of American citizens; we believe that the best preparation for the conscientious discharge of them is, to keep steadily in their eye the beacon-fire of history, which, while it illumines the vast track of departed time, throws its admonitory rays far into the future.

Such are some of the reasons which have induced us thus urgently to recommend the study of American History; and these are sufficient, we trust, to show its general utility. Indeed there are few who will oppose either our arguments or conclusions—but too many, alas! who will yield them a cold and spiritless assent. We wish to make ardent converts to the doctrine—to raise the study in the estimation of scholars and instructors, that education may be useful rather than showy—to exalt it to its proper rank, to the exclusion of less solid pursuits, if necessary, in our academies and colleges. Let it hold a prominent place in the regular routine of academical studies. Let the teacher—not satisfied with the disconnected facts which may be gleaned from the imperfect compendia of the day—strive to imbue his pupils with the spirit of history. Let it be a subject of occasional conversation. The rule of Quintilian, to propose historical themes for the first exercises of boys in composition, ‘is worthy of all acceptance.’ If any of our readers, who have followed us thus far, are satisfied that no higher rank has been here assigned to this pursuit, than justly belongs to it, we trust they will use their influence to promote a more correct and extensive knowledge of American History.

We must acknowledge, however, with deep humiliation, that in carrying this system into practice, we are obliged to encounter an unlooked-for obstacle—the want of any standard work on American History. We have, indeed, abundant details of the stormy events of the Revolution, and many of a high grade of excellence. But from the death of Washington, to the present time, our history is almost a blank! There is not to be found in our libraries, a single, well written, copious and connected account of the great events that have happened since that period, if we except the innumerable sketches of the operations in the late war, of every style, and of every size. In a certain book we have read, which purports to be ‘A History of the United States,’ and is commonly used as a school book, the whole administration of the elder Adams is dispatched in a single page! There is not a fairer field

for an enterprising author than this 'untrampled garden,' blooming with fruits and flowers. The public is importunately demanding a spirited history of the administrations of the six Presidents, who have been successively at the head of our national affairs. They embrace a period of forty stirring and eventful years, in which the policy of the government, and the character of the people, have been rapidly developed. A generation has since risen up, which needs an authentic detail, in an accessible form, of the events, of which the generation that is passing away are constantly speaking, and in which their ancestors were actors. An author who should undertake, and successfully execute this task, would gain, we believe, something of fame as well as emolument. All the knowledge that would be desirable, on the plan we are about to propose, might be comprised in two octavo volumes, of five or six hundred pages each—neither so large as to place them beyond the reach of the body of the people, nor so small as to render them unsatisfactory or imperfect.

Rhetoricians have given elaborate rules for the formation of what they call, 'the historical style.' We are willing, with Junius, to leave the style that may be suitable to this species of composition, to the critics. The writer, who assumes the task of writing a history of the United States, will probably form himself upon the finest models, and produce a work, which, while it meets the wants, will awaken the admiration of his countrymen. That history may be rendered as popular and entertaining, as any of the romances that load the shelves of our circulating libraries, is fully proved by the brilliant success of Gibbon and Hume, and more recently Scott, in his semi-biographical sketch of Napoleon. They are perused, and reperused, with undiminished interest, possessing all the charm of romance, united with the beauty of truth. The latter is fitted for the study, and has become 'a book of the Boudoir.' The disrelish so generally felt towards historical compositions, has been hitherto owing, not to the uninteresting nature of the subjects treated of, but to the dull, and uninteresting manner in which they have been handled.

There are many Americans of talent, now enjoying that 'learned leisure,' so congenial to the successful prosecution of literary pursuits, who cannot do better service to the Republic, than to become the chroniclers of its glory. If it be allowable in us to suggest the name of an individual, who is eminently qualified for this patriotic undertaking, we should mention the name of one, who is about to return to his native country, his brow encircled by garlands gathered in the old world—the *biographer of Columbus and his fellow voyagers*. Can the historian of the bold navigator, who 'gave a new kingdom to Castile and Leon,' and conducted the 'world seeking Genoese,' to the shores of the new continent, better follow up

his praise-worthy efforts, than to record the great events which have followed that splendid discovery? The light and amusing essays which first gave him celebrity, are unworthy of his mature fame. We have a right to expect productions of a graver and more durable character. The present is a task, that will be of permanent utility to his countrymen, and for which he will receive an honorable reward, in their gratitude and that of posterity. If the eminent Roscoe could attain such an elevated rank in the republic of letters, by writing the history of a celebrated family, what might he not aspire to, who should write equally well, the history of a celebrated nation? There is another reason, besides his acknowledged ability, that induces us strongly to hope that this gentleman will undertake the work. His writings are fashionable. They are sought for on both sides of the Atlantic, with almost as much avidity, as the tales of the once 'great unknown.' An historical work from his pen, will be read and pored over, with delight, by thousands of Americans, to whom history is now but another name for dullness, when it shall be written by the 'fascinating Irving.' It would give immediate consequence to the subject, and at once create and foster a taste for this solid pursuit. The day has gone by, when the task of writing the annals of a nation, and such a nation as ours, can be willingly committed to dunces and drudges.

The materials for history are so abundant, that to select from the mass those things only that will always possess an interest, is a task of no ordinary difficulty. It requires sound judgment, and correct taste. The precious ore is imbedded in a heap of rubbish, and it requires a skillful hand at first to separate it from its worthless concomitants, and afterwards to refine and polish it. If a good history may be best defined, like wit, by negatives, we would mention a single negative quality of considerable importance in our eyes; and we do so, because it is too frequently the fault of modern authors. It should not contain many official or public documents, copied with the painful accuracy of an attorney's clerk. The substance of a long, official publication, may be easily compressed into the compass of a few pages. They will then be both read and understood. Public documents must be disencumbered of their technical forms, and verbal redundancies, before they can be made to interest the general reader, after the immediate occasion which called them forth has passed away. The official record of a great criminal case is dullness itself, compared with the common, pamphlet report of it by an ordinary writer. The difference is as great, between official papers, and the spirited manner in which they are presented and the events which followed them, described, by accomplished authors. Thus the annual and other messages of the President, our diplomatic correspondence, the reports of important committees, and certain appeals to the public on private

affairs, might summarily and very satisfactorily be disposed of in this way. We do not mean, that these things are undeserving of notice, or that their total exclusion from an historical work would be either justifiable or proper—for parts of them might well be extracted—but we mean, that they should be carefully condensed and abridged. The author of a very elegant and costly biography of George III, has often, in the course of his work, filled several successive pages with descriptions of the mode and circumstances under which formal addresses were presented to the king, and as many more, with exact copies of the address and reply. All this to his readers here, and doubtless at home, is mere trash—and even worse—because it increases the cost, without adding to the value of his work. This author disposes of Junius, by merely mentioning the fact of his existence, and in the slightest manner. Might not his pages have been better devoted to the giving some account of that ‘great unknown,’ whose writings can certainly never be *winked* out of sight, and of the effect produced by his wonderful letters, than to the republication of the unmeaning, adulatory speeches of aldermen and courtiers?

The practice of inserting the speeches delivered by eminent men, on great occasions, which makes a striking, and we think an agreeable feature in ancient history, seems to have fallen into disuse in these latter days. Modern speeches are long, and often verbose. The orations of the ancients were terse and sententious. This characteristic of modern eloquence, was doubtless the prime cause of the abandonment of the custom. And though the re-introduction of it may be attended with some difficulty on this account, yet when we remember the noble sentiments, that have occasionally been uttered, by our eminent statesmen in the halls of legislation, and by jurists at the bar, we feel at once, that they deserve a place in American history. A judicious writer will certainly contrive to introduce these ‘apples of gold’ in his ‘pictures of silver.’ Would any man, for instance, in writing the history of the last four years, be justified in passing over the great debate in the senate upon the disposition of the Public Lands, or in omitting the conclusion of Mr Webster’s celebrated argument? Careful selections, of sound or striking views, eloquently expressed, from speakers to whom common fame has assigned leading parts in the high drama of public debate, would adorn and enrich any literary work. So important a part of history were speeches regarded by the ancients, that when they found none upon record, they invented such as were supposed suitable for the occasion, and the characters of the debaters. We Americans have already treasures of written eloquence, which ought not only to be rescued from oblivion for the present, but to be placed forever beyond the reach of it, by being graven deep on ‘the historic page.’ Witness the varied pro-

ductions of Hamilton, Henry, Ames, and Adams, and that bright constellation of patriot statesmen, whose talents and eloquence threw a splendor upon the darkest periods of our national existence.

Observation shows us, that to most men, biography is far more interesting than history. A part of the pleasure which all derive from perusing the memoirs of illustrious men, may be secured to the readers of history, by giving brief and spirited sketches of such distinguished individuals, as in the language of Napoleon, 'make history.' They are to historic composition, what episodes are to poetry. They relieve the mind, as it relieves the body to turn aside from the dull uniformity of a turnpike, to enter the beautiful dwellings that rise by the way side. It is due to those men, who have labored long and well in their country's service, that their characters should be written in their country's history, 'and carried down to latest time,' for the instruction and admiration of posterity. History is sometimes made to turn on the fortunes of an individual; and then it possesses almost the witchery of romance.

We take the liberty, in conclusion, to mention a few subjects, that ought to find proper places in the annals of the Union, that have been hitherto passed over with little notice or comment, or we might say rather with perfect truth, as to some of them, adroitly evaded and winked out of sight. It is the most common, and at the same time a very natural fault of historians, to throw a veil over every transaction discreditable to their country. These are not what Shakspeare called, 'honest chroniclers.' 'Let us none of them.' One of the first subjects should be, a pretty copious account of the celebrated impeachment of Judge Chase. It was a great trial, before one of the most august tribunals in the world, in which many important principles were decided. Nor ought the equally noted trial of Aaron Burr to be lightly passed over—attended as it was with such interesting consequences to the Union, and held in the court in which the present Chief Justice of the United States presided. The discussions on the ratification of the British Treaty, were unusually animated and eloquent; and it would ill satisfy the curiosity of one who had heard of the splendid talents on that occasion, to read a cold detail of its principal provisions, and to be assured, that, 'after long and violent debates, it was finally ratified by a small majority.' The Missouri question was also debated with transcendent ability, and was a great crisis in the history of our country; let it therefore be honored with an appropriate notice. We could go on to enumerate other subjects of a similar nature; but enough have been mentioned to show what we believe to be the wants of the community. We trust that their wishes will soon be gratified by the appearance of the desired work, and that the essential importance of this study will be fully appreciated.

ART. II.—SKETCHES OF HOFWYL.

INTELLECTUAL EDUCATION—LETTER I.

Object of Intellectual Education—Mode of Studying.

MY DEAR FRIEND—I have before stated to you, that in the view of Fellenberg, *the great object of Intellectual Education is to develope and cultivate the intellectual faculties.* It is not merely to accumulate as much positive knowledge as possible; for this often proves a mere burden to the mind, which is thrown aside to make room for the practical knowledge, and multiplied cares, of active life. It is to strengthen the mind itself, by exercise. It is to produce, by means of appropriate studies, in every intellectual faculty, the highest degree of vigor and intensity of which it is capable. It is to form the habit, and give the power, of acquiring easily and retaining permanently, every species of knowledge which we may need at various periods of life. This is an acquisition which we cannot lose, without long and gross negligence; and which is valuable in all circumstances and situations in life.

Instruction is here *not the end*, but the *means*; and while it will always furnish us with a knowledge which we can apply to important purposes, its greatest value is in the effect it has in perfecting those instruments, by which we are to acquire and apply knowledge hereafter, in the particular sphere in which Providence may place us. To attain this object, *intensity and accuracy*, rather than extent and variety, should be the objects aimed at in the acquisition of knowledge. It is not the surface which the conqueror overruns, that decides the value of his conquests. It is the power he has to secure them. Without this, their very extent will prove the means of their entire loss, by the dispersion of his forces, and the impracticability of concentrating them upon a single point.

What the pupil has gained superficially, is speedily lost; and he has not acquired the force, and vigor, and habits of application, necessary to make solid conquests in the empire of science. In short, it is of the highest importance to conduct the pupil in such a manner, that he will not afterwards be contented without a thorough knowledge of every thing within his reach.

It is in this view important, not to allow him to devote too much of his time to mere reading. It is easy to read, and to amuse ourselves in this manner, without understanding thoroughly what we read. There is a constant inducement to seek that occupation and interest in running over a number of books, which should be found, in examining deeply every subject which is presented. Such reading is the most certain means of forming superficial students,

and superficial thinkers. It produces a disgust for study, and renders the pupil incapable of that continued, and fixed attention, which is necessary to success in more than one branch of knowledge. Often, in the course of reading, the pupil learns superficially those facts which form the most interesting parts of his lessons—his interest in them is destroyed—and he no longer pays the attention necessary to learn the facts he has anticipated, in connection with the principles they illustrate. If the books are not written in the spirit of the method adopted by the teacher, as is frequently the case, they will produce confusion in his mind, and impair his confidence in his guide. Fellenberg, therefore, believes that this taste should rather be discouraged than excited; and that *in a perfect system of education*, there should in fact be no time for reading. There should be such ample provision, both for instruction and amusement, adapted to the capacity and taste of the pupil, that it shall be unnecessary either for the one or the other.

INTELLECTUAL EDUCATION—LETTER II.

Perception—First steps in its cultivation—Observation of Objects—Description and Delineation—Geography—Design—Music.

MY DEAR FRIEND—In applying the principles I have described, each faculty of the mind is the subject of special attention and appropriate provision.

In the system of intellectual education at Hofwyl, it is assumed that the faculty of *Perception* is that which demands the earliest attention and cultivation; and which must serve as the basis of all the rest. It is by directing it to the examination of form and number, that the first development is to be attained, in connection with the cultivation of the senses which this necessarily requires.

The first steps are irregular, and intended to excite the attention and interest of the child in this species of occupation, and of course, they are varied according to his age, capacity, and disposition. They should be commenced by the mother, with the infant. Care should be taken, to give the little observer time to *examine* every thing at which he looks, instead of distracting his attention by perpetually offering him new playthings, or carrying him, in rapid succession, from one object to another. As he becomes able to *compare*, let two objects of the same kind or form be shown—then two which differ from each other; and as soon as he is able to comprehend language, let the names of forms, as well as objects, be given, and those which indicate comparative size be made familiar. But a full account of the methods to be employed for this purpose would require a distinct essay, and I must limit myself to the school.

The child's first regular lesson at school may be, to make several

points upon his slate, and to arrange them in every possible variety of form. His next lesson may be a similar exercise, with two lines, placed in different positions, so as to form angles; and then with three or more, connected so as to produce figures. The name of each angle and figure which results, is taught at the moment, and he is required to describe *in words* what he has done, agreeably to the well known principle of Pestalozzi—to *combine observation, drawing, and language in the same exercise*. He is called on continually, as he proceeds, to observe the objects in the room, and to point out their resemblance to the figures he has been drawing. He is required to name each line and angle of these objects, and to describe them in words; and finally, to draw such as can be represented by simple, rectilinear figures.

The elements of *number* are next combined with these exercises. The number of points, and lines, and objects in the room is mentioned, and the language of numeration is acquired. Number is at first taught irregularly, as was observed with regard to form; but gradually, the two subjects are divided, and treated separately; and regular courses of instruction and exercise, in linear drawing and in mental arithmetic, are the result.

When the instructor has exhausted the means which the interior of the house furnishes for such a purpose, he should direct his pupil's attention to a wider circle, and lead him to the court, the garden, the meadows, and fields, and so on, to hill and dale,—lake, stream, and sea—so far as they are within his reach. Not only should the form, color, and appearance of objects be carefully noted and described; but their size and distance should constantly be estimated by the eye, and immediately verified, in the most careful and accurate measurement. 'We should never forget,' says Fellenberg, 'the influence which the manner of solving such problems in the course of education, exerts on the subsequent formation of the character and activity of the mind. Circumstances like these, in the early habits, decide in a great measure whether a man shall be superficial and desultory throughout life; or whether he shall maintain the contrary habits of application and accuracy, with honorable perseverance.'

The next step in the progress of the pupil, is to the *minute observation of various natural objects and phenomena*. His teacher accompanies him abroad—calls his attention to the various objects around him, or the phenomena which occur—and requires him to describe, and if necessary, to explain them—to compare and distinguish, and to trace effects to their causes. If they are unable to do it, they are taught their need of their teacher's assistance, and prepared to demand and receive instruction as a favor, instead of feeling themselves compelled to listen to it as a task. Each pupil is in turn called upon to ask the instructor several questions concerning what he sees.

At first, objects are taken casually, as they occur ; but as soon as a sufficient stock of materials is collected, and the pupils are familiarized to comparison, and distinctions, the instructor gradually passes to the several kingdoms of nature, and to the classes, genera, and species, of minerals, plants, and animals ; and finally, completes a course of natural history.

In excursions of the same kind, the pupil is introduced to *the elements of Physical Geography*. He is led to observe the differences of surface, the plains, and mountains, and valleys,—the origin and course of the streams,—their expansion into lakes ; the difference of exposure of land to the sun and winds, the varieties of soil, and the consequent varieties of the state of vegetation, in the fields and small districts of country which he traverses.

From this centre, his views are subsequently expanded in walks and journeys to the neighboring villages, and cantons, especially in the annual tours I have described. He is taught to draw plans and write descriptions of what he sees ; and is thus prepared to extend his views over the whole earth, at a later period, by means of maps and descriptions.

The facility acquired in linear drawing, is constantly brought into requisition in delineating the situation of objects, and the first ideas are acquired of the nature and use of maps. This exercise is deemed essential, to enable the pupil to comprehend those which are drawn by others ; and ultimately to familiarize himself with those objects and regions which he knows only by description. All mechanical means, such as copying maps by the light, should be carefully avoided.

The elements of Geometry next succeed. Lines, angles, and circular figures should be drawn, measured, compared, and divided, by the eye alone, without the use of instruments.

At this period of instruction, *Design* is cultivated more extensively. At first, it is confined to the more difficult varieties of form which are produced by dissections and combinations of those previously known. The pupil is next taught to draw from objects around him. The most simple method of commencing this course is, to place before the pupil a rod (as the representative of a line), suspended in such a manner that it may be presented in different positions—horizontal, perpendicular and oblique—in a plane perpendicular to the axis of the eye—then in the same position, in a plane oblique to the eye—and ultimately, in the plane of the axis of the eye. He is required to draw it, as it appears to him. The pupil is thus compelled to become familiar with foreshortening, or the apparent diminution of length which results from presenting an object obliquely to the eye ; and gradually acquires that facility of observing at a glance, which is termed the *coup d'œil*, and for which we have no corresponding English name. Agreeably to the plan of Her-

bart, a triangle is next presented, as the most simple rectilinear figure. It is suspended in the same manner and in the same variety of positions. Regular solids, as cubes, hexahedrons, cones, globes, &c. are the next subjects for design, and lead the pupil to perceive the necessity, and to acquire imperceptibly the rules, of perspective. Then he is obliged to practice thoroughly with these bodies, combined and arranged in every variety of form. From these, the passage is comparatively easy to objects in nature, plants, animals, &c.

Music serves the same purpose with reference to the ear, as *Design* for the eye, in cultivating the power of observation. Agreeably to the views of Pestalozzi, the fundamental principles of Music, the rhythm and melody, are carefully distinguished. On this system, the pupil first learns in marching and moving his hands, and at the same time counting with his voice, to distinguish intervals of time, and to observe the variations he can make in sounds, simply by means of more or less rapidity of repetition. He is next led to distinguish sounds in reference to their musical tone, and to observe and imitate the intervals. It is only after a great familiarity in the combination of these elements, that his attention is directed to expression and harmony. Nothing but personal observation and experience can enable one to appreciate the value of the new power thus conferred upon the ear, by a judicious course of musical instruction; and the certainty with which almost every child of hundreds, may be taught to sing with correctness, and a good degree of taste.

INTELLECTUAL EDUCATION—LETTER III.

Memory — Its importance — Mode of cultivating — Evils of inaccurate recollection — Memory of words — Accuracy in repetition.

MY DEAR FRIEND—The faculty which is placed next to Perception in the order of development is the *Memory*. It is only by this power that our knowledge is placed at our command. While it is too generally abused by exclusive cultivation, as the means of making mechanical, instead of intelligent scholars—parrots, in place of men—it should never be forgotten, that it is the only instrument by which we can compare objects and their relations. The justice of our reasonings, and the truth of our decisions, depend entirely on the accuracy with which we remember the objects and events about which we reason. Even in mathematical reasoning, and arithmetical calculations, which are deemed so perfect examples of *pure ratiocination*, the whole result will be false, unless we recollect with absolute accuracy the previous step. The correctness of our memory depends on the habits of attentive observation; and the same means which are employed to develop the power of Perception

serve also to exercise the memory. There is a continual reference to objects and elements previously observed, which leads the pupil to that effort of attention necessary for retaining what he learns. The frequent demand for minute and accurate descriptions of all that has been observed, and the repetition of what is already acquired, until it is fully understood, and deeply impressed on the mind, render the task comparatively easy, and produce that habit of complete and accurate description, which strikingly distinguishes the pupils of this school, from those who have not been exercised in this manner.

The habit of recollecting successive objects or events, is cultivated in the first place, in the same manner. Short narratives or descriptions are then given, and the pupil is required to repeat them orally and in writing. The lessons of history which follow at a later period, are repeated in the same manner; and great care is taken to give the pupil that important habit, so rarely found, of describing what he has heard and witnessed exactly, as to the matter, the manner, and the order. How many of the most mischievous falsehoods and calumnies, originate from the want of this habit! How often do suspicion, and jealousy, and coolness, and even enmity, originate in families, and in society, simply from an inaccurate description or narrative! And how often is there reason to fear, that the innocent suffer, and the guilty escape, in our courts of justice, from similar causes!

It will require but a little attention to the manner in which witnesses of real honesty, and under the sanction of an oath, often give their testimony, and the totally new aspect which the narrative assumes under the cross examination of an acute advocate, to perceive the immense importance of cultivating a faculty on which the life of others often depends.

The *memory of words*, which, for similar reasons, is of the highest importance, is obviously cultivated by the same exercises. At the same time, as much liberty should be left, as is consistent with the choice of good expressions, and the pupil should never be allowed to repeat *habitually*, the precise language of his teacher, lest he learn to occupy himself with words in place of ideas. Still, it is necessary to have a series of exercises directly appropriated to these objects, and select portions of prose and poetry in the various languages with which the pupil is occupied, and especially in his mother tongue, are committed to memory. These serve at the same time as permanent models, to which the mind refers for style, pronunciation, and accent. The study of several different languages is also a powerful means of developing this faculty; and in Hofswyl, a proper cultivation of this species of memory enables more than one of its pupils to study four or five languages at once, without confusion.

To me it seems of no small importance, that the most rigid accuracy should be demanded *in the repetition of a passage from an author*, even to the letter, and in the insertion of all those pauses and accents which are necessary to exhibit fully the meaning of the passage. The pupil should recollect that he is giving an account of the ideas and language of another ; and absolute correctness should be demanded, in order to impress the sentiment of the importance of truth, as a fundamental feeling of the mind, and lead him to avoid the slightest variation of words or manner, in repeating expressions, where it may affect the meaning.

Mental calculation aids materially in the cultivation of the memory. The rapid transition which the Pestalozzian method requires, from one operation to another, and from one number to another, and the attention which is necessary in retaining the conditions of a proposition, and pursuing, at the same time, a series of calculations with quickness and absolute accuracy, contribute materially to produce that readiness of recollection, and that presence of mind, so important in practical life. For want of these, how many errors are committed, and how many persons waste much of their time and labor, and expose themselves, both to ridicule and injury.

ART. III.—COURSE OF NATURAL HISTORY AT HOFWYL.

We cannot present our readers a better illustration of the principles stated in the preceding letters in regard to the method of cultivating the powers of Perception and Memory at Hofwyl, than by the following account of the course of Natural History translated from a report on this subject, drawn up by the Professor.

Report on the course of instruction in Natural History in the Institutions of Hofwyl.

According to the general plan of the Institution at Hofwyl, to form a connected course of instruction, one of the first objects in reference to Natural History, is to connect it with the other branches of study, and as much as possible, to render them mutual aids to each other.

It ought to be so conducted as to furnish direct aid to the elementary Mathematics, Geography, and the study of the mother tongue. It should be a means of preparation and introduction to Natural Philosophy, and Chemistry. It should furnish indirect aid to studies less connected with it, by the spirit it produces.

It should be regular, and earnest, and free from all trifling, that

the pupil may never be sent from it thoughtless, and with wandering attention to other lessons.

The various divisions of Natural History should also be intimately connected. The three principal branches must indeed be taught in distinct lessons ; but all violent separation should be avoided as injurious to our object. Mineralogy, Botany, and Zoology should be taught alternately, and always, as much as possible, with reference to each other, that the power of observation, whose cultivation is one great object of this branch of instruction, may be developed as completely and variously as possible.

It is easy to perceive that the influence of these lessons in developing the faculties, is greatest at an early age, and that they should be commenced as soon as is practicable. A boy possesses sufficient capacity in his ninth or tenth year to attend to the subject, and it is only necessary that he should understand and write with some facility, the language which is to be taught.

It is desirable that the teacher to whom the preparatory, elementary course of instruction is entrusted, should accustom his pupils, in their occasional walks, to observe and describe the various forms which present themselves ; the color, transparency, brilliancy, and weight of objects ; the root, stem, branches, leaves, and flowers of plants, and the exterior part of animals. The names of fruit and forest trees, garden vegetables, domestic animals, &c. may be daily and easily taught. Those of minerals should be deferred. But the learning of too extensive a nomenclature is to be carefully avoided, both before and during the course of instruction, lest the boy should acquire the very natural idea, in such a course, that the learning of names is the principal object.

A single glance at nature will indicate at once with what branch of Natural History we ought to begin ; and it is scarcely necessary to add, that collections of natural objects more or less extensive, are essential to this course of instruction. The knowledge of unorganized nature, is the basis of our knowledge of organized bodies, and presents us, in their unanimated state, the elements which are subsequently presented in incessant motion and action. Hence we are obliged to commence with Mineralogy ; and its general principles and some of its details must be completed, before we pass to Botany. The distinctive qualities of minerals are also the most simple, the forms are more distinct, and well defined, and less numerous—and children of moderate powers of observation are capable of comprehending them.

In addition to this, Mineralogy is particularly advisable, as the first course, because it is immediately connected with the elements of form, and of Geometry ; and thus serves as a continuation and illustration of contemporaneous studies. Botany follows Mineralogy, and Zoology should close the course.

The whole course of instruction may be finished in four years, if uninterrupted. In the first year, when the elements of Geography should be united with Natural History, four or five lessons in the week are sufficient. In the second and third year, three, and in the fourth, at least two, should be allowed for this branch of study. It would be better, where practicable, to begin the course in the autumn, as this is the time most suitable for Mineralogy. By dividing the whole course into eight divisions of half a year each; the summer should be occupied with Botany.

First Division—Mineralogy.

The *first division* is occupied with the external character of minerals.

The pupils are called upon to discover all that sight, feeling, smell, taste, and hearing can perceive in the particular specimens presented to them at a lesson, and thus learn to distinguish the color, transparency, brilliancy, form, fracture, gravity, smell, taste, and sound. The greatest simplicity should be observed, and every thing avoided which may surpass the power of observation of the child.

What they learn with specimens in the chamber, they should repeat with descriptions or inquiries concerning stones they discover under the direction of the teacher.

In the course of three months, the description of individual, earthy minerals, and particularly of those found in the neighborhood of Hofwyl, should be commenced. Specimens should be presented for description in the lessons; great attention should be paid to the orthography of the names, and to clearness and readiness of expression, and the pupils should be required to bring the description in writing, at a succeeding lesson. Once a week, there should be a repetition of what has been done, and a comparison of the objects described with one another.

Second Course—Botany.

The *second division* of the course should be devoted to a similar introduction to Botany. The observation and description of the root, stem, foliage, flowers, and fruit, should be accompanied by a description of the distinctive marks of each. In treating of the form of these parts, especially of the leaves, there should be as frequent reference as possible to the combination of forms, exhibited in the Mathematics. When the pupils have attained some facility in distinguishing the different portions of plants, they should be required to describe these portions, and also some plants of the simplest construction. The plants should only be examined during the lessons, and the descriptions written afterwards, and corrected in a subse-

quent lesson by the teacher, in reference both to accuracy and language. Both these courses may be reviewed by means of questions.

Third Division—Mineralogy.

The third division of the course may be occupied with the continuation of the description of individual minerals. When the pupils are familiar with the earthy minerals, with which they began, they should endeavor to arrange all they have described in particular groups.

No system should be introduced at first. The teacher should afford the pupils no assistance, but leave them to judge, in perfect freedom, in order to bring their powers of combination into action, and discover how far the previous instructions have developed it.

After a sufficient trial of this kind, they will be glad to receive aid. They should then be taught the system of arrangement applied to the earthy minerals, and some experiments should be exhibited for illustration. The elementary earths, and the circumstances in which they are presented on the surface of the globe, should be described. By means of questions, observations, and exercises, the pupil should then learn to distinguish the predominant earth in soils and stones, according to the characteristics they have learned.

The regular or crystalline forms of minerals, should next be described. The preparation which the mathematical knowledge of the pupil may give him for this branch of the subject, should here be carefully attended to. Only the fundamental forms should be introduced at first; as the table, cube, prism, cylinder, pyramid, dodecahedron, and icosahedron. They should be presented to the eye by wooden models, as well as by natural specimens, and the pupils should be exercised in distinguishing them.

The internal character of minerals may next be taught. The occurrences of common life, with suitable experiments in addition, will teach them the appearances and changes produced, by exposing them to different degrees of action of fluids, air, and heat. What relates to electricity, galvanism and magnetism, should be carefully adapted to the powers of comprehension of the pupil.

This course should close with the description and explanation of saline minerals, because the previous lessons will here be continually, and appropriately repeated, and brought into exercise.

All written exercises should be performed in private, and the corrections and remarks only made in the lesson. The walks of the pupils will afford sufficient occasions for the repetition of these lessons.

Fourth Division—Botany.

The fourth division is a continuation of the second, on the subject of Botany.

The teacher should now present to the pupils plants of a more compound structure, such as the Orchideæ, Labiataæ, Amentaceæ, Chicoraceæ, &c. The analysis of plants, accompanied by continual and varied comparisons, should be made in the lessons, and the descriptions written in private.

In their excursions, the pupils should observe, as often as possible, the period of budding, flower, and fruit; the relative situation of plants as to the elevation, surface, and nature of the soil; the relation of plants to each other, i. e. whether they grow singly, or cover the whole surface—and the relation of plants to the animal world, i. e. what plants are most eaten by snails and insects, what serve for the support of larger animals, &c.

The materials for exercises on these subjects should be presented in the lessons, and arranged and committed to writing by the boys. At the end of the course, the whole should be repeated.

Fifth Division—Mineralogy.

The fifth division, in continuation of Mineralogy, should be commenced by a brief recapitulation of the third course. The pupil is here led on to the observation and description of combustible minerals and metals.

Only the metals which the child finds in common life, or which can be shown to him, should be examined and described. Each should first be exhibited in its pure state, and then as far as the collection permits, in its compound mineral forms. The most necessary information concerning their occurrence and geographical position, should also be given.

A system of Mineralogy is only so far introduced, that the pupils arrange the minerals they learn, in individual families. The teacher never directs the pupils, but only reviews what they have done, corrects it, and points out generally the method of classification.

Geology is introduced as a conclusion of the course. The principal formations are first described according to the specimens found in the neighborhood of Hofwyl, and in the cabinet. The pupils then attempt a classification, after which the teacher directs them to the arrangement of rocks under the Primitive, Transition, Secondary, Alluvial, and Volcanic classes, and explains their division and extent, by drawings and maps.

In order that the pupils may understand the strata, succession, and relation of mountain masses, and the occurrence of particular minerals, they should be conducted to some neighboring mountain. They should at the same time be taught to observe the respective genera of plants and animals, found in different mountains.

After repeated oral repetitions, the pupils should prepare a geo-

logical map of the environs, as an exercise and evidence of the knowledge they have acquired.

It is obvious that this course should be intimately connected with geographical instruction.

Sixth Course—Botany.

The sixth division consists of an arrangement of the plants hitherto described, in large and small groups.

The pupils choose any genus of plants, examine it thoroughly, and note the species which seem to them to have similar qualities. This collection is again examined, and they endeavor to discover general characteristics by which they may be enabled to form a larger group. In these exercises, they come by degrees to the conception of species, genus, and family, which the teacher then fully explains.

When the plants of the environs are thus arranged in natural families, some of their characteristics in reference to botany should be sketched, and with these, their economical characteristics and uses. They should be led to observe, for example, whether a particular family produces throughout articles of food, coloring matter, fat or essential oil, poison, &c. and what relation one family or another bears to the life of men and animals.

The geographical distribution of plants may very properly be connected with this; and the most remarkable exotic families, and the most interesting species, should then be briefly described and illustrated, by means of living plants, or by distinct drawings.

When the families have been examined, they should also be arranged in natural classes by the pupils, and the teacher should finally give a brief sketch of the systems of Jussieu and Linneus. In excursions, the systematic discrimination of plants, and the use and arrangement of Flora and Herbaria should be shown.

As a conclusion of this part of the course, the interior structure of the plants should be exhibited by means of the microscope, and the pupils should write exercises upon this, as upon every other part of the course. Frequent occasions will here be presented, to bring into view the subjects previously considered.

During the preceding divisions of the course, the power of observation (or intuition) of the pupils is of course greatly developed, and incessant observation should still be made in order to develop it still farther. But in the two remaining divisions, the power of reflection should be more called into exercise. The pupils should be trained to greater regularity of thought, by a close and more systematic method of instruction, and an uninterrupted comparison and arrangement of subjects.

Zoology is best adapted to accomplish this object, and therefore occupies the remainder of the course of instruction.

Seventh Course—Zoology.

In the seventh course, the parts of animals should be taught as the introduction to the course of Zoology.

An important animal of complete organization (of the mammalia) should be taken as a model. The pupils should first learn the exterior parts, then the interior in general. For this purpose the teacher should show them first a skeleton, and then an animal very simply dissected.

The pupils should write their observations in private.

The particular Study of Zoology.

This commences with the class of Infusoria. Portions of animals and vegetables are left to putrify in water, in order that the pupils may learn the origin of these animals, and observe various species. They should also be led to observe the species which are to be found in the neighboring waters.

From these observations the pupils should endeavor to discover some general characteristics of this class of animals. The teacher corrects these remarks, and subsequently presents them in connection, together with the necessary explanations. These should be written down by the pupils, together with their observations upon animals of this class.

Then follows the class of Corallines. The residence of these animals which are found in the collection, should be exhibited; and the structure of the animal explained, by means of plates. After sufficient explanation, the characteristics of this class should be sketched by the pupils, corrected, explained, and systematically arranged by the teacher, and then committed to writing by the pupils in private.

In the same manner the class of Zoophytes and Medusæ should be described.

Then follow Muscles and Shells. The habits and modes of life of these animals should be observed by the pupils, among such as they can find in their walks. The interior structure should be explained, by the dissection of an ordinary muscle, a naked snail, and a shell snail. The most remarkable shells of such shell-fish as reside in the sea, should be exhibited from the collection. The remaining methods are similar to those pursued with the preceding classes: and are the same in all that follow.

The Reptiles and Insects are next in order. Their exterior and interior construction should be illustrated by dissection. If the pupils have not made sufficient observations upon the habits, and especially the transformation of these animals, the defect should be supplied by direct instruction, in order to avoid too great diffuseness and loss of time by keeping some of the living animals in the chamber. At the close of this course, there should be a repetition of the whole.

It will be understood that the teacher should avail himself of the frequent occasions presented during the course, for reference and recollection of the Mineral and Vegetable kingdoms, that he should never neglect to lead his pupils to the various important points of comparison—and that he should never lose sight of the importance of connecting and supporting his own course of instruction, by means of other subjects of study.

Eighth Course.

The eighth course begins with a thorough recapitulation of what has been observed concerning the general interior organization of animals, and especially concerning the construction of the skeleton.

Next follows the order of Fishes. By the examination of a few living specimens, and the dissection of a large fish, the exterior and interior parts should be fully exhibited and explained. In the observation and description of the classes of animals, the *native animals*, of course, demand most attention. But those of foreign countries should also be touched upon, and explained by means of drawings. The same remark should also be attended to with regard to all classes; and every occasion should be embraced for showing the pupils collections of foreign animals.

After the fishes come the *Amphibious Animals*. The teacher should provide occasions for the pupils to observe the development of Frogs and Lizards, and their successive, and gradual formation.

Some poisonous Serpents, native and foreign, ought also to be dissected. The shell of a Tortoise should be made the subject of careful examination.

The *Birds and Mammalia* should follow the amphibious animals. It is easy to comprehend what is to be selected from these classes for the consideration of the pupils; and the manner of exhibition should resemble that of the preceding subjects.

In conclusion, all the classes should be reviewed and compared, especially in reference to their gradation and development, their geographical extension—their influence on each other, and on the life of men, &c.

Frequent reference to the other kingdoms of nature are essential in this course.

General Remarks.

1. In their excursions, the pupils are to be treated as if *they were in a lesson*. They must consider them not as parties of pleasure, but as *necessary and important means of instruction*. The teacher should never allow them to run about in all directions, but

should keep them together, lead and regulate their observations, and prevent all distraction of their attention. He should never allow them to destroy, or even to injure a production of nature, without an important reason. He should never allow them to destroy an animal, even during the course of Zoology. He should show them how they may examine the living animal with the least pain to it; and if it be necessary to kill it, he should take it with him alive, and kill it in their absence.

2. The collection of natural productions should not be absolutely prevented; nor yet unconditionally recommended. The collection of minerals during their excursions may be permitted; as they require no preparation, and cause little loss of time.

In reference to plants, no one should collect or prepare any which have not been thoroughly examined and described, during the course of instruction, and whose names he does not know. No time should be occupied with these objects, or with their preparation, except such as is generally left at the disposal of the pupils.

The preparation should also be made in a manner adapted to cultivate and gratify the taste, as well as to secure the objects of science.

A collection of dried plants should be provided for the illustrations of the lessons. Animals should not in any case be collected or prepared by the pupil.

If a pupil finds a plant or animal in his excursions concerning which he wishes for instruction from his teacher, he may be allowed to carry it home with him; but plants must be kept fresh and in good order; and animals, living and uninjured.

3. If the pupils undertake a journey in which the teacher cannot accompany them, he describes to them in general what they will see on the way, and gives them directions concerning the objects to which their attention should be particularly directed in reference to their progress in science. He should also require of every one to make report of the observations he has made on the journey.

4. Every pupil should keep a memorandum book during the course of instruction, in which he should insert all the remarks he has made upon his lessons, and the excursions connected with them, in brief terms. The teacher examines these books from time to time, and converses with the pupils on the subject.

5. During the course of instruction, the pupils should not be permitted to read works on natural history, because in many cases they will easily form incorrect ideas, and they are likely to become careless about personal observations, and inattentive to lessons. At the same time, the subject is not generally presented in the manner which is best, or with the proper care in selection, and the advantages to be secured by a well selected and arranged course are entirely lost.

ART. IV.—INSTRUCTION OF THE DEAF AND DUMB.

Fifteenth Report of the Directors of the American Asylum at Hartford for the Instruction of the Deaf and Dumb. 1831.
Tenth Annual Report to the Legislature, by the Pennsylvania Institution for the Deaf and Dumb. 1831.
Twelfth Annual Report of the Directors of the New York Institution for the Instruction of the Deaf and Dumb. 1831.

DEAFNESS occurs in every degree, from that which merely impairs the accuracy of the ear in distinguishing faint or similar sounds, to that state in which there is no more sensation in this organ than in any other; and sound is felt in almost every part of the body, as a mere vibration.

Articulation is acquired by imitating the sounds which we hear uttered by others, and correcting the voice by means of the ear, until the imitation is precise. Deafness, therefore, in every degree, affects the distinctness of articulation, and, if it is so great that the subject can no longer distinguish between articulate sounds, he is incapable of acquiring speech, in the ordinary manner, and becomes dumb in consequence of his deafness. A case has occurred within the knowledge of the writer, in which entire deafness, taking place at the age of eighteen, so affected the articulation, that the individual was no longer intelligible, even to his friends.

The number of deaf mutes varies materially in different countries, and situations, and classes of men. In the United States, partial examination leads to the belief that there is one deaf mute for every 2000 inhabitants. In some countries of Europe, there is one for every 1500 or 1700; in others, one for every 1000; and, in some locations, the proportion is three or four times as great as this. The proportion has been found greatest in those districts or portions of cities, remarkable for the dampness and impurity of the air. The greater number of these unfortunate persons is found among the poorer classes; and hence it has been supposed, that the defect is frequently caused by the want of the necessary supplies and attentions during infancy or disease.

The Deaf Mute.

He must, however, be destitute of all ideas of sounds; but these form so small a part of the circle of our ideas, in comparison with those derived from sight, that they cannot seriously affect him. His conceptions, derived through the medium of sight, are usually more accurate than ours, his recollections more vivid, and his powers of description more striking, because his attention is more undivided. His discrimination of feelings and character is often intuitive, and he frequently divines the subject of conversation from the appearance of the speaker. The overwhelming part of his misfortune is the interruption of communication with his fellow men, on all subjects except the primary wants and impulses, which arises from the imperfect

character of his sign language, in an uneducated state. His ideas are very much limited to the objects and events he witnesses, and the exterior relations of things; and he is shut out from all the knowledge derived from history and tradition. Past ages, distant countries, a future world, a Deity, are all beyond his reach. In regard to the combination and application of the ideas which he acquires, he is still in the state of nations in the infancy of society, and cannot be aided or directed by others, in his efforts to reason. After extensive observation and inquiry, we cannot hear of, or find, a single instance in which a person, born deaf, has conceived of a First Cause, from a view of the works of nature, without education. They describe themselves as looking at these objects like the brutes. Even those whose friends have made great efforts to communicate religious truths, seldom have an idea of the Deity, as a Creator or Benefactor; and a deaf mute at Chartres, in France, who had been taught to perform all the rites of the Catholic church, and was deemed very devout, on receiving his hearing, stated that he had no conceptions of any thing but the external forms of religion. Conscience, in them, derives all its light from the observation of the conduct of others, and the instinctive impulses; but recognises no invariable law, and often leaves these unfortunate persons to commit gross crimes, without any sense of guilt. In short they are enveloped in intellectual and moral darkness, in the midst of the clearest light.

History of the Art of Instruction.

Mention is made of deaf mutes in the writings of Pliny; and they were declared, by the Code of Justinian, incapable of civil acts. No attempts appear to have been made to give them instruction, until the latter part of the 15th century, when we are merely told by Agricola, professor of philosophy at Heidelberg, in Germany, of a deaf mute who had been instructed. In the middle of the 16th century, Pascha, a clergyman of Brandenburg, instructed a daughter, who was a deaf mute, by means of pictures. But the first effort for this interesting object, of which we have a distinct account, was made by Pedro de Ponce, a Benedictine monk, of the Spanish kingdom of Leon, who instructed four deaf mutes, of noble families, to write and speak, in 1570. In 1620, John Bonet, another Spaniard, published the first book known on this subject, containing an account of the method which he adopted in a similar course of instruction, and accompanied by a manual alphabet, from which that now in use at Paris was derived. In 1659, the instruction of deaf mutes was attempted, with apparent success, by Doctors Holder and Wallis, both of whom published accounts of their methods. At about the same time, Van Helmont, in Holland, published an ingenious treatise on the manner of forming articulate sounds, the principles of which, he says, he had applied with success to the instruction of a deaf mute. In 1691, John Conrad Amman, a Swiss physician in Leyden, published a similar work; but he and his predecessors appear to have devised and executed their plans without any knowledge of those who had pre-

viously attempted the same thing. In 1704, the methods published in Spain, England, and Holland, were first applied, in Germany, by Kerger, apparently with much ingenuity and success, and some improvements. He was soon followed by a number of laborers in the same field, of whom Arnoldi appears to have been the most distinguished. In 1743, the practicability of instructing deaf mutes was first publicly demonstrated in France, by Pereira, a Spaniard, before the academy of sciences, who gave their testimony to its success. About the same time, this branch of instruction was attempted in France, by several others, among whom Deschamps, Ernaud, and Vanin were best known. In 1755, Heinicke in Germany, De l'Epee in France, both of whom were led to feel an interest in deaf mutes thrown accidentally in their way, formed each an independent system of instruction, established the first institutions for the education of deaf mutes, at Paris and Leipsic, and may be justly regarded as the founders of the two great schools, into which the instructors of the deaf mutes have since been divided. In 1764, Thomas Braidwood, of Edinburgh, devised a system of instruction, in which, as in that of Heinicke, articulation was the chief object. Both these persons, for a long time, refused to communicate their inventions, except for a compensation, and under seal of secrecy; and their principles have scarcely extended beyond the countries in which they originated. De l'Epee devoted his fortune and his life to the instruction of his pupils, and the gratuitous communication of the art to all who would learn it; and, in consequence of his efforts and instructions, schools were founded by Silvestri at Rome, Stork at Vienna, Guyot at Groningen, and Ulrich in Switzerland, which still exist in the hands of their disciples. The system of De l'Epee was materially improved by Sicard, his pupil and successor in the institution of Paris, who is admitted to have surpassed his master, and to rank with him as one of the greatest benefactors of the deaf mute. Towards the close of the last century, Assarotti, of Genoa, established, by his own benevolent efforts, an institution which ranks among the first in Europe, and formed a system of instruction, based, indeed, upon that in Sicard's works, but involving important improvements, which entitle him to be considered the founder of the Italian school.

European Institutions.

From the last report of the Paris Institution, with some additional accounts, it appears, that there are now 81 establishments for deaf mutes in Europe; of which Spain has 1, Portugal 1, Italy 6, Switzerland 4, Baden 4, Wurtemberg 3, Bavaria 1, Prussia 8, the rest of Germany 10, Denmark 2, Sweden 1, Russia 1, Holland 4, Great Britain 10, and France 26. Sixtytwo of these have been established within the last thirty years. A few in Great Britain, and in Germany, and Switzerland, are conducted on the system of Heinicke and Braidwood. The rest, including several in Great Britain, adopt the fundamental principles of De l'Epee and Sicard.

American Institutions.

The first instruction of deaf mutes in America was given in Virginia, by a descendant of Braidwood, who adopted the system of concealment, like his ancestor. A small school was formed; but we have not learned the results, and believe it has ceased to exist. The first institution for this purpose, and which now ranks among the most distinguished of the kind, was the American Asylum, projected in 1815, and established in 1817, in Hartford, Connecticut, by the efforts of the Rev. T. H. Gallaudet, aided by Mr Laurent Clerc, a distinguished pupil of Sicard, and sustained by the contributions of gentlemen in that town. The course of instruction is based on the system of Sicard, but with important improvements by Mr Gallaudet.

Asylums for the deaf mute were subsequently founded in Philadelphia, at Canajoharie, in the state of New York, in Ohio, and in Kentucky, all of which obtained their system of instruction from the American Asylum; and this institution is thus entitled to the praise of having given birth to an American school of instructors, and to an American system of education for the deaf mute, whose results have excited surprise in Europe, and have even been declared to be utterly improbable, from their superiority to those usually produced.

An asylum was established in the city of New York, at about the same time with the American Asylum, which has not derived its system from any existing institution.

The legislatures of Maryland, and most of the states north of this, have granted annual supplies for the education of their indigent deaf mutes, at some one of these institutions; other states have proposed to establish asylums, and, by a bill now before the Congress of the United States, a tract of land is granted to every such institution.

If the deaf mutes in the United States be estimated at 1 for every 2000, or 1000 for every 2,000,000 of inhabitants, the annual increase for one generation, supposing it to be thirty years, will be thirtythree for every 2,000,000, and, if the course of instruction occupy four or five years, 150 deaf mutes, for every 2,000,000, ought to be continually under instruction. According to this calculation, the five existing institutions are sufficient for the existing 8,000,000 of inhabitants north of Tennessee and Virginia; and it only remains to establish two or three others, at central points, for the Southern States.

Systems of Instruction.

The objects to be accomplished in the education of a deaf mute, are to teach him an entire language, and to give him all that mass of moral, religious, and ordinary knowledge that is necessary for him, as a social and immortal being, for which, in other children, twelve or fifteen years of constant intercourse with society, and much study, are deemed necessary; all this is to be done in six, and often even in three years. It is obvious that, to accomplish this, some method, more rapid in its results than the ordinary one, must be adopted. The earlier instructors of the deaf mute usually had only one, or a very few pupils, and have given us *hints* for instruction, rather than a system. The first account which we have of the reduction of this

art to a regular and permanent form, is in the works of Heinicke and De l'Epee.

Heinicke, like many of his predecessors, considered the want of speech as the great misfortune of the deaf mute, and made it the great object of instruction to teach him to articulate, in order to aid the progress of his own mind, as well as to enable him to communicate with others in this manner. We are told by the successor of Heinicke, in the Leipsic school, that the following 'are and were the views and principles of Heinicke and his disciples':—that 'we think in articulate words, and cannot think in written words;' that 'written words can never lead to the development of ideas, in children born deaf;' and that 'no freedom in thought, or in the use of language, can be produced without articulation, either by signs or by written language.' If it were credible that sounds were more allied to abstract ideas than objects of sight are; if we could forget that we often have ideas for which we cannot easily find words, the facts we have stated concerning the language of signs, and the capacity of several hundred pupils, educated merely by signs, in the French and American institutions, to read and write, and converse and reason, prove the entire fallacy of these views; and the argument *ab ignorantia* cannot be adduced, at this day, on that subject, without disgrace.

Those who follow this system admit the use of the sign language in the early stages of instruction, but seek to banish it as early as possible, considering it as a rude language, incapable of improvement, and which retards the expansion of the pupil's mind, and renders it less necessary for him to attend to written language. They adopt the methods of the early instructors, in waiting for occasions to teach words and explain phrases. They rely upon repeating the word or phrase in the appropriate circumstances, and in questions and answers, as the means of making it understood, rather than on direct explanation, or examples presented by the sign language. Too many of this school forget one of the fundamental maxims of Heinicke—'first ideas, then words'—and occupy the pupil for a long time with mere mechanical articulation. In one school, months are passed in the mere study of names attached to pictures, without the least attempt to excite or enlighten the mind by means of signs; and usually a year is passed, at a period of life when most of the mental faculties are ripe for development, in the mere exercise of memory (in learning names of objects, and qualities, and actions), which only requires the powers of an infant, and would be aided, instead of retarded, by the expansion of the mind, as the experience of the other schools fully proves. Religious instruction is rarely attempted, in this school before the second year, or until it can be given in words, from the belief that it cannot be given correctly by signs; and in the school of Leipsic, it is even deferred to the third year.

The attention of De l'Epee, and other instructors of the same views, was called especially to the *intellectual and moral wants* of the deaf mute; and they deemed it most important first to develop his powers, and cultivate his feelings; and, next, to give him such a knowledge of written language as is indispensable to the acquisition of knowl-

edge, and the communication of his wants. They found the only medium of conveying truth, or explaining terms, in the sign language which we have described. They employed it in its natural state to explain the first simple terms. They discovered that it was capable of extension, and they preserved and cultivated it, as we have mentioned, as a language intelligible to the pupil, by which they could always refer to any objects of thought or feeling, physical, intellectual, or moral, and thus form original explanations of new words, and avoid the error which might arise from the imperfection of previous explanations. Words they considered as arbitrary signs, and De l'Epee maintained that the instruction of the deaf mute, like that of a foreigner, ought to consist in a course of translation and retranslation from the known to the unknown language. To aid in this process, he added a series of methodical and conventional signs, founded on analogy, for the particles and inflections of language. These were used chiefly in instruction, in order to render the translation complete, as well as to indicate the character and meaning of the connectives. He does not appear to have practised fully upon his own principles, but occupied himself too exclusively with the intellectual improvement of his pupils, and with single words, and seems to have despaired of enabling them to use language, in its connection, except in a mechanical manner.

Sicard endeavored to complete the plan of his master, by the improvement of the signs employed; and to him and his pupils, we owe, more than to any others, the perfection which this language has attained. He also endeavored to avoid the error of De l'Epee, by explaining the theory of grammar, and the formulas of the various species of propositions; and, in this way, was led into a course of metaphysical and philosophical lessons, which later instructors have found too extensive, and too little practical. According to the system adopted under his direction, the first year was occupied with a vocabulary of names, of adjectives, and of verbs in three simple tenses, with simple religious and other narratives in the sign language. It was only in the second year, that words were shown, in their connection, in short phrases; the pronouns, prepositions, and the full inflection of the verbs, were taught, and religious instruction given, in written language. In the third and fourth years, the organs, senses, and operations of the mind, and the theory of sentences, were explained, original description and definitions required, and in the fourth year, books were put into the hands of the pupils. Throughout the course, public lectures were given, in which written accounts of Bible history and religious truth were explained in the sign language; but no devotional exercises in this language were ever connected with them, or practised by the pupils.

American System of Instruction.

This system has been materially modified in the school of Paris itself, and in several others on the continent of Europe, which adopt the same principles. As the American system of instruction, devised by Mr Gallaudet, without any knowledge of others, except that of Paris,

on which it is founded, comprises most of these improvements, with some others of great importance, peculiar to itself, we cannot do better, within the limits allowed us, than to describe this as we have found it, in his own statement, and in the American Asylum. Mr Gallaudet combined the fundamental principle of Heinicke—‘first ideas, then words’—with that of De l’Epee—that ‘the natural language of signs must be elevated to as high a degree of excellence as possible, in order to serve as the medium for giving the ideas clearly, and explaining them accurately.’ He added another of no small importance—that, as words describe rather the impression, or states of mind produced by external objects, than those essential qualities which are beyond our reach, the process of learning them would be facilitated by leading the pupils to reflect on their own sensations and ideas; and he states, as the result of his experience, that among deaf mutes of equal capacities, ‘those who can be led to mark or describe, with the greatest precision, the operations of their own mind, uniformly make the most rapid progress in the acquisition of written language, and of religious truth.’

A leading object, therefore, in connection with the first lessons, in which sensible ideas are presented and named, is to establish a free communication with the pupil, in the sign language, in reference to his feelings and thoughts, as excited by the objects which he sees, or the events of his own life. He easily comprehends those of others, and is thus led to learn the names of the simple emotions and acts of the mind. Hence he is brought to think of an invisible agent, which we term the *soul*, as the feeling and percipient being; and, by a natural transition, is led by the use of signs alone, to the Great Spirit, as the First Cause; to his character, as our Creator and Benefactor; and to a knowledge of his law and our future destiny. In this manner, the deaf mutes in the American Asylum (and, we presume, in others derived from it) are made acquainted with the simple truths of religion and morality in one year; a period in which, in most European institutions, they are scarcely advanced beyond the knowledge of sounds, and the names of sensible objects, qualities, and actions, or the most common phrases.

By communicating this instruction in the natural sign language, pupils, whose inferior capacity or advanced age would not allow them to acquire enough of written language to receive religious truth through this medium, have been early prepared to enjoy its blessings and hopes, and feel its sanctions as a restraint upon their conduct, which renders their government more easy, while it aids them in the formation of correct habits.

Another plan, which is not known to have been ever employed before its introduction by Mr Gallaudet, in 1817, was to conduct the daily and weekly devotional exercises by signs; and the deaf mutes have been thus taught to address the Father of their spirits in their own natural language, and have been admitted to the new privilege of social worship.

In applying the first principles to the course of instruction in language, an important improvement has been made, by combining words

into phrases as early as possible, and thus teaching the pupil how to use them. The idea of each phrase is first explained by the sign language, and then translated into words, and then retranslated by the pupil into his own language. The process is carried on for more difficult words, and the phrases are lengthened until they become narratives. The acquisition and use of the connectives are aided by the methodical signs of De l'Epee and Sicard. The pupil is called upon, at intervals, to express his own ideas in writing, and to explain by signs what is written by others. An important additional improvement is 'to employ the pupil, as early as possible, in the study of books written in an easy style, explained by signs when necessary,' so as to lead him, by his own, and often by his unaided efforts, to become acquainted with the arrangement of words, and the idioms of written language. He is led gradually to infer the rules of grammar from a series of examples, instead of committing them to memory; and the theory of language is reserved for the later years of instruction, when the pupil is familiar with its practical use. The methods of instruction in the elements of arithmetic, geography, and history, do not differ materially from those usually employed, except that much aid is derived from explanatory signs; and experiments, made in some of the schools of Europe prove, that these may be usefully employed to illustrate various subjects to persons possessed of hearing.

Articulation.

While the instructors of the school of De l'Epee and Sicard, unite in denying that articulation is necessary to the deaf mute, as a means of mental development, they admit its great value as a supplement to intellectual education, if it be attainable. But they differ as to the practicability and expediency of attempting to teach it generally. Of its great practical value in darkness, or in cases of sudden danger, there can be but one opinion; and it is certainly important that every deaf mute should be taught some cry of distress, or perhaps a few words for such occasions; for some do not know how to use their voice even to this extent. The power of articulating, even imperfectly, may also be of great importance to the deaf mute, where ignorance in writing is combined with a phlegmatic inattention to signs, in those among whom he is situated. But that it is not indispensable, as an ordinary means of communication, is proved by the fact, that the pupils of the French and American schools find no difficulty in making themselves intelligible to those around them, either by writing or signs, on all necessary subjects. Articulation is learned and recollected by the deaf mute, as a set of movements and sensations in the organs of speech. It is taught by pointing out to the pupil the powers of the vowels and consonants, and the position of the lips, teeth, and tongue, and by making him feel with his hand, or a silver instrument, all the perceptible movements and vibrations of the throat and interior organs, which are requisite for their pronunciation. He is then required to imitate this position, and to force a quantity of air from the lungs, sufficient to produce the sound, and is taught to read the articulations of others, by observing the position of the organs and the countenance.

The facility of doing this will depend much upon the pliability of the organ of speech, and the nature of the language to be learned. We observed, as would naturally be supposed, that the soft and regular language of Italy, in a climate where we have other evidence of a superior pliancy in the vocal powers, was acquired, with tolerable success by a short period of daily practice. But the harsh and guttural sounds of the northern languages, and the irregularity which is found in the pronunciation of some of them, present several additional difficulties, which are perhaps increased by the frequent diseases of the vocal organs produced by a cold climate. Those instructors who attempt to teach all their pupils these languages, are usually compelled to make it a constant and individual exercise, and to make and to demand efforts painful to the teacher, and pupil, and spectator, with only a partial success. Of a number of speakers, whom we have seen and heard of, in various countries, thus taught, few would have been intelligible to a stranger so readily as by signs; and their tones were extremely disagreeable. On the other hand, we have seen a few deaf mutes who are capable of speaking in a manner perfectly intelligible, and of reading, from the lips and countenance, what was said by others. They were such, however, as either retained some remnant of hearing, or had been the subjects of individual instructions for a series of years. We presume the truth lies in that middle course, now adopted by the school of Paris, and by some advocates of articulation, who have had an opportunity of observing it in all its forms. They believe, that by that portion of the pupils of every institution whose organs are pliable, and who have some remnant of sensibility, either in the external or internal ear (those termed *demi sourds* in the Paris school), the acquisition may be made with a degree of ease and perfection, which renders it a desirable and important branch of instruction for such portion of the pupils in every institution. They are equally convinced, that to attempt to teach articulation to those entirely destitute of sensibility in the ear, or who cannot exercise the organ of speech without difficulty or pain, is a useless labor, and may produce disease in the pupil; as more than one instance proves. On the last point some have maintained that the exercise of the lungs is important to the pupil, while others have declared the contrary. We believe here, also, much will depend on individual organization, and that the general question will be modified much by the climate, and nature of the language to be taught. Most of the schools for deaf mutes employ a manual alphabet, for the more rapid communication in words—in England, usually made with both hands, and elsewhere with one. This alphabet, with writing, on paper and in the air, and the use of natural and conventional signs, are found adequate means of communication for those who cannot acquire articulate language.

From the reports before us, we learn the following facts concerning the institutions of the United States.

The American Asylum, the parent of the system now adopted in all the institutions of our country, continues to go on prosperously.

The legislatures of the several New England States (we regret to be again obliged to add, with the exception of *Rhode Island*,) have

made provision for the education of their indigent deaf mutes at this institution. Maine has supported wholly or in part nine pupils, New Hampshire ten, Vermont fifteen, Massachusetts fiftyone, and Connecticut thirty. The whole number of the pupils during the year, has varied from 119 to 125.

The report expresses the regret of the board at the resignation of Mr Gallaudet, to whom (they observe) 'as the agent of the board of directors, the cause of humanity is primarily indebted for the introduction of the art of deaf-mute instruction into the United States; and for the general spread of that information necessary for prosecuting it successfully in public institutions; of which all in operation in the country, are now experiencing the benefits.' 'To his services, they attribute primarily and chiefly the progress of the institution hitherto; and express their cordial wishes for his success in some other station. We cannot but hope, from the evidence furnished by his recent juvenile works, that he has been removed from this sphere of labor to one not less important, and in which the benefit of his rich experience will be extended to thousands, instead of hundreds, of the ignorant. His place has been supplied by Mr Weld, who formerly received instruction in this art from Mr Clerc and Mr Gallaudet, in the American Asylum. Several years since, he was given up by the Directors to the institution in Philadelphia; but was cheerfully resigned by that establishment, when his services became necessary to the parent institution. The character and success of this gentleman in the station he has hitherto occupied, afford the best security, that the American Asylum will still continue to dispense the blessings of a sound education, to the objects of its care.

The Philadelphia Asylum is also happy, in being able to commit its pupils to Mr Hutton, a gentleman whose character and talents are highly appreciated, and whose devotedness to the cause cannot be doubted.

The state of Pennsylvania supports fifty pupils at this establishment. The State of Maryland has provided for twenty, and New Jersey, for eighteen.

It is remarkable, however, that in these states, as in some parts of New England, there is an apathy on the subject which prevents the objects of this bounty from being sought out and presented to the institution; and often, there is an indifference or reluctance on the part of parents to their receiving an education, even gratuitously.

In the same spirit of liberality and good will to other institutions, which has marked the proceedings of the American Asylum, the directors released Mr Peet, an instructor trained under its care, who has been appointed to the charge of the New York Institution. This institution has eightyfive pupils, fiftysix of whom are supported by the state. It is now associated with those of Hartford and Philadelphia, in the adoption of the American system of instruction which we have described, founded upon that of Sicard, but simplified and improved by Mr Gallaudet, on the same principles which are now adopted in the institution of Paris itself, and in several of the best continental schools.

The directors of the New York Asylum have also obtained the aid

of Mr Vaysse, an intelligent and valuable teacher from the institution in Paris, by whose aid they hope to avail themselves of the most recent improvements in that establishment. This was accomplished by the agency of the President, the Rev. Dr Milnor, during a recent visit to Europe. The report contains an interesting communication from him in reference to the state and method of instruction in the institutions he visited, which we should be glad to insert if our limits permitted. The results are generally coincident with those we have stated.

In all these institutions, provision is made for the instruction of the pupils in some useful employment. At Hartford and Philadelphia, they are confined to mechanical pursuits. In New York, gardening is happily introduced; and has been found a source of profit, as well as a healthful change from sedentary labors. The Directors also propose the introduction of silk worms, in order to furnish employment to the females. We are happy to see, that in this institution they have begun to form a library for the use of the teachers and pupils, already comprising several hundred volumes, and a collection of instruments, and objects of curiosity. These constitute, perhaps, the best library for children, if only one can be had; for they present *ideas* instead of words, and teach the pupils, what is of more value than any other acquisition, to *think*.

On the whole, we cannot but rejoice in the evidence we have, from personal observation, as well as from these reports, that the institutions for the deaf and dumb in our country, are surpassed by none in Europe, in their intellectual and moral influence. So unusually rapid is the progress of their pupils, that we found that facts of whose correctness we had personal knowledge, were regarded in England as impossible; and that the productions of pupils which we knew to be genuine, were considered as fabrications.*

ART. V.—THE AMERICAN LYCEUM.

To some of our readers the nature and objects of Lyceums is familiar, to others they are little known; and although the subject has been presented to the public in various forms, we cannot consider the 'Annals of Education' in our country complete, without embracing in it a full account of the origin and character of institutions, which if *properly employed*, we believe may be rendered one of the most important means of education and improvement,—one of the most powerful levers for the elevation of Society, which has been devised.

They are the result of a happy conception founded on the consciousness of a power for mutual and social improvement. They go

* A part of the preceding article was prepared by the editor, for the *Encyclopedia Americana*. From a report to the legislature of Ohio just received, it appears that the institution in that State contains twentythree pupils, thirteen of whom are supported by the state, under the care of three teachers, two of whom are educated deaf-mutes. An institution is soon to be organized in Canada also, by a teacher instructed in the American Asylum at Hartford.

back to the *original principle of improvement*, in assuming that *men may improve themselves*,—that books and learned men have not absorbed all knowledge—that its fountains in nature and experience still remain open to all—and that combined action is most successful, whether in drawing from these fountains, or from the rich streams which are already flowing from them at regular periods. The simple object is, to collect the inhabitants of a town, or a village, or a district, and call upon each to contribute something from his own stores of experience, for the benefit of the rest; to concentrate and diffuse the whole stock of the community, and thus to elevate the thoughts and conversation of its members, and to enlarge their minds.

The following extracts from an address published by the American Lyceum, present a distinct account of the origin and nature of these institutions, which, we think, deserves the attention of every friend of improvement.

The first proposal made to the public, of the Lyceum system, was in the tenth number of the American Journal of Education, in 1826. At this time, a name by which it should be known was not adopted. A few weeks after, however, the system was proposed to the citizens of Millbury, (Massachusetts,) and a society organized by thirty or forty farmers and mechanics, under the title of the Millbury Branch of the American Lyceum.

Twelve or fifteen towns in the same vicinity promptly followed their example, and united by delegates in forming the Worcester County Lyceum.

During the same season, several societies, with the same title and object, were organized in the county of Windham, (Connecticut.)

The design, operation, and success of these associations, being made known to the public, through the medium of weekly, monthly, and quarterly journals, and by pamphlets, circulars, &c. numerous similar societies were soon formed in the New England states, and to some extent in other sections of the Union.

From this humble, but republican and dignified origin, the various parts of the system have been constantly advancing, and its features rapidly and harmoniously developed, until at this time it presents itself to the *American Republic*, in the character of a National Institution, in the strictest and highest sense of the word; and whoever will be at the trouble of examining its features, operations, and results, will probably come to the conclusion, that it is more purely republican—that it has less which is anti-republican—that it addresses itself more directly and equally to all classes and ages of the community—to every man, woman, and child in our republic, than any other institution which can be named.

Not less than eight or ten hundred town Lyceums, fifty or sixty county Lyceums, several state Lyceums, and a general and NATIONAL UNION of the whole, are now organized; and by the direction of the National department, a brief exposition of the institution is here presented to the public.

I. ITS NATURE.

It is a voluntary Institution. It resorts to no law but the law of motives, and the freedom of choice. It invites, but never urges. It asks for effort, but wishes for none but voluntary and cheerful effort. It believes that the dignity, success, and hopes of the whole system, are founded in the simple fact, that the human intellect is a *self-moving, self-acting, and self-controlling* principle—capable, under the aid and guidance of its Creator, of achieving its own advancement and elevation. It believes that the essence of a moral being is freedom of choice; that a right to choose is his privilege—that the power to choose is his dignity and glory. It believes that every rational being, whether an enlightened citizen of America, a vassal of Russia, or a vagrant of Africa, has both the power and the right to intellectual and moral culture; that whenever man is created, he is endowed with capacities for improvements,—wherever he is placed he is surrounded with materials designed for his improvement; that intellectual, moral, and social faculties are confined to no favored spot under heaven; that intellects and affections are coextensive with the race of man, and that science is as boundless as the earth and the heavens.

It is upon these principles, that the American Lyceum invites the citizens of every town, village, and neighborhood in our wide spread and growing republic, to operate and co-operate in the purposes of the institution; to associate for the double purpose of advancing their own improvement, and the general improvement of the nation; to unite for mutual instruction and the general diffusion of knowledge. It *proposes* the organization of a Branch Lyceum in every town in our Union, but *requires* it in no one. It invites the co-operation of all the friends of *common schools* in the great and dignified cause of *universal education*, but even for that it is unwilling to urge. It would gladly embrace within the circle of its influence, not every town merely, but every individual,—every man, woman, and child, in our republic; but it would embrace them by their voluntary consent—by their voluntary, nay, by their *cheerful efforts*.

It is a social institution. The Lyceum recognizes the social nature of man as among the most prominent, dignified, and happy features of his character. It believes that our social faculties are among the first developed in the child; that they are multifarious, powerful, and ceaseless in their action; that they are the great source, both of the happiness and the misery of our race, and that they are lamentably neglected and perverted, and constantly lost sight of, in most of our seminaries of learning, from the primary school to the university. It acts upon the principle, that that system of instruction, especially in institutions for common education, is the best, which, other things being equal, exerts the greatest and most happy influence on the daily social intercourse and relations of life. It believes that social intercourse of an intellectual, moral, and elevated character, always has performed and always must perform, a more important and certain part

in establishing individual and national character, than the school, academy, or university; that if the social party, the family circle, the table and the fire side, can become schools for rational improvement, connected, as it must be, with high social enjoyment, the mass of society must be enlightened and happy.

Upon this principle, subjects of instruction in Lyceums are to a considerable extent of a common practical character, and treated in a familiar, conversational way. Things connected with the business and domestic relations in life, are examined in their bearings and applications, no less than in their properties and laws. Natural science is made practical science; precise instruction is rendered familiar instruction; the grandeur of nature is shown in the simplicity of nature; the principles illustrated in the Lyceum Hall are exemplified and amplified in the shop of the mechanic, on the farm of the husbandman, and in the kitchen of the house-keeper. Those who associate upon this principle, are a town Lyceum when together, and several family Lyceums when separated.

The Lyceum is a self-adapting Institution. Any community, and any class of the community, can form a Lyceum, not only to suit their wishes, but to advance their own purposes and pursuits. A farming community can associate, not only as intellectual, moral, and social beings, but as farmers. Mechanics also, and merchants, teachers, parents, ladies, and mothers, can each form their Lyceums; or rather become departments of a general society, to which they can resort both collectively and separately, and receive instruction at one common fountain of knowledge.

The Lyceum is a Republican Institution. This has before been asserted, and few it is believed, will be disposed to doubt it. Its foundation is moral freedom and independence, without which no one can be truly free. It permits, invites, and enables all who unite in its operations to think, judge, and act for themselves. It would liberate them from the slavery of a party, of a demagogue, and of their passions.

It has for its object the universal diffusion of knowledge, which has ever been considered the strongest and surest, if not the only foundation of a republican government. It aims at universal education, by inducing and enabling all whom it embraces to *educate themselves*. It wishes to encircle within its influence all classes—the farmer and mechanic, no less than the scholar and philosopher; all ages—early childhood, mature life, and declining years.

While the Lyceum holds itself high above the vulgar abuse and angry contentions of *party politics*, it would gladly teach the privileges of citizens, the rights of freemen, and an enlightened and sound policy of republican governments. It would make its members free without being licentious, alike ready to maintain their own rights, and to respect and grant the rights of others.

It is a Benevolent Institution. It is mutual, or gives, hoping to receive. It also gives, *not hoping to receive*; it recognizes love to our neighbor, or universal and disinterested benevolence, as the dignity and glory of the moral universe; it maintains that teachers are

bound, not only to instruct their pupils, but to do good to each other, and to make their improvements in the science and art of teaching, *public property*; it holds that every intellectual, social, and moral being, that every man, woman, and child is bound by a law as strong as their love of happiness, and as lasting as their existence, to add all to the *common stock* of human happiness that their talents and opportunities will permit,—*to do all the good they can*; it believes that supreme selfishness, or making one's self the centre of the universe, is as mean and inglorious, as it is unchristian and ruinous; that the Christian religion, is at once a system of the purest morals and of the soundest philosophy the world ever saw.

Such is briefly the nature of the American Lyceum.

II. ITS OPERATIONS.

From the slight view just presented of the nature of the Lyceum, its operations will be anticipated. If it is voluntary association, those who subscribe to its constitution and engage in its exercise, do it of choice. If it is a social institution, all are invited to communicate, while they receive instruction. If it is self-adapting, its exercises are fitted to the wishes, acquirements, and pursuits of those who engage in them. If it is a self-educating system, those who expect fully to share its benefits must engage in its exercises.

After the simple organization of a Lyceum, and furnishing it with *tools*, viz. with apparatus, collections in natural history, periodicals, and books, the members agree upon such subjects and such a course of exercises as best suit their wishes, acquirements, and pursuits. At one time, some branch of science is chosen as the subject of the meeting, when, if a single lecturer does not prefer the exclusive or principal management of the subject, the illustrations are divided between several members, who in succession occupy the attention of the meeting. When these persons have closed the illustrations they proposed, if time permits, the subject is open to inquiry and more familiar discussion.

At another meeting, some question in political economy, practical education, or other subject of useful knowledge, is selected for discussion or debate. In this, as in the subject of science, some present their views in written communications, others without them. Sometimes the subject is presented in a general form, without any regular question of debate; at others, the speakers defend opposite principles, and take the character of antagonists, each contending for his own ground.

In some Lyceums the exercises of their weekly meetings have been, alternately, subjects of science, and questions of debate or discussion. These questions, however, are generally, of such a character, as to embrace principles of physical, intellectual, moral, or political science, when they seldom fail to develope new principles, and to enlighten and elevate public sentiment. In numerous instances, the subject of railways has been made a question of debate before Lyceums, which has usually resulted in making converts to the importance and feasi-

bility of this new, but promising mode of conveyance and internal commerce.

It is becoming common in country towns, for the first class, or the oldest pupils in each of their schools, to become members of Lyceums, not merely to witness the illustrations or other exercises performed by adults, but to take a part in them, to which they have usually found themselves equal, greatly to the satisfaction, and sometimes to the astonishment of their parents and other friends. This measure, it is believed, has never failed to excite and sustain a deep and general interest in the Lyceum, wherever it has been adopted.

Besides the general meetings here referred to, it is common for Lyceums to encourage and sustain meetings with appropriate exercises, for special purposes. Teachers are accommodated with the room, apparatus, specimens, books, &c. of Lyceums, for their mutual improvement in relation to their schools. Farmers and mechanics also have their special Lyceums under the patronage of a general society. In the summer season, Ladies' Lyceums are conducted, one afternoon in a week, under the same arrangement. Mothers may, with great propriety, also hold Lyceums, to aid each other in the responsible and dignified duties of their charge.

But perhaps the most interesting relation in which a town Lyceum presents itself, is in its supporting what may be termed a *weekly school*, for the benefit of such young people, as have not the time or the disposition to attend courses of daily instruction. Under this arrangement, misses and lads, young ladies and gentlemen, spend one half day in a week, not so much to hear lectures, or witness interesting illustrations and experiments, as to study, and to recite the results of the previous week's study while at home. By such an opportunity young people can study geometry, arithmetic, geography, composition, penmanship, or any other branch of a useful education.

Such a provision is most urgently called for, in all our small towns, or where the population is sparse, and the advantages of education are confined principally or wholly to primary schools. Thousands of parents in our country would gladly send their children to a place of useful instruction one half day in a week, who could afford neither the money nor the time for them to attend a daily school.

Such an arrangement is applicable not only to children, whose instruction must otherwise be confined to district schools, but to young ladies and gentlemen who have closed their regular school education. By such a weekly course of exercises young people might not only retain what they had already acquired, but be still advancing in the development of their minds, and in the acquisition of useful knowledge.

For such a purpose, and for the general objects of the Lyceum, it can be asserted without the fear of contradiction, that the most rigid economy—that the merest worldly policy, the earning and saving of money, unite their voice with that of the dignity and grandeur of intellectual and moral culture, in urging upon the citizens of every town, to appropriate forthwith \$1000 or \$2000 to procure a building, apparatus, and other accommodations, necessary to provide the rising

generation with a place of resort, where they may assemble and cultivate their intellectual, moral, and social faculties, at one tenth part of the expense usually appropriated to the vapid and dissipating amusements, common among young people.

Such is the account given by the Committee of the American Lyceum.

It is supposed there are at present nearly a thousand of these institutions in the United States, but how they are apportioned among the several states we are not informed. In the absence of more particular information we beg leave to subjoin the following facts, relative to some of those in Massachusetts, as they existed a few months since.

The number of members belonging to 27 of the more important Lyceums in that state, is about 5,500 ; or about 200 each upon an average. Salem, the largest, contains about 1,200 ; Newton, 681 ; Newburyport, 450 ; Gloucester, 400 ; and New-Bedford, Haverhill, Charlestown, Boston and Worcester, from 200 to 300 each.

In all, or nearly all of these institutions, the terms of admission are so low, as to enable almost all to attend who choose. The fee is seldom more than 50 or 75 cents ; and in some instances ladies, and young men of minor age, are admitted gratuitously.

They usually meet weekly. Nine or ten of the number have halls, either built, or in progress ; one of them at an expense of \$1,200. Four or five have Libraries of from one to three hundred volumes ; and one a collection of about a thousand.

Two or three of them are furnished with Reading rooms and periodicals ; two have each a cabinet of minerals ; seven have apparatus for illustrating the sciences ; one is furnished with maps, and one with instrumental music.

The exercises generally consist of Lectures, short Dissertations, and Debates. In some of them it is customary to declaim ; and in a few, anonymous communications are read. The latter are generally received through the medium of the Post Office ; and the arrangement is made partly with a view to elicit the productions and call forth the aid of female members of the institutions.

The lectures are almost without exception given by members of the Lyceums ; in only one or two instances is foreign aid afforded. They are usually of a scientific character, but in some cases the members who choose may, in turn, give lectures on some subject relating to their own occupation or profession. The latter have been among the most interesting. They supply in some degree, the place of that course of Technology, involving a description of all the arts of life, which is deemed essential in the Universities in Germany. The essays embrace a wider range of topics than the lectures, and the debates, one which is wider still.

In some instances, the exercises are confined to lectures ; in others a lecture and an essay, in others still a lecture or essay and a debate.

Nearly the whole number here mentioned have lectures, and a considerable part have debates besides.

The following have been some of the more prominent topics of lectures and debates. Education, Common Schools, Political and Domestic Economy, Morals, Public Improvements, Agriculture, Manufactures, Mechanic Arts, Trade, Architecture, Physiology, Natural Theology, Natural History, Civil History, Botany, Chemistry, Geology, Astronomy, Meteorology, Natural Philosophy, Geography, Mathematics, and the Military art.

In general these institutions have been entirely free from every thing of a party or sectarian character; and are acknowledged by those who are familiar with them to have exerted a salutary influence, not only on their respective members, but on the communities in which they are located. No where have these results been more obvious and unequivocal than in the towns of Greenfield and Braintree, in Massachusetts.

In Greenfield, as we learn from a source on which we can rely, no measures have ever had half the effect in elevating the common schools, as may be fairly attributed to Lyceums; and they have given an impulse to the cause of education, which, it is believed, will not very readily subside.

A few years since, one of the parishes in Braintree was in a declining state. The church was old and decaying, business was on the decline, and a general despondency prevailed. A few friends to the cause of education formed a society, erected a spacious building, 80 feet in length, to furnish accommodations for Lyceums, schools, and religious meetings, with apartments for a reading room and library. Books and newspapers were then furnished, a Lyceum was formed and lectures and debates commenced. Almost every person in the parish became interested. The effect was to revive the business of the place, improve the condition of the society, and induce them to build a new and excellent church. The town now presents altogether a new appearance; and it is confidently stated, by those who are competent to judge, that most of the improvements which have taken place there, owe their origin almost entirely to the Lyceum.

ART. VI.—VILLAGE SCHOOLS OF INDUSTRY.

Proposal for the establishment of Village Schools of Industry, submitted to the consideration of Land owners and Clergymen. London. 1831.

[The following article from the London Journal of Education, presents another plan for attaining the great object of Fellenberg—the establishment of self-supporting schools—adapted to circumstances or countries in which an agricultural school is impracticable. Are none of our towns in need of such an establish-

ment for the children and youth who are educated in their streets for vice and ruin? To the owner of property, no economy is more important than that which shall reform those who have it in their power to plunder and destroy it. And the community can in no way save so much as by giving that education to its needy members as shall be some security against their relapsing into vice and pauperism. To retrench here is extravagance.]

THE object of this proposal appears to be to effect changes in the mode of educating the children of laborers, and of the poorer classes of workmen and tradesmen, not very dissimilar from those which have already been recommended in this Journal, for the fundamental principle of the proposed schools is, 'that every laborer should be taught all the knowledge which bears immediately upon his situation.' The proposers also enforce, with great earnestness, the truth, that labor is not only valuable as a source of wealth, but is the only means of acquiring or of preserving virtuous and religious habits. It is indeed no exaggeration to say, as a proof of the vital importance of making the acquisition of industrious habits a chief object of early education, that habits of industry and labor are powerful auxiliaries in the suppression or restraint of depraved desires. Human nature is so constituted, that idleness is, in almost all cases, the parent of some form or other of vice; so that to instruct young men and women in useful labor, and to secure to them certain advantage from it, and thus train them to rely upon it as a source of support, comfort, and independence, is an object worthy of the deep consideration of those, who, by their position as proprietors of land, or by their profession as clergymen, have it in their power to promote it. Those who are really acquainted with the ordinary attainments and ordinary feelings of the poor, and are at the same time, free from any desire to prolong the degradation of those born in humble stations, are alone to be entrusted with such a task.

If we are anxious to prevent the increase of pauperism and crime,—if we desire to see a population peaceable and contented, and to maintain the security of all classes of people in this country in time to come, these ends, perhaps, will be best attained by reviewing the existing system of education for the poor, and considering whether it may not be so amended, as to obviate evils which all acknowledge to exist, and which are certainly not of a nature to be spontaneously diminished.

The following are the heads of the proposal which has led to these observations.

'1. The object of such a school is to make industry the leading feature,—to make it subservient to the formation of character, and the acquisition of as much knowledge as may be deemed necessary,—to render it beneficial to the neighborhood, and to make it pay its own expenses.

'2. A piece of ground should be provided of a sufficient size, according to the number of children to be taken. It should be the

property of the owner of the school ; or, if on lease, the landlord should pay for all improvements at the expiration of the lease. A piece of waste land would not be objectionable (provided the soil were easy to cultivate), because it would be cheaper, and the result, if successful, would be more decided.

‘3. A man should be hired to cultivate the ground, part with the plough or spade, part as a garden. He must be intelligent generally, and understand his business thoroughly ; he should be of a kind disposition, and should comprehend and approve the objects of the school ; he should undertake to communicate to the children all the knowledge he possesses, and consider their instruction as of still more importance than his manual labor—not, however, neglecting the latter ; he should direct their labor in the most useful manner, both for the garden, and themselves.

‘4. A schoolmaster should be obtained for the direct instruction of the children. He must understand that the chief sphere of his teaching would be in the garden and workshops ; making himself acquainted with the processes going on, and with the principles of gardening and farming, as well as the practice. By means of the interest which the child would feel in the objects before him,—their nature and uses—much more would be learnt than through any system of book instruction not illustrated by tangible and visible facts. The qualities and produce of the soil, and the habits of the animals fed upon it, would naturally become subjects of inquiry, and afford opportunities of useful information. The schoolmaster must work with the children. When the gardener points out the work required for the garden, the master must distribute the work, and superintend it. The children must work in groups, under monitors, as far as possible. Each child must be employed, down to the very youngest, who must have some work allotted, as picking stones, counting cabbages, &c.

‘5. The labor must be adapted to the age ; and regularly, at stated hours, the children must adjourn to the school, or take lessons in the open air, according to the weather or convenience. There they would learn reading, &c. ; great part of the lessons, exclusive of scriptural instruction, would consist of explanations respecting the objects, animate and inanimate, in the garden, taken from books adapted to this purpose. Besides gardening, the children should be taught such trades as local and other circumstances might render desirable : masonry, shoemaking, tailor’s, carpenter’s, blacksmith’s work—netting, knitting, &c. : some of these might form also direct subjects of instruction.

‘6. The girls, under the direction of a constant female superintendent, should be taught household work, washing, cooking, baking, &c. They should not be exempt from out-door labor—its healthiness is a recommendation for all.

'7. A cottage must be found for the gardener and schoolmaster, but all the other buildings should be erected by the labor of those persons and the children. The convenience and comfort of the inmates should grow gradually, and in proportion to their own exertions. If instructed in classes, they might use any small room that could be obtained for their temporary accommodation. The first thing to be erected in addition, would be a large shed. If this were begun on a proper plan, it would be enlarged by degrees, till it answered every purpose. The children would soon pave the floor with stones, if directed. The building would serve for a school, for workshops, and for a place of exercise in bad weather.

'8. A great object would be to collect manure; cattle must be kept for this purpose, and every other means resorted to. The children might be usefully employed sometimes in collecting and fetching it from a distance. The parents might be encouraged to keep pigs, and be supplied sometimes with food for them, giving the manure in return.

'9. Besides the regular work of the garden, &c. the children should have gardens of their own, of which the whole produce should be their own, to carry home to the parents. The children should be allowed to bring linen from home to wash, and to make articles of furniture for presents to the parents, or to mend any articles about the house.

'10. The objects of the school should be fully and patiently explained to the parents, who should be invited to second them. The privilege of purchasing the garden produce, as well as the manufactures of the school at a low price from the school shop, should be offered to the parents; and the rewards of the children, should be composed of such articles as would be valuable to their families. Give the parents, in short, as great an interest as possible in the school, which experience points out as the best mode of doing it. Let them feel the school to be, as it were, their own. Let them see that they reap all the advantage, except in the gradual improvement of the property; but let this improvement benefit them in a *palpable* manner. Here they might bring their assistance, viz. labor to the school, as a common fund: a DEPOSIT of labor to be returned in produce, or in education to the children.

'Whatever trade a parent exercised, let him, at his leisure time, give his labor or instruction to the school. The complaint is, that the parent cannot get employment—then he would have more time to give to the school. Invite a stocking-maker, or weaver, from an over-peopled manufactory, to settle near the school, teach the children his trade, work for the neighborhood, and vary his labor, or work at leisure hours in the garden. His health, comfort, and character would improve. It would be easy to keep a labor-account of hours' work against every one who gave his labor to the garden; this would be valued and paid in produce.

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'11. As the children would improve daily, and their labor become more valuable the longer they stayed, it would be right to enter into a contract with the parents, to continue the children at the school a certain number of years. This would not only repay the school more completely, but would promote the general objects of the establishment; the formation of good habits and the acquisition of practical knowledge.

'12. Of course, tools of all kinds must be provided by the proprietor; the mode in which he would look for remuneration would be the payment of the children, their labor in garden produce, and the permanent improvement in land and buildings. He would also form a collection of books for the school, containing the requisite information on the subjects of their labors.

'13. The Bible should not be made a class-book, but read at stated times, as a book of divine instruction, and proper passages learned out of it. Doctrinal religion should not be taught in the school; but what is taught, should be entirely practical, and made to go hand in hand with the work.

'There should be a plan of the garden and premises. This plan should be studied in the school, and would exemplify the elementary principles of land, measuring, &c. Each boy, as he grew old enough, should make one for himself, on a reduced scale. The children should learn the distances, in feet, of all parts of the garden, and the number of square feet in the whole, and in each part; the plants growing in each bed, their number, value, &c. The children should be allowed to propagate plants for themselves, for pleasure, or for sale; and in the course of time might have the means of erecting a green-house.

'Exact registers should be kept of all the occupations and expenses of the school; these should form the study of the children, and from them the arithmetical sums should be chiefly taken.

'14. A savings bank should be established in the school for the children.'

ART. VII.—THEORY AND PRACTICE.

MR. EDGTON.—Many individuals, and among the number some teachers, seem to believe that the measures hitherto pursued by the friends of education in this country are not sufficiently *practical*. They complain that there is too much discussion of *principles*, or setting forth *theories*; and too few facts.

When a school convention, or a meeting of an association of teachers has been held, the first questions usually asked by persons

of this description, are, What have they done? What books have they recommended? What studies have they designated as proper to be pursued in school? What methods of instruction? If it is ascertained that the time was taken up in the discussion of important topics, such as are calculated to elicit inquiry, and promote the personal improvement of the members, without presuming to make any of the decisions demanded;—if no books or methods of instruction have been resolved on, their labors are at once denounced as useless.

The same individuals are ever complaining of the course pursued by writers on education of the present age. "All these *principles*," say they, "are of no value to teachers. We want *facts*. We wish, above all, to have you tell us what to do. It is of little consequence to us what others do, 50, or 500, or 5000 miles distant. What must *we* do? What rewards and punishments must we adopt? How, and for what purposes must we use the black board? What books are the best? What is the best method of teaching writing, arithmetic, or geography? A hundred volumes of your *theories*, and *principles*, and *details of the plans of others*, would be of far less consequence to us than a plain, practical, account of the best method of teaching a single science. We are tired and disgusted with the course hitherto taken, especially by the periodical devoted to this subject."

I have heard remarks of this kind repeatedly, Mr Editor, and from teachers of reputation; but should have heard them from teachers of four centuries ago, with sensations less painful; for if there be an individual on earth, worthy of universal love and respect, it is the faithful instructor, who seeks every means of improving himself and his school. It is scarcely going too far to say with Dr Rush, that 'Mothers and Schoolmasters plant the seeds of nearly all the good and evil in the world.' But I cannot remain satisfied with this plan of submitting implicitly to the dictation of others; above all, in regard to education. No one is more anxious than myself that every teacher should adopt such books, plans, and methods, as in the estimation of himself and those whom it concerns, are best for *his school*, taking it as it exists. But to be enabled to do this successfully, it is believed the *practice* of other teachers in their various circumstances, with the *principles* which dictated that practice, ought to be known. With this aid, an instructor will often be able to act from principles of his own, and to originate plans for himself.

It must surely be obvious, to every one who reflects, that no books or methods of instruction or discipline can be adapted to the ever varying wants and circumstances of all teachers and pupils. There can be no doubt that children in school should be *constantly employed*, for example. The importance of this *principle* can-

not be too often enforced, nor its merits too often discussed; nor can there be too many methods of employment suggested; yet should an association of teachers recommend a certain routine of exercises to be adopted in all schools, would any thing be gained to the cause of education?

Again, the principle that reading lessons should be adapted to the capacity of pupils is equally sound and defensible. Its advantages, and the evils of books of a different character, are proper subjects of inquiry and discussion. But suppose an association or convention, or a writer on education goes farther, and prescribes a set of reading books, what will be the result? Are teachers to receive their *ipse dixit* at once? And suppose they should. How long would it be before another association, equally competent to make decisions, would recommend a very different collection of books? But if there are a dozen, or a hundred different prescriptions abroad, whom shall we follow?

Suppose four different reading books for the various classes are proposed, the first adapted to the wants of the beginner, the second to those of the pupil a little more advanced, and the third and fourth to those of older classes. What is to be done? Few school districts in our country are willing to introduce more than one new reading book at a time. Now which of the four will be adapted to the wants of a whole school? Only a single one of them will probably be adopted, in three fourths of our schools that are influenced at all by the resolutions, and that probably, in most cases, the *cheapest*.

Suppose that in view of these facts, all the writers and all the associations in our country could agree on a single book. Is it not plain that while it would meet the wants and capacities of some individuals, classes, and schools, it would be altogether unfit for others?

But, more than this, what becomes of the independence of a teacher who thus yields implicitly to the opinions of others, instead of exercising his own faculties in comparing different books, and methods of discipline and instruction; and in view of his own powers and the condition of his own school, appropriating to himself such only as circumstances seem to demand?

What would an agriculturist, of plain sense, think of the man who should undertake to point out a mode of managing and cultivating a farm which should be equally applicable to all soils, and climates, and circumstances? That should say that all land ought to be ploughed to a certain prescribed depth, and planted at precisely the same time, and the crops dressed at similar intervals? His directions might be useful for the cultivation of the plains of Mexico, but would they at the same time be applicable to the hills and valleys of *New England*? Yet who will say that the farming in-

terests of this or any other country might not be promoted indefinitely were the various modes of cultivation adopted in the earth familiar to every individual agriculturist?

In like manner, it would be absurd for any individual, or association of individuals, even to attempt to impose upon teachers their own views of books and methods of instruction. And it would be equally absurd for teachers to adopt their plans and suggestions at once, without first considering their own wants and those of their pupils. It would be no less than yielding implicitly to authority, in a country and in an occupation where, above all, free inquiry is not only permitted but demanded; and adopting the *theory* of a *single person* to the exclusion of *facts*, and *principles*, and the theories of *thousands*.

As a proof of this propensity among teachers to take things upon trust, to the exclusion of principles, I will introduce a few remarks, and two or three anecdotes, which were received from a careful observer of common schools.

He remarks, that after considerable acquaintance with teachers and schools in various parts of New England, he has found 'most teachers more anxious to be told of some definite way in which they may increase the facilities for direct knowledge among their pupils, than to be led to *principles*, which if put into operation in *almost any way*, will induce pupils to search for themselves, and thus give them the foundation of self-tuition. They prefer to be told of some *particular exercise*, and its benefits, especially if it be similar to some one which they have already adopted in school, rather than of some great principle which would include the introduction of a variety of exercises, each of which would tend to produce the same general results.'

Many persons of this character, if they adopt a principle, often apply it mechanically, in all cases, without considering how it must vary with circumstances.

In visiting a school containing children from 3 to 7 years of age, he found a class ranged on the floor for reading; but so great was the disturbance in the school, that it was impossible to hear them. On suggesting the importance of order, and greater silence; the teacher replied, 'I am aware that they are noisy, but I do not restrain them much, as Mr Hall, in his lectures, says that young children ought not to be too much constrained, for fear of cramping their energies!' This instance shows very clearly that the best principle, if applied as an invariable rule, may produce serious evil.

A female instructor, who was anxiously desirous of improving the condition of her school, and who certainly possessed many of the qualifications requisite to the discharge of her duties, manifested very great deficiency in regard to principles. In going through an exercise with the geometrical solids, she asked her

pupils, how many sides a pyramid had. They promptly answered, 'Six.' How many sides has a frustrum of a pyramid? 'Four.'—These absurd mistakes arose from the fact that the figures employed for illustration actually had this number of sides; and the fact is mentioned to show, that a teacher ought to understand his subject, as well as possess apparatus, and receive the practical directions necessary for its illustration.

'In another case, the instructor asked a very young pupil a question from the Infant School Manual of Mrs Howland. The child answered the question, *in her own language*, with a tolerable degree of accuracy. But the teacher was not satisfied, and pronounced her in the wrong, merely because the language of the book was not given.'

My own experience accords with that of this observer; and did your limits permit, I might relate many anecdotes of a similar character. But at present I will only observe, that I have been most forcibly struck with the fact, that young ladies who have spent two or three months in an infant school, often seem to suppose that they have '*learned the system*,' as they call it, perfectly; as if they had nothing to do in training the infant mind but to imitate with accuracy the questioning, and repeating of words, the clapping of hands, and counting, and singing, which they have witnessed. It is no trifling concern to imbibe the spirit and love of teaching, and acquire that *tact* which is necessary, even in communicating *science*, but much more so in the *cultivation of the heart*. This requires something more than mechanical repetition of the plans and methods of other teachers. The living mind must act upon the living mind; the heart upon the heart; and the teacher must *originate*, as well as *imitate*.

Were I asked by an instructor, what methods and plans *he* ought to pursue, I would only reply; My good friend, *THINK*. Were the question repeated the second and third time, I would still say, *THINK*. To aid him in *thinking*, I would, however, advise him to embrace every convenient opportunity of learning the views, without assenting to the dogmas of others. Let him attend, if possible, lectures and discussions on this subject, whether in Lyceums, Conventions, or Teachers' Associations, and spend as much time as possible in visiting the schools of others. Let him read the best books on education, whether foreign or domestic, ancient or modern. Let him rejoice, above all, to learn the results of *actual experiment* in every country. Let him acquire *facts*, and then make a practical application of those facts by originating and pursuing plans of his own, and adapted to his own circumstances. In one word, let him love his profession, and seek every means of improvement.

In regard to school books, we have a few words to add. Let

every book which appears, be fairly reviewed—we do not say *puffed*—then let those visitors, teachers, and parents who take an interest in the subject, after examining the work for themselves, form their own opinion of its merits. If on the whole they deem it worthy of adoption into their school, they will then be partially prepared to use it, for they will have some knowledge of its character. A teacher who undertakes to use a work with which he is unacquainted, finds himself in a predicament almost as awkward as that of David, in Saul's unwieldy armor.

Indulge me once more, Mr Editor, in entering my protest against an attempt, by any individual, or any association, to assume the prerogative of deciding for a whole community, what books to use, or what modes of instruction or discipline to pursue, even if the number of unthinking teachers who demand such a decision, were ten times greater than it now is. Perhaps, however, this protest is entirely gratuitous, for I have observed, with pleasure, that the disposition in question prevails to the greatest extent among the most inexperienced teachers; and that just in proportion as they have advanced beyond the limits of their own narrow circle of thought and feeling, and mingled with men of other professions and pursuits, just in the same proportion their jealousies and prejudices disappear, and they become ready to conclude, that if ever our schools are elevated to the condition which their importance demands, it must be through the influence,—not of mechanical teachers,—but of those who *think*, and *invent*, and *originate* for themselves.

In conclusion, I would remark, that I am sometimes surprised at the impatience of mankind for *immediate results*. Whether it is a characteristic peculiar to New England, I am not prepared to say, though it has sometimes been so considered. It is manifested above all in regard to early education. Before the season of blossoms is well past, we are impatient to pluck the fruit. It seems to be forgotten, that those which are most valuable, are often longest in ripening, as trees, plants, and animals are remarkable for longevity, in proportion to the time occupied in coming to maturity. Or if this should be remembered, it is forgotten that man—physical, moral, and intellectual man—must submit to the same law of the Creator. Hence, nothing is more common, at the present day, than for those parents and teachers who become, in some measure, awake to the importance of education, to endeavor to propel the mind forward, by the aid of every labor-saving process they can bring into operation.

They wish to have books and plans of instruction so contrived that the child may be *carried* over the ground at the most rapid rate possible, whether he use his faculties, and understand the subject, or not. There must be a royal road to every science—it must be a *rail road* too—from which the mental machine cannot

deviate. No matter whether the road be safe, or likely to be permanent, if the course be rapid. Speed seems to be the only object. Those who write on education are required to graduate their views by this narrow sighted measure, and point out plans of instruction which save the pupil the labor of thinking, and the teacher the trouble of explaining or illustrating; which enable him to *hasten through* a science, with the greatest number of pupils, in the least possible time. Now, Mr Editor, from remarks which you have occasionally made in your journal, I find that on this subject your views, in many points, accord with my own, and Herculean as the task may be, I hope you will endeavor to convince your readers that the most rapid progress is not always the best for the pupil, as premature fruits, however agreeable to the taste, are sometimes worthless, if not absolutely pernicious in the result.

A FRIEND OF EDUCATION.

ART. VIII.—PRINCIPLES AND METHODS OF INTELLECTUAL INSTRUCTION EXHIBITED IN THE EXERCISES OF YOUNG CHILDREN.

Communicated for the Annals of Education.

THE principles and methods of education, when exhibited in connection, mutually explain and illustrate each other. Their relative importance is brought to view. Details of instruction are presented, not as isolated parts, but in their relation to those general principles of education upon which their successful operation upon the mind essentially depends. Principles are thus exhibited in their appropriate connection with the mind; and education, both as a science and an art, is given as a perfect whole. As every mental influence, however limited and transient, is of unspeakable importance, to every thing surrounding the mind, becomes, from its connection, worthy of deep attention. The details of instruction, whether circumstantial or formal, are therefore subjects of the first importance in education.

When we look into our schools, and observe the influence of prevailing methods of instruction, upon the young, we cannot but perceive, too often, a very wide departure from sound views of the philosophy of education. The details of instruction have little reference to the true nature and wants of the mind. The child engages in the employments of the school-room without any interest. He perceives but a faint and remote connection between these employments and the purposes of life. His heart is not in them. His mind is not carried beyond the present, to the remote influence which his prospects should exert upon his character and

happiness. He does not appreciate the influences which education is shedding upon him; for so false have they been to his nature, that his experience has given him no light in the past, to encourage a prospective hope in the future. Education thus becomes to him an aimless, unmeaning process; the light and truth which it sheds upon him, is so false and dubious; so intermingled with darkness and error, and confers so little pleasure, that he either plods carelessly on his way, or gives up the task of improvement in despair. Or stimulated, perhaps, by ambitious rivalry, by the exciting hope of reward, or the fear of punishment, to exertion, his mind still moves onward, not from its own internal light and impulses, but from external excitements. Original power, and native vigor and purity, are lost in the servile race of competition, and the mind is degraded by unworthy influences.

Methods and details, not less than principles of instruction, are, in a great measure, accountable for the whole issue of education. The motives cherished by these, bear strongly upon the mental and moral character, and contribute their influence in its formation. They are a part of the great school of influences, which are ever in operation from without. They assist the mind in its ascent towards excellence, or they oppose its progress. They favor original vigor and activity; or they lead to servile imitation and tameness of spirit.

The idea that education, when adapted to the nature of the mind, is to create and cherish original thought, and simplicity, and purity and elevation of purpose, seems not to be adverted to by those entrusted with the young. Popular methods still favor formal recitations, and modes of study wholly opposed to the nature of the mind. Thought is but little encouraged. Habits of correct thinking, are not cherished as the best preparation for correct expression. The intellectual wants of the individual are disregarded. Old thoughts are wrought up in various new forms, and the memory loaded with terms, rather than the understanding filled with ideas. Lessons are still matters of memory and recitation, rather than occasions for thought and mental exercise.

The influence of such a course upon the habits of the young, is fatal to original force of character. The pupil is made the tame repeater of another's thoughts. He is not called upon to express his own. His mind is but the echo of another—receiving and transmitting ideas, but without appreciating their meaning or application. Habits of listlessness and disgust at the idea of study, are by this means acquired. The pupil remains unconscious of those powers within him, which, had they been duly cherished and addressed, might have raised him to the appreciation of himself, and saved him from the misery of mechanical drudgery, and unmeaning rote. He might have been appreciating general principles instead of dwelling on mere questions of petty detail.

property of the owner of the school ; or, if on lease, the landlord should pay for all improvements at the expiration of the lease. A piece of waste land would not be objectionable (provided the soil were easy to cultivate), because it would be cheaper, and the result, if successful, would be more decided.

‘3. A man should be hired to cultivate the ground, part with the plough or spade, part as a garden. He must be intelligent generally, and understand his business thoroughly ; he should be of a kind disposition, and should comprehend and approve the objects of the school ; he should undertake to communicate to the children all the knowledge he possesses, and consider their instruction as of still more importance than his manual labor—not, however, neglecting the latter ; he should direct their labor in the most useful manner, both for the garden, and themselves.

‘4. A schoolmaster should be obtained for the direct instruction of the children. He must understand that the chief sphere of his teaching would be in the garden and workshops ; making himself acquainted with the processes going on, and with the principles of gardening and farming, as well as the practice. By means of the interest which the child would feel in the objects before him,—their nature and uses—much more would be learnt than through any system of book instruction not illustrated by tangible and visible facts. The qualities and produce of the soil, and the habits of the animals fed upon it, would naturally become subjects of inquiry, and afford opportunities of useful information. The schoolmaster must work with the children. When the gardener points out the work required for the garden, the master must distribute the work, and superintend it. The children must work in groups, under monitors, as far as possible. Each child must be employed, down to the very youngest, who must have some work allotted, as picking stones, counting cabbages, &c.

‘5. The labor must be adapted to the age ; and regularly, at stated hours, the children must adjourn to the school, or take lessons in the open air, according to the weather or convenience. There they would learn reading, &c. ; great part of the lessons, exclusive of scriptural instruction, would consist of explanations respecting the objects, animate and inanimate, in the garden, taken from books adapted to this purpose. Besides gardening, the children should be taught such trades as local and other circumstances might render desirable : masonry, shoemaking, tailor’s, carpenter’s, blacksmith’s work—netting, knitting, &c. : some of these might form also direct subjects of instruction.

‘6. The girls, under the direction of a constant female superintendent, should be taught household work, washing, cooking, baking, &c. They should not be exempt from out-door labor—its healthiness is a recommendation for all.

‘7. A cottage must be found for the gardener and schoolmaster, but all the other buildings should be erected by the labor of those persons and the children. The convenience and comfort of the inmates should grow gradually, and in proportion to their own exertions. If instructed in classes, they might use any small room that could be obtained for their temporary accommodation. The first thing to be erected in addition, would be a large shed. If this were begun on a proper plan, it would be enlarged by degrees, till it answered every purpose. The children would soon pave the floor with stones, if directed. The building would serve for a school, for workshops, and for a place of exercise in bad weather.

‘8. A great object would be to collect manure; cattle must be kept for this purpose, and every other means resorted to. The children might be usefully employed sometimes in collecting and fetching it from a distance. The parents might be encouraged to keep pigs, and be supplied sometimes with food for them, giving the manure in return.

‘9. Besides the regular work of the garden, &c. the children should have gardens of their own, of which the whole produce should be their own, to carry home to the parents. The children should be allowed to bring linen from home to wash, and to make articles of furniture for presents to the parents, or to mend any articles about the house.

‘10. The objects of the school should be fully and patiently explained to the parents, who should be invited to second them. The privilege of purchasing the garden produce, as well as the manufactures of the school at a low price from the school shop, should be offered to the parents; and the rewards of the children, should be composed of such articles as would be valuable to their families. Give the parents, in short, as great an interest as possible in the school, which experience points out as the best mode of doing it. Let them feel the school to be, as it were, their own. Let them see that they reap all the advantage, except in the gradual improvement of the property; but let this improvement benefit them in a *palpable* manner. Here they might bring their assistance, viz. labor to the school, as a common fund: a DEPOSIT of labor to be returned in produce, or in education to the children.

‘Whatever trade a parent exercised, let him, at his leisure time, give his labor or instruction to the school. The complaint is, that the parent cannot get employment—then he would have more time to give to the school. Invite a stocking-maker, or weaver, from an over-peopled manufactory, to settle near the school, teach the children his trade, work for the neighborhood, and vary his labor, or work at leisure hours in the garden. His health, comfort, and character would improve. It would be easy to keep a labor-account of hours’ work against every one who gave his labor to the garden; this would be valued and paid in produce.

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'11. As the children would improve daily, and their labor become more valuable the longer they stayed, it would be right to enter into a contract with the parents, to continue the children at the school a certain number of years. This would not only repay the school more completely, but would promote the general objects of the establishment; the formation of good habits and the acquisition of practical knowledge.

'12. Of course, tools of all kinds must be provided by the proprietor; the mode in which he would look for remuneration would be the payment of the children, their labor in garden produce, and the permanent improvement in land and buildings. He would also form a collection of books for the school, containing the requisite information on the subjects of their labors.

'13. The Bible should not be made a class-book, but read at stated times, as a book of divine instruction, and proper passages learned out of it. Doctrinal religion should not be taught in the school; but what is taught, should be entirely practical, and made to go hand in hand with the work.

'There should be a plan of the garden and premises. This plan should be studied in the school, and would exemplify the elementary principles of land, measuring, &c. Each boy, as he grew old enough, should make one for himself, on a reduced scale. The children should learn the distances, in feet, of all parts of the garden, and the number of square feet in the whole, and in each part; the plants growing in each bed, their number, value, &c. The children should be allowed to propagate plants for themselves, for pleasure, or for sale; and in the course of time might have the means of erecting a green-house.

'Exact registers should be kept of all the occupations and expenses of the school; these should form the study of the children, and from them the arithmetical sums should be chiefly taken.

'14. A savings bank should be established in the school for the children.'

ART. VII.—THEORY AND PRACTICE.

MR EDITOR—Many individuals, and among the number some teachers, seem to believe that the measures hitherto pursued by the friends of education in this country are not sufficiently *practical*. They complain that there is too much discussion of *principles*, or setting forth *theories*; and too few facts.

When a school convention, or a meeting of an association of teachers has been held, the first questions usually asked by persons

of this description, are, What have they done? What books have they recommended? What studies have they designated as proper to be pursued in school? What methods of instruction? If it is ascertained that the time was taken up in the discussion of important topics, such as are calculated to elicit inquiry, and promote the personal improvement of the members, without presuming to make any of the decisions demanded;—if no books or methods of instruction have been resolved on, their labors are at once denounced as useless.

The same individuals are ever complaining of the course pursued by writers on education of the present age. "All these *principles*," say they, "are of no value to teachers. We want *facts*. We wish, above all, to have you tell us what to do. It is of little consequence to us what others do, 50, or 500, or 5000 miles distant. What must *we* do? What rewards and punishments must we adopt? How, and for what purposes must we use the black board? What books are the best? What is the best method of teaching writing, arithmetic, or geography? A hundred volumes of your *theories*, and *principles*, and *details of the plans of others*, would be of far less consequence to us than a plain, practical, account of the best method of teaching a single science. We are tired and disgusted with the course hitherto taken, especially by the periodical devoted to this subject."

I have heard remarks of this kind repeatedly, Mr Editor, and from teachers of reputation; but should have heard them from teachers of four centuries ago, with sensations less painful; for if there be an individual on earth, worthy of universal love and respect, it is the faithful instructor, who seeks every means of improving himself and his school. It is scarcely going too far to say with Dr Rush, that 'Mothers and Schoolmasters plant the seeds of nearly all the good and evil in the world.' But I cannot remain satisfied with this plan of submitting implicitly to the dictation of others; above all, in regard to education. No one is more anxious than myself that every teacher should adopt such books, plans, and methods, as in the estimation of himself and those whom it concerns, are best for *his school*, taking it as it exists. But to be enabled to do this successfully, it is believed the *practice* of other teachers in their various circumstances, with the *principles* which dictated that practice, ought to be known. With this aid, an instructor will often be able to act from principles of his own, and to originate plans for himself.

It must surely be obvious, to every one who reflects, that no books or methods of instruction or discipline can be adapted to the ever varying wants and circumstances of all teachers and pupils. There can be no doubt that children in school should be *constantly employed*, for example. The importance of this *principle* can-

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It must surely be obvious, to every one who reflects, that no books or methods of instruction or discipline can be adapted to the ever varying wants and circumstances of all teachers and pupils. There can be no doubt that children in school should be *constantly employed*, for example. The importance of this *principle* can-

not be too often enforced, nor its merits too often discussed; nor can there be too many methods of employment suggested; yet should an association of teachers recommend a certain routine of exercises to be adopted in all schools, would any thing be gained to the cause of education?

Again, the principle that reading lessons should be adapted to the capacity of pupils is equally sound and defensible. Its advantages, and the evils of books of a different character, are proper subjects of inquiry and discussion. But suppose an association or convention, or a writer on education goes farther, and prescribes a set of reading books, what will be the result? Are teachers to receive their *ipse dixit* at once? And suppose they should. How long would it be before another association, equally competent to make decisions, would recommend a very different collection of books? But if there are a dozen, or a hundred different prescriptions abroad, whom shall we follow?

Suppose four different reading books for the various classes are proposed, the first adapted to the wants of the beginner, the second to those of the pupil a little more advanced, and the third and fourth to those of older classes. What is to be done? Few school districts in our country are willing to introduce more than one new reading book at a time. Now which of the four will be adapted to the wants of a whole school? Only a single one of them will probably be adopted, in three fourths of our schools that are influenced at all by the resolutions, and that probably, in most cases, the *cheapest*.

Suppose that in view of these facts, all the writers and all the associations in our country could agree on a single book. Is it not plain that while it would meet the wants and capacities of some individuals, classes, and schools, it would be altogether unfit for others?

But, more than this, what becomes of the independence of a teacher who thus yields implicitly to the opinions of others, instead of exercising his own faculties in comparing different books, and methods of discipline and instruction; and in view of his own powers and the condition of his own school, appropriating to himself such only as circumstances seem to demand?

What would an agriculturist, of plain sense, think of the man who should undertake to point out a mode of managing and cultivating a farm which should be equally applicable to all soils, and climates, and circumstances? That should say that all land ought to be ploughed to a certain prescribed depth, and planted at precisely the same time, and the crops dressed at similar intervals? His directions might be useful for the cultivation of the plains of Mexico, but would they at the same time be applicable to the hills and valleys of *New England*? Yet who will say that the farming in-

terests of this or any other country might not be promoted indefinitely were the various modes of cultivation adopted in the earth familiar to every individual agriculturist?

In like manner, it would be absurd for any individual, or association of individuals, even to attempt to impose upon teachers their own views of books and methods of instruction. And it would be equally absurd for teachers to adopt their plans and suggestions at once, without first considering their own wants and those of their pupils. It would be no less than yielding implicitly to authority, in a country and in an occupation where, above all, free inquiry is not only permitted but demanded; and adopting the *theory* of a *single person* to the exclusion of *facts*, and *principles*, and the theories of *thousands*.

As a proof of this propensity among teachers to take things upon trust, to the exclusion of principles, I will introduce a few remarks, and two or three anecdotes, which were received from a careful observer of common schools.

He remarks, that after considerable acquaintance with teachers and schools in various parts of New England, he has found 'most teachers more anxious to be told of some definite way in which they may increase the facilities for direct knowledge among their pupils, than to be led to *principles*, which if put into operation in *almost any way*, will induce pupils to search for themselves, and thus give them the foundation of self-tuition. They prefer to be told of some *particular exercise*, and its benefits, especially if it be similar to some one which they have already adopted in school, rather than of some great principle which would include the introduction of a variety of exercises, each of which would tend to produce the same general results.'

Many persons of this character, if they adopt a principle, often apply it mechanically, in all cases, without considering how it must vary with circumstances.

In visiting a school containing children from 3 to 7 years of age, he found a class ranged on the floor for reading; but so great was the disturbance in the school, that it was impossible to hear them. On suggesting the importance of order, and greater silence; the teacher replied, 'I am aware that they are noisy, but I do not restrain them much, as Mr Hall, in his lectures, says that young children ought not to be too much constrained, for fear of cramping their energies!' This instance shows very clearly that the best principle, if applied as an invariable rule, may produce serious evil.

A female instructor, who was anxiously desirous of improving the condition of her school, and who certainly possessed many of the qualifications requisite to the discharge of her duties, manifested very great deficiency in regard to principles. In going through an exercise with the geometrical solids, she asked her

pupils, how many sides a pyramid had. They promptly answered, 'Six.' How many sides has a frustrum of a pyramid? 'Four.'—These absurd mistakes arose from the fact that the figures employed for illustration actually had this number of sides; and the fact is mentioned to show, that a teacher ought to understand his subject, as well as possess apparatus, and receive the practical directions necessary for its illustration.

'In another case, the instructor asked a very young pupil a question from the Infant School Manual of Mrs Howland. The child answered the question, *in her own language*, with a tolerable degree of accuracy. But the teacher was not satisfied, and pronounced her in the wrong, merely because the language of the book was not given.'

My own experience accords with that of this observer; and did your limits permit, I might relate many anecdotes of a similar character. But at present I will only observe, that I have been most forcibly struck with the fact, that young ladies who have spent two or three months in an infant school, often seem to suppose that they have '*learned the system*,' as they call it, perfectly; as if they had nothing to do in training the infant mind but to imitate with accuracy the questioning, and repeating of words, the clapping of hands, and counting, and singing, which they have witnessed. It is no trifling concern to imbibe the spirit and love of teaching, and acquire that *tact* which is necessary, even in communicating *science*, but much more so in the *cultivation of the heart*. This requires something more than mechanical repetition of the plans and methods of other teachers. The living mind must act upon the living mind; the heart upon the heart; and the teacher must *originate*, as well as *imitate*.

Were I asked by an instructor, what methods and plans *he* ought to pursue, I would only reply; My good friend, *THINK*. Were the question repeated the second and third time, I would still say, *THINK*. To aid him in *thinking*, I would, however, advise him to embrace every convenient opportunity of learning the views, without assenting to the dogmas of others. Let him attend, if possible, lectures and discussions on this subject, whether in Lyceums, Conventions, or Teachers' Associations, and spend as much time as possible in visiting the schools of others. Let him read the best books on education, whether foreign or domestic, ancient or modern. Let him rejoice, above all, to learn the results of *actual experiment* in every country. Let him acquire *facts*, and then make a practical application of those facts by originating and pursuing plans of his own, and adapted to his own circumstances. In one word, let him love his profession, and seek every means of improvement.

In regard to school books, we have a few words to add. Let

every book which appears, be fairly reviewed—we do not say *puffed*—then let those visitors, teachers, and parents who take an interest in the subject, after examining the work for themselves, form their own opinion of its merits. If on the whole they deem it worthy of adoption into their school, they will then be partially prepared to use it, for they will have some knowledge of its character. A teacher who undertakes to use a work with which he is unacquainted, finds himself in a predicament almost as awkward as that of David, in Saul's unwieldy armor.

Indulge me once more, Mr Editor, in entering my protest against an attempt, by any individual, or any association, to assume the prerogative of deciding for a whole community, what books to use, or what modes of instruction or discipline to pursue, even if the number of unthinking teachers who demand such a decision, were ten times greater than it now is. Perhaps, however, this protest is entirely gratuitous, for I have observed, with pleasure, that the disposition in question prevails to the greatest extent among the most inexperienced teachers; and that just in proportion as they have advanced beyond the limits of their own narrow circle of thought and feeling, and mingled with men of other professions and pursuits, just in the same proportion their jealousies and prejudices disappear, and they become ready to conclude, that if ever our schools are elevated to the condition which their importance demands, it must be through the influence,—not of mechanical teachers,—but of those who *think*, and *invent*, and *originate* for themselves.

In conclusion, I would remark, that I am sometimes surprised at the impatience of mankind for *immediate results*. Whether it is a characteristic peculiar to New England, I am not prepared to say, though it has sometimes been so considered. It is manifested above all in regard to early education. Before the season of blossoms is well past, we are impatient to pluck the fruit. It seems to be forgotten, that those which are most valuable, are often longest in ripening, as trees, plants, and animals are remarkable for longevity, in proportion to the time occupied in coming to maturity. Or if this should be remembered, it is forgotten that man—physical, moral, and intellectual man—must submit to the same law of the Creator. Hence, nothing is more common, at the present day, than for those parents and teachers who become, in some measure, awake to the importance of education, to endeavor to propel the mind forward, by the aid of every labor-saving process they can bring into operation.

They wish to have books and plans of instruction so contrived that the child may be *carried* over the ground at the most rapid rate possible, whether he use his faculties, and understand the subject, or not. There must be a royal road to every science—it must be a *rail road* too—from which the mental machine cannot

deviate. No matter whether the road be safe, or likely to be permanent, if the course be rapid. Speed seems to be the only object. Those who write on education are required to graduate their views by this narrow sighted measure, and point out plans of instruction which save the pupil the labor of thinking, and the teacher the trouble of explaining or illustrating; which enable him to *hasten through* a science, with the greatest number of pupils, in the least possible time. Now, Mr Editor, from remarks which you have occasionally made in your journal, I find that on this subject your views, in many points, accord with my own, and Herculean as the task may be, I hope you will endeavor to convince your readers that the most rapid progress is not always the best for the pupil, as premature fruits, however agreeable to the taste, are sometimes worthless, if not absolutely pernicious in the result.

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Communicated for the Annals of Education.

THE principles and methods of education, when exhibited in connection, mutually explain and illustrate each other. Their relative importance is brought to view. Details of instruction are presented, not as isolated parts, but in their relation to those general principles of education upon which their successful operation upon the mind essentially depends. Principles are thus exhibited in their appropriate connection with the mind; and education, both as a science and an art, is given as a perfect whole. As every mental influence, however limited and transient, is of unspeakable importance, to every thing surrounding the mind, becomes, from its connection, worthy of deep attention. The details of instruction, whether circumstantial or formal, are therefore subjects of the first importance in education.

When we look into our schools, and observe the influence of prevailing methods of instruction, upon the young, we cannot but perceive, too often, a very wide departure from sound views of the philosophy of education. The details of instruction have little reference to the true nature and wants of the mind. The child engages in the employments of the school-room without any interest. He perceives but a faint and remote connection between these employments and the purposes of life. His heart is not in them. His mind is not carried beyond the present, to the remote influence which his prospects should exert upon his character and

happiness. He does not appreciate the influences which education is shedding upon him; for so false have they been to his nature, that his experience has given him no light in the past, to encourage a prospective hope in the future. Education thus becomes to him an aimless, unmeaning process; the light and truth which it sheds upon him, is so false and dubious; so intermingled with darkness and error, and confers so little pleasure, that he either plods carelessly on his way, or gives up the task of improvement in despair. Or stimulated, perhaps, by ambitious rivalry, by the exciting hope of reward, or the fear of punishment, to exertion, his mind still moves onward, not from its own internal light and impulses, but from external excitements. Original power, and native vigor and purity, are lost in the servile race of competition, and the mind is degraded by unworthy influences.

Methods and details, not less than principles of instruction, are, in a great measure, accountable for the whole issue of education. The motives cherished by these, bear strongly upon the mental and moral character, and contribute their influence in its formation. They are a part of the great school of influences, which are ever in operation from without. They assist the mind in its ascent towards excellence, or they oppose its progress. They favor original vigor and activity; or they lead to servile imitation and tameness of spirit.

The idea that education, when adapted to the nature of the mind, is to create and cherish original thought, and simplicity, and purity and elevation of purpose, seems not to be adverted to by those entrusted with the young. Popular methods still favor formal recitations, and modes of study wholly opposed to the nature of the mind. Thought is but little encouraged. Habits of correct thinking, are not cherished as the best preparation for correct expression. The intellectual wants of the individual are disregarded. Old thoughts are wrought up in various new forms, and the memory loaded with terms, rather than the understanding filled with ideas. Lessons are still matters of memory and recitation, rather than occasions for thought and mental exercise.

The influence of such a course upon the habits of the young, is fatal to original force of character. The pupil is made the tame repeater of another's thoughts. He is not called upon to express his own. His mind is but the echo of another—receiving and transmitting ideas, but without appreciating their meaning or application. Habits of listlessness and disgust at the idea of study, are by this means acquired. The pupil remains unconscious of those powers within him, which, had they been duly cherished and addressed, might have raised him to the appreciation of himself, and saved him from the misery of mechanical drudgery, and unmeaning rote. He might have been appreciating general principles instead of dwelling on mere questions of petty detail.

Whence come these evils, but from a want of respect for the mind, as the true guide to itself. A generous confidence in this, is the only warrant for guiding it successfully. Regarded as the creative power, which, by its own activity, is destined chiefly to form and guide itself; to make the atmosphere in which it loves to reside, it is a matter of the first importance to learn how it is to be addressed, by other minds. It is not to be subjected to the influence of another, without reference to the controlling will, with which it is endowed. It is to be respected, interrogated, cherished, operated upon, through this will, and not against it. Education, indeed, when conducted upon generous and philosophical principles, has chiefly to do with the motives presented to the mind, in order to move, through the will, the whole mass of faculties and powers which compose the human constitution. It is a process of enlightening the whole nature, that the accumulated and concentrated light thus imparted, may bear upon the conscience, and diffuse itself throughout the whole being.

The pleasure in original activity of mind, so obvious in children, when wisely addressed, may render their education interesting and delightful to them. Respecting their minds, cherishing their wills, and supplying this activity with the means upon which to expend itself, the teacher will find his employment full of instruction; the young under his influence, will be happy; because he will pursue the course which their nature demands, and their original wants will all be supplied.

The fruits of this desire for activity, when cherished by methods and exercises adapted to the object, are exhibited in the following specimens of the productions of children, under eight years of age.

1. *Paraphrases*.—The following are specimens of their efforts in paraphrasing a few sentences from Telemachus.

No. 1. Calypso could not be comforted for the departure of Ulysses; in her grief she found found herself *not happy*, because she was immortal. Her grotto no longer echoed with the sweet music of her voice: the nymphs who attended her, dared not to speak to her. She often walked alone on the flowery turf, with which an eternal spring surrounded her island; but these beautiful scenes, far from *softening* her sorrow, did but recall to her the sad *recollection* of Ulysses, whom she had seen there so many times with her.

No. 2. Calypso *was very unhappy for the loss of the great warrior*. In her *unhappiness* she found *she was never to die*. Her cave no longer echoed with the sweet singing of her voice. The *young girls that staid with her, could not speak* to her. She *would often walk without any one with her, on the turf which had always flowers on it: there was always spring on the island*; but these *pretty scenes* did not *soften* her *grief*; they did but recall to her the recollection of her *friend* who had so often been with her.

No. 3. Calypso could not be *happy because her friend had gone away*; in her *sorrow* she found she *was not happy by being never to die*. The *place she lived in was a cave, which did not send back her voice: the young girls who staid by her, feared to say anything to her*. She walked a *great many times on the piece of ground with the flowers growing on it, and which the season always made stay*

there; but these things did not make her forget her friend, but made her think more of him who had walked so many times with her.

The following are paraphrases of the Lord's Prayer.

No. 4. Our Parent who art in heaven. *Holy* be thy name. Thy good ruling come. May thy desires take place on earth as in heaven. Give us our food every day, and forgive us our wrong actions, as we forgive those who wrong us. Lead us not into bad inclinations; but keep us from evil; for thine is the kingdom, power and glory forever.

No. 5. Our Parent who lives in the Holy Place. *Holy* be thy name. Thy good government come. Thy wishes shall be obtained on earth, as in the Holy Place. Give us every day food. Forgive our sins, as we forgive those who sin against us. Lead us not into evil, but deliver us from it; for thine is the good government, the power and the glory.

No. 6. Our Father who art always every where. *Holy* may be thy name. Thy good management come. Thy wants shall be gratified. It shall be done on earth as it is where thou art. Give us this day our food, as thou givest us every day. Forgive us our wrong actions, as we forgive those who injure us. Let us overcome our bad inclinations. Keep us from doing wrong. All things are thine, power, strength, goodness.

2. *Original Descriptions—written from observation.*

No. 1. The wind is south-east. There is every appearance of rain. The willows are blown gently by the wind. The clouds are black. The sun is hid, and gone under the clouds. The ground is damp. The trees are still. The leaves on the ground are blown about. There are a few clouds in the sky.

No. 2. The sun is hid behind the clouds, and the wind is south-east. The trees are still, and do not move. It looks very dark.

3.—*Original Comparisons.*

No. 1. Good thoughts are like pearls.

Passion is like a lion.

No. 2. Spring is like a beautiful lady, with a white robe, tripping along.

Love is like the moon.

No. 3. A sweet tempered girl is like goodness.

Passion is like thunder.

4.—*Original Biography of Dr Franklin.*

Dr Franklin was born in Boston. His father came from England, and was a very good man. He had several children. Benjamin was the youngest except two. All his brothers learned trades. He went to school a short time, but his father was so poor that he took him home, to work in his shop. He was very fond of books, but his father had only a few. His father seeing how he liked books, wanted to have him become a printer. One of his brothers was a printer, and he concluded he would take Benjamin and give him clothes and food for what he earned. He went to live with his brother, but he did not like to go. He could not understand all his brother's books, so he saved money to buy books with. He could not get as many books as he wanted, so he borrowed them of his neighbors, and he always gave them back to them, and they always let him have them, for they said he would give them back again, and not spoil them. He thought of a plan to get more money. He told his brother that if he would give him the money with which he bought his meat, he would do without meat. So his brother gave him the money, and he bought books with it. He bought biscuit and a few raisins, and made his meals of it by himself, and read at the same time.

He and his brother did not agree very well, and Benjamin said he would not stay with him. He thought he would go to New York without his father's knowing it. So he set out, and got there in a few days, and went to a printer whose name was Mr Bradford, to ask for work. Mr Bradford told him that he had

no work for him, but that his son wanted a boy to help him, who was in Philadelphia. So he set out for Philadelphia, in a boat that was going part of the way to Philadelphia, and he expected to walk the rest of the way. It began to rain, there was a storm, and they sailed on till they came near Long Island. They sailed towards it, but they soon found that the waves were dashing against it. They dropped anchor, and had to stay there in the boat all night. In the morning they set out again. They sailed on till they came to land, &c. &c.

ART. IX.—READING.

Communicated for the *Annals of Education*.

A LARGE amount of time in common schools is devoted to the art of reading; and in few branches is less *real progress* made. It seems to me important to look at the causes of this result, and, if possible, find appropriate remedies.

1. What are the *proper hours* for reading? The reading exercises of most schools usually occupy the first hour and a half of the forenoon and of the afternoon. Neither of these are the most proper hours, for the following reasons.

In the morning, the mind, like the body, is invigorated by rest; and this period should be devoted to those studies which require more mental exertion than the rest. Writing requires very little, and should therefore be deferred. Arithmetic and grammar demand more thought, and are therefore either of them proper occupations for the morning. Reading requires less thinking than any other branch, except writing. To devote to it then, those portions of time which are required for more difficult studies, is extremely injudicious.

In the afternoon, the energies of the system are too much absorbed by the process of digestion, to allow of intense mental application, especially soon after dinner. But there is a particular reason why this is an improper hour for reading. The voice is less clear, and the lungs less active and vigorous, immediately after eating, than at other times, especially after eating dinner. This is the proper hour for those studies which approach the nearest to the nature of *mental amusements*, as geography, and natural history, which with most children, if judiciously conducted, require little exertion of mind or body. For these reasons, the last hour of the forenoon, and, if the exercise be attended to twice a day, the second hour of the afternoon, are the most appropriate hours for reading.

2. What *books should be used*? I am not about to decide what particular reading book ought to be used, but only to speak

of their general character. The style should be simple but chaste, and adapted to the capacities of those for whom it is designed. By *simplicity* of style, however, I do not mean *childishness*. There are many who object to a simple style of writing for children, only because they confound simplicity with nonsense. I am as much opposed to vulgar or baby language, even among children, as they. Indeed, their language, as well as that of all persons concerned in their management, should be conformed to the strictest rules of grammar and of propriety. It may be simple, however, and at the same time correct. Take for example the style of Miss Edgeworth in her simple stories, the writings of Gallaudet for children, with many others which we might notice, and who does not see, that though simple, it loses nothing of its dignity or its importance? If the language, even of adults, in their varied intercourse with each other, were more of the kind alluded to, I believe there would be less misunderstanding and controversy among them than at present; for it has become almost a common place remark, that the foundation for much of that difference of opinion which often exists, and not unfrequently leads to the most unhappy results, is laid in the want of simple and distinct language.

It is not, therefore, without reason that it is so confidently asserted of late, that children should read no book, which they cannot, with proper attention, understand. Reading aloud, to be intelligible to the hearer, must be in the tone and manner of familiar conversation. But how can a child know *how to read as he would speak*, that which he *does not understand*? Would a person utterly ignorant of French, be able to read a passage from a French author in the manner of familiar conversation? It is equally impossible for the child to read that which he does not comprehend, and accompany it with the same inflections, emphases, and tones, which the writer of the piece would use, were he to read or speak the same sentiments to an audience. Although the language of almost all elementary books is liable to many objections, the reading books for infant and common schools, especially the latter, are the most strikingly deficient on this point.

Many of those books which are supposed to be brought down to the capacity of younger classes are still above it. They may be used with some advantage by the higher classes of those schools; but a series is still wanted, which shall be more effectually stripped of terms, familiar to adults, but either not understood, or misunderstood, by the infantile reader.

There is one more remark to be made in regard to reading books. In a large majority of schools, when a book is once introduced, it is continued, to the exclusion of any other, sometimes for a long course of years. The reasons of this are, in the first place, an almost universal neglect on the part of parents, school visitors,

and instructors. Secondly, the notion that the pupils cannot read with so much facility and fluency in a book with which they are unacquainted, as in one which they have read through, until they have nearly learned it by heart. But the third, and probably the most weighty reason which exists, is, the expense of making a change. The reading books used in our schools many of them cost the parents from fifty cents to one dollar each, and as they are constantly wearing out or disappearing, and new ones required, if a different book is recommended, those parents who have recently purchased the book in use, immediately complain of the expense. I know of no better remedy for this, than to have our reading books in small numbers or parts on the plan of the 'Little Philosopher,' or 'Evenings at home.' The small expense of a new book would then partially remedy the evil, though not entirely; for those parents who now complain most loudly, would probably complain still, though with less bitterness. But the books themselves would be more favorable to improvement, for they would interest the children more. If a parent buys a book, once in three years, at 50 cents, the expense is as great as for books every year at 16 2-3 cents; and the larger book will be worn out or lost nearly as soon as the smaller one. I think that all classes in schools should be furnished with a new reading book, of some sort, once a year at least.

Many instructors, and not a few parents, are in favor of introducing *newspapers* into schools, for the use of classes in reading. The plan is excellent, provided a *school paper* were devoted to this object, and the matter selected, and arranged accordingly. It should always contain a little vocabulary of the more difficult words in its columns, with occasional questions on the subjects presented with a view to aid both the instructor and pupils. Perhaps much of history, biography, topography, and natural science might be most efficaciously taught in this way. Good engravings might also be a source of much instruction. Each paper ought to be accompanied with one or more of them. Thus the pupil might have a new reading book every week.

3. What is the proper *length of lessons*? For classes to whom the instructor cannot devote more than from 25 to 30 minutes it is not unusual to assign lessons of from four to six duodecimo pages, and sometimes more. The object is, to fill up the whole time with *mere reading*. The only interruptions intended, are the correction of words which are pronounced wrong, with some slight attention to some of the more prominent marks and pauses. 'Let your voice fall at the period;' 'Raise your voice at the interrogation point;' 'Read lower at the parenthesis;'—these are the principal directions given to the class during the whole exercise. A few require an exact measure to be observed at the comma, the semicolon, the colon, and the period. The voice rises at the com-

mencement, goes on to the comma, breaks while the pupil can count one ; proceeds to the colon, where he pauses perhaps four times as long ; then to the period, and falls. Reading thus consists, merely in pronouncing a series of words with mechanical and measured interruptions, a rising inflection on the first syllable, and a falling one on the last. But if this be *reading*, any mere English scholar can read French, or Latin, or any other foreign language.

Something more than all this is indispensable to the formation of a good reader. There is as much difference between these mechanical pauses, and reading, as there is between the chatter of a magpie, and common conversation.

An excellent teacher of 30 or 40 years' experience says, that half a page is as much as his pupils can usually read to advantage, in half an hour, although they are selected pupils, from 10 to 18 years of age. I am personally and intimately acquainted with several instructors, of high reputation and long experience, who pursue a similar course, only they carry it further. One of them often spends 20 to 30 minutes, on six or eight lines of common prose, and without at all fatiguing his pupils. The pupils *spell* and *define* the words ; tell their *synonymes* and *opposites* ; *write* and *paraphrase* the sentence or paragraph ; *analyze* it, and *reduce it to its simple sentences* ; *analyze the words* ; *parse* the whole sentence or paragraph ; and recite the *history, geography, biography, &c.* to which there may be a reference in the sentence.

Illustration of the method of reading.—I will endeavor to illustrate the foregoing method of reading by the following example. A wish to make myself fully understood will be my only apology for the length and copiousness of illustration.

Example. 'A wiser person than king Agesilaus has said ; 'Train up a child in the way he should go, and when he is old he will not depart from it.'

This sentence may first be read by the instructor. One of the class should next read it ; after which the pupils should be permitted to propose corrections, involving every point concerned in good reading ; such as Proper Loudness of Voice, Distinctness, Slowness, Propriety of Pronunciation, Pauses, Inflections, Accent, Emphasis, Cadence, Tones, and Rhyme. One of those who propose corrections, should then be permitted to read it. The rest will then correct *him* in the same manner, and so on, until all, in their turn, have read the passage at least once. If there are any, who stand in need of such frequent correction that the exercise is in danger of becoming irksome to them, it may be well to encourage them, by pointing out their *excellencies*, prior to entering into an examination of their *defects*, which will usually prevent all unpleasant feeling, and prepare them to submit with cheerfulness to the criticisms of their companions.

They may next write the lesson on their slates, with their books closed, the instructor dictating the words to them slowly. When they have finished, he may examine the spelling of each, and pronounce the words which are incorrect, for the class to spell.

The *definitions* of the words composing the paragraph may now be required. *Wise, Agesilaus, king, said, train, child, way, go, old, and it,* should all be carefully defined, after which they may write down each word, and form a column of Synonymes under it. Each should be governed by his own judgment, without the aid of a dictionary, except occasionally.

It will now be time to teach them to paraphrase the lesson. Having already a supply of synonymes in mind, this process will be attended with very little difficulty. It is curious and instructive to those who make the trial, to see the various modes of thinking, in different pupils, which this exercise will exhibit. The present lesson would, not unfrequently, take quite as many different shapes as there are pupils to paraphrase it, without any manifest perversion of the sentiment. The following change would not surprise an instructor who had been accustomed to the exercise. 'A man who knew a great deal more than Agesilaus, the king, has told us; Bring up children to behave well, and then they will keep on behaving well when they are old.'

Opposites may next be sought for. The opposite of *wiser* is *more ignorant*; of *go, stay*; of *old, new*; &c. The biography of Agesilaus may be related by the instructor. He may then inquire; Who was Agesilaus? Over what nation was he king? The lesson does not embrace the latter idea; but the pupil may be referred to the paragraph preceding, in the 'English reader,' from which the extract is made. In what part of the world was Sparta? Here may follow a brief review of the history and geography of Sparta, and of Greece in general. Each pupil may be permitted to write or repeat what he can recollect in connection with the subject.

The lesson may be afterwards divided into the simple sentences of which it is composed. Each sentence may then be subdivided into its component parts, and the whole may be parsed both etymologically and syntactically. Lastly, the words themselves may be analyzed, and the pupil required to tell the various properties, sounds, &c. of the various letters.

The paragraph which I have here selected to illustrate my views, is extremely short and simple, yet it is obvious that half an hour is scarcely sufficient to go through with the exercises proposed. Lessons embracing more difficult words, and a greater variety of subjects, must be still shorter, or else a part of the topics must be omitted. I am aware that it will still be asked, with much assurance, what connection many parts of the exercise have with

reading. But if no person can read well what he does not thoroughly understand, is it not obviously the duty of the instructor to ascertain whether the pupil *does* understand the lesson? And how can this be accomplished, without requiring him to *define, paraphrase, analyze, parse, &c.* the words and sentences of which is composed?

But suppose the lesson selected by the instructor to be the following: 'No man has done more for the improvement of prisons and penitentiaries than Howard.' This is by no means one of the most difficult of sentences; and yet, short and plain as it is, it requires much attention before pupils can read it understandingly. How few, for example, know the difference between a penitentiary and a prison! Yet there exists a difference, and every pupil ought to understand in what it consists. All penitentiaries are prisons; but many prisons may be found which cannot with propriety be called penitentiaries. The remarks of the instructor on the difference between them, may be made to involve much of their history, which will be highly pleasing to the pupils. The *number* of state prisons or penitentiaries, and the *location* of some of the principal, may be mentioned. In this way we may explain the meaning and use of the word *improvement*; and the child may be easily led to search for its synonyms and opposites.

The word *Howard*, will open the way for a biographical sketch of that distinguished individual. Individuals who have been the scourges, instead of benefactors of their race, may be placed in contrast with him. They may even be led to the character of the great Benefactor of man—and to *Him* who 'went about, doing good.'—A love of information in general will thus be implanted, no less than interest in the particular paragraphs selected for the lesson.

There are several important objects secured by this method of reading. The pupils are taught to *think*, and to *reason for themselves*; they are kept employed; and they are also *pleased* with the occupation.

From the last mentioned reading lesson, another might be derived, in the following manner. Some time after the exercise is concluded, the teacher may request his pupils to take their slates, and write on them the word *prison*. They are then requested briefly to describe a prison, by writing down what they know about it. Many will recollect the facts mentioned by the instructor during the recent lesson; and probably every one will form at least one or two simple sentences. What they write, they will of course be likely to understand; and when called upon to read aloud in turn what they have written, will be able to read it much more in the manner of common conversation than the

composition of others. Besides being thus initiated with the greatest ease, into the difficult task of composition, they are taught the important art of forming their own reading lessons; so that if they have no proper book furnished them by others they can make them for themselves. The last method may perhaps be pursued to the best advantage by alternating it with the other.

ART. X.—HARTFORD FEMALE SEMINARY.

The Annual Catalogue of the Hartford Female Seminary, together with an account of the internal arrangements—course of study and mode of instructing the same. Hartford. 1831.

[We have been favored with the following account of the Hartford Female Seminary, taken chiefly from the annual catalogue, and we present it to our readers as exhibiting the most complete account of the organization of a Female Seminary in our country which is within our reach.]

THE Hartford Female Seminary was incorporated in the spring of 1821, and went into regular operation, under the care of Miss C. E. Beecher, in the winter of the same year.

The building devoted to the object, contains a hall, sufficiently large to seat 150 pupils at writing desks, a library, a dress room, and nine recitation rooms.

In conducting the institution, the great points which have been aimed at, have been ;

1. To introduce the principle of the *division of labor*, so that every branch of education should receive that attention which its importance may demand.

2. To introduce a system of moral influence, founded upon the *principles of the Bible*, which should constantly operate in *forming the principles, correcting the faults*, and improving the *dispositions and habits* of the pupils.

The number of pupils has averaged 150 through the past year. They have been under the direction of a Principal, Associate Principal, a Governess, and eight Teachers, among whom are teachers of Music and of the French language.

The duties of the Principal have consisted in the general superintendence and direction of the whole institution, in all its different interests and departments; in communicating to the teachers her own views and wishes, relative to the manner in which their duties

are to be discharged ; in learning from them the character, habits, disposition, and scholarship of the pupils, and in giving general instruction to the whole school, on intellectual, moral, and religious subjects.

The duty of the Associate Principal has consisted in organizing the classes, superintending the various studies, and assigning to the teachers their respective stations and employments. She endeavors, with the aid of the several teachers, to discover the capacity and acquisitions of each pupil, in order to enable her to class the school. It is then her business to visit the recitation rooms, to see that a thorough mode of instruction is pursued in the different classes, and that all the teachers follow the same system. Both the Principal and Associate Principals instruct classes, when their other duties permit.

In classing the school, it has been found of great importance to place pupils in classes with those who are nearly their equals in *capacity for improvement*, and not merely with those of their own age. It is deemed essential that every pupil, provided her lessons are thoroughly learned, and without endangering health, shall be allowed to go forward as fast as she chooses ; and equally essential, that no pupil be hurried forward faster than she is prepared to go, in order to accommodate her class-mates. By forming several classes in almost every branch, it has *generally* been practicable to conform to these principles.

The duties devolving on the *Governess*, include the care of the building and apparatus, and the direction of those employed to keep them in order. During school hours, she presides in the hall, to assemble and dismiss the school, to send the classes to the various recitation rooms, and recall them at regular intervals ; to receive and record the daily reports of the teachers respecting the recitation and behavior of their classes, and to preserve order and regularity in all the various operations of the school. All permissions to deviate from the rules, and all excuses and acknowledgments for violations of them, are referred to her. In addition to this, she gives instruction in penmanship, at certain hours of the day, in the hall, where she presides.

The business of instruction in the various branches, devolves upon the Teachers. They are expected, in the performance of this duty, never to allow a scholar to go forward, until what is studied is *accurately* and *thoroughly* learned ; and to repeat lessons which are imperfectly learned, until all deficiencies are supplied. They are also directed, to aim at making their lessons *interesting* to the pupils so far as is possible ; and when the *subject of instruction* admits it, to intersperse the recitation with explanations and illustrative anecdotes, or with conversation and discussion, in which the pupils, if possible, are to be induced to join. Of course the man-

ner of performing this duty depends very much upon the peculiar character and qualifications of the teachers.

The following is the daily routine of school duties.

The pupils are required to *study two hours in silence*, out of school hours, and thus to prepare their lessons for the recitations of the next day. They first assemble in the morning in the entrance room, where they place their outer dress on nails, numbered to correspond with their desks in the hall. At ten minutes before nine they are summoned to the hall, where they are expected to seat themselves in silence.

The first three quarters of an hour is devoted to instruction by the Principal, relating to the social, moral, and religious duties of life, enforced by the authority of the bible, and concluded with reading the scriptures and prayer. After this, the school journals, in which the behavior and recitations of the several classes during the preceding day are recorded, is read aloud. The *cases* of those who were faulty in each class are stated, but the *names*, are omitted. Those who are repeatedly charged with the same fault, are privately admonished, either by one of the teachers, or the Principal, as the case may require.

After the school journal is read, the scholars are requested to hand in to the Governess, on slips of paper, notes of all the rules they have violated since the preceding morning, that they may be recorded. At this exercise, care is taken to impress upon the minds of the scholars the great importance of forming strict habits of veracity; and there is reason to believe that the accounts rendered are generally correct. After the scholars have passed their accounts to the Governess, they are requested to rise. Then those who cannot recollect that they have violated any rule, are requested to sit down. This gives an opportunity for the teachers and scholars to notice those who *remain standing*; and thus learn whether all have recollected the rules they may have been observed to violate. All who have suitable excuses to offer, then leave their places and mention them to the Governess. The Governess next calls out the classes, each in succession. They form themselves in double files in the centre of the hall, and pass to the different recitation rooms assigned them. Two monitors are stationed to record any who may be observed to be disorderly, in passing to and from the recitation rooms. Those who do not recite during the first hour remain in the hall either to write or to study. At the end of an hour, the bell is rung, and the classes all return and are seated in the hall. The pupils are then distributed in the different rooms in classes, and each, under the care of a teacher, performs a course of Calisthenic exercises. A recess of ten minutes for conversation and exercise is then allowed, and the scholars are again reassembled in the hall. At the commencement of each hour, the pupils

are thus assembled, and again distributed in their appropriate classes. In the afternoon, also, the exercise in Calisthenics succeeds the first recitation hour.

The following is a general outline of the course of study and the mode of instruction pursued in the several studies :

Course of Study.

In order to enter any higher class, the pupil must have recited all the lessons of the branches required from the previous classes, to one of the teachers, either during the term, or at the closing examination.

Studies of the Primary Class.—Reading, Writing, Spelling, and Composition.—Introductory Course in Botany, Mineralogy, Geology, and Natural History.—First Course in Geography. First Course in Arithmetic. First Book in Geometry, with Holbrook's introductory work. First Book of History. First Course in Grammar. First Course in Mental Philosophy.

Studies of the Junior Class.—Second Course in Grammar, Geography, and Arithmetic. Ancient Geography. Ancient and Modern History with Bostwick's Charts. The 2d, 3d, and 4th Books of Euclid's Geometry. Comstock's Chemistry and Natural Philosophy. Finish Mental Philosophy. Astronomy. Composition. Reading, Writing, and Spelling for all who are deficient.

Studies of the Senior Class.—Review Mental Philosophy. The 5th and 6th Books and the Supplements in Geometry. The whole of Day's Algebra. Paley's Theology. Sullivan's Political Class Book. Butler's Analogy. Latin. Composition.

It is left optional with parents to decide whether the regular course is pursued or not. Those who enter the regular classes and pass a satisfactory examination, receive certificates of membership, and at the close they receive a testimonial of having completed with honor, the course of study in this Institution.

If pupils have such a knowledge of Geography, Grammar, and Arithmetic, as not to need the *first course*, they are required only to study the *second course*.

Botany, Mineralogy, Geology, and Natural History, have always been intended for the first part of the course, but for want of suitable books for young scholars, they have heretofore been put among the last studies.

The time which is required to complete this course, depends upon the age, talents, and previous habits of the pupil, and still more upon the amount of attention given to Composition and Reading. No young lady, of good talents, could complete the course and *read all that is deemed necessary*, and spend as much time as is demanded to *learn to compose well* short of *three years*, and with young scholars commencing at twelve, it would demand four or five.

Methods of Instruction.

In the introductory branches of *reading, writing, and spelling*, the teachers always have the difficult task of reforming *bad habits*; and in many cases, these are found to be so inveterate, that they cannot be remedied in the short time which can be devoted to this object.

In *spelling*, the method pursued is to give a lesson each day, to a class including those who are found deficient in this respect, in Webster's spelling book, requiring them to go over all the words of the lesson *twice*. At the recitation hour, the teacher takes them into a room, surrounded with black boards, where they write with chalk the words of the lesson as dictated by the teacher. After doing this, they change places with each other, and the teacher *spells aloud* all the words she has dictated. Each pupil then marks, with a cross, every word misspelt in the lesson of her com-

panion which is before her for correction. The pupils then resume their own places, correct all the words which are spelt wrong, study them, and *spell them aloud* to the teacher. By studying the spelling book in this way, and also a selection of such words as are most frequently spelt incorrectly, the object desired is generally accomplished.

In *Reading*, the Grammar of Elocution and the mode of instruction pursued by Professor Barber, of Cambridge, have been introduced; but it has been found, that to form good readers is a work of time and labor, and not to be accomplished in the very limited period which can generally be devoted to it.

In *Writing*, the system of Carstairs has lately been introduced, and has been attended with more success than any other.

In teaching *Geography*, all the pupils are required to draw the map of a quarter of the world, as soon as they commence the study of its geography. A scale and appropriate directions are given, for drawing the lines of latitude and longitude according to the number of miles in a degree, and then, for tracing the outlines of the map with accuracy. It is expected that during the course of instruction, the pupils will learn to draw with neatness and accuracy, the two hemispheres, and the quarters of the globe. The method adopted in studying, Geography is developed in the set of 'Topics for Woodbridge's Geography,' prepared by Mr Clark, of Westfield, Massachusetts.

Attempts have been made to give additional interest to this study by means of anecdotes, extracts from voyages and travels, and various accounts of the persons, places, and things connected with the lessons. It is hoped that the time will come, when a new interest can be given to it by means of large drawings, perhaps of the lithographic kind, exhibiting the characteristic features and costumes of the inhabitants of different countries, their manner of travelling, modes of agriculture and productions, the appearance of their cities, mountains, and plains. In teaching history and ancient geography, a similar method has been attempted. The pupils are taught to draw maps of the countries, whose history they study; and extracts and anecdotes are added, to render the lessons more interesting. Bostwick's historical charts have been found of most essential service in this branch, and are considered superior to any works of the kind.

In the different branches of the *Mathematics*, it has been a great object to have every thing well understood and thoroughly learned.

In demonstrating the propositions of *Geometry*, the pupils are required sometimes to invert their diagrams, sometimes to substitute figures for the letters, and sometimes to *point out the angles* instead of calling their names. These and other modes are adopted to prevent their learning by rote, and with the intention of securing

a full understanding of the process of reasoning employed. They are required to repeat accurately the propositions they demonstrate, as well as each proposition used in the proof.

In *Arithmetic*, the pupils are taught to *state aloud* the process by which they obtain the several results in the mental exercises of arithmetic. They are also taught to explain the principles upon which the various processes of written arithmetic are based, and never to perform any process of the kind, without being able to assign a reason for every step that is taken. All their written exercises are performed upon the black board, before the teacher.

At the general examination at the close of the school, it is expected that the pupils will be able to do every sum in arithmetic, demonstrate every proposition in geometry, perform every algebraic process, and repeat with accuracy every rule, that has been studied during the term. It is the duty of the teachers to see that they advance no more rapidly, than is consistent with success in such an examination; for it is assumed as a maxim, that more is gained in understanding a certain amount, thoroughly and accurately, than in passing over double the amount, with confused and indistinct recollections.

In studying *Natural Science*, much is necessarily left incomplete for want of specimens, drawings, and apparatus. In regard to the *Latin*, it is deemed desirable that a female should understand the philosophy and idiom of the language, and the meaning of its most common words, as an aid in understanding English, and nothing farther is attempted.

Butler's Analogy has been made a subject of study, as a specimen of argument peculiarly useful, ingenious, and important; and demanding a degree of mental effort which is extremely useful to the more advanced pupils. The attempt has been made to enable the pupils to understand this work thoroughly, and in most cases, the result has been satisfactory, and the effects admirable, both in an intellectual and moral point of view.

The art of *Composition* is one of the most useful and important branches of instruction, and is also one of the most difficult and laborious to a teacher. The method pursued in this branch has been unusually successful; and as a more minute account of it would be necessary than the limits of this article will allow, it must be deferred to a future occasion.

In this institution, each teacher usually instructs in only two or three branches. The number of pupils which constitute a class, varies according to the nature of the branches taught. In Geometry, as each pupil is to demonstrate her lesson every day, nine or ten are as many as can recite to a teacher in an hour. From ten to fifteen are as many as one teacher can well superintend in Arithmetic, and about the same number in Algebra.

In Geography, about twenty are considered as a suitable class, as this number can all be accommodated and superintended in drawing maps together, upon the black boards on the sides of the room. In some studies, where no written exercises are demanded on black boards, the number of pupils in a class may be considerably increased, without much disadvantage.

At the close of each term of twentytwo weeks, a public examination takes place, which is continued during the usual school hours, for a fortnight. In this time, the *studies of the whole term* are reviewed, with the same minuteness of attention as during the daily recitations of the term. During this examination, the recitation rooms are open to the friends of the pupils at any hour.

It has been customary, at the close of each term, to have an *exhibition*, at which a gentleman reads selections from the compositions of the pupils, and the testimonials of scholarship were delivered. As the popularity of the school has increased, the audience has increased, until it has become a question with many of the friends of the institution, whether it will not be best to dispense with such occasions, as involving too much publicity, for those whose sphere is retirement.

We regret that it is not in our power to insert, at present, the account of the moral discipline of the school, which is deeply interesting.

Emulation was formerly employed as a motive to diligence and good conduct. The institution is now conducted without any appeal to this feeling; and yet the Principal observes, that the pupils are 'never so orderly and regular, so faithful in the discharge of every duty.' The *personal influence of the teachers, the co-operation of the pupils, vigilance, kindness, and a correct tone of moral sentiment*, founded upon the bible, are the means of government and excitement employed in its place. The Principal testifies, that, 'it is much easier to govern a school of one hundred and fifty without emulation and competition, than it ever was by their aid, to control twenty or thirty.' In the conclusion of this statement, an earnest appeal is made to all those females who are capable of entering the field of education, that they should not bury their talents and waste their life in inactivity, while so loud an appeal is made to them by the wants of their sex.

ART. XI.—THE SCIENCE OF EDUCATION.

An Inaugural Address, delivered at the opening of the Wesleyan University, in Middletown, Conn. Sept. 21, 1831. By the Rev. Wilbur Fisk, D. D. President.

We have looked over this address with interest, not only as the token of a new era, in the history of the respectable and numerous class of Christians who have established the Institution over which Dr Fisk presides, but also as containing many important views in regard to education. With some of the details we cannot entirely accord; but we think the spirit which he endeavors to inculcate, of acquiring knowledge, as well as every thing else, in order to employ it in *action*—and in *benevolent action*—is one without which education is almost worse than useless.

The following extract presents some of his views as to the object and mode of education.

‘Education should be such as to give energy and enterprise to the mind, and activity to the whole man. This depends, in part, upon the physical constitution. Hence the necessity of preserving a sound state of bodily health. To secure this, temperance and proper exercise are requisite. But what exercise is best, as a part of a student’s education, is still unsettled. Without stopping to discuss that point at large here, in my opinion, the best kind of gymnastics are the exercises of the field and shop, in some kind of useful labor. But whatever may be the mode of doing it, the strictest attention ought to be paid to the health of the student. This alone however will not be sufficient; the *mind* also should be cultivated, in direct reference to the object of making the pupil a man of enterprise and activity. Every thing that is calculated to call forth such a spirit should be cultivated, and every thing which discourages it should be discountenanced. The student cannot be too much impressed with the idea that to be a mere man of letters, is not the way to be the most useful man. We want men who will take the field, and whose souls are fired with a zeal for active duties, in the service of the world.

‘Closely allied to this spirit of enterprise, and eminently productive of it, are the principle and habit of self-dependence, which should imbue the minds of youth at an early age. Nothing is more important in the formation of an enterprising character, than to let the youth early learn his own powers. And in order to this, he must be put upon his own resources, and must understand, if he is ever any thing, he must make himself; and that he has within himself all the means for his own advancement. It is not desirable, therefore, that institutions should be so richly endowed, as to furnish the means of education free of expense to those who are of an age to help themselves. Nor is it desirable that any man, or any society of men, should furnish an entirely gratuitous education to the youth of our country. All the necessary advantages for educating himself, ought to be put within the reach of the young man, and if, with these advantages, he cannot do much toward educating himself, he is not worthy of an education. If it be said that self-support, in part or in whole, is a tax upon time, and a great draw-back upon the student’s acquirements; I answer, that in the general, facts show that such students are in advance of others, in knowledge as well as enterprise; and if they were not, still it is better that they should know less, and do more, than that they should know more and do less.’

Some of the opinions expressed in regard to the course of study, would be considered by many as savoring too much of the utilitarian school; yet in this age of action, they are probably most accordant with the prevalent feeling. We trust, however, that the Wesleyan

West on the other, renders the college in a high degree important. Think of the State of Connecticut, in the same circumstances!

The course of studies in this institution, corresponds very nearly to that of the Eastern colleges; but embraces a recitation in the Bible, every Saturday afternoon. Board may be procured at 75 cents to \$1 per week; and the whole annual expense is estimated at from 60 to 80 dollars.

We are gratified to learn, that during a late visit of two of its officers to the Atlantic States, a considerable sum has been obtained for its funds, although by no means adequate to its wants. We cordially wish success to this, and all its sister institutions beyond the mountains, which we trust will send forth living streams of truth and science; and make the western wilderness blossom as the rose.

It was on assuming the presidency of this institution, that Mr Storrs delivered the interesting address which heads this article. He endeavors to enforce, not only that extended view of education which makes it the instrument of forming the whole man, but also the importance of making every part subservient to the elevation of the moral character, in order to render it a means of happiness to the individual, and of usefulness to others, and of safety to the State. In this view, he regards *emulation*, however powerful its influence may be in exciting intellectual effort, as an unfit motive in a course of education, because it is opposed to that moral elevation, which he so ably maintains, is the main object of every part of education. We hope the enlarged and liberal views expressed in this address will not be without their influence. We have to regret, that gymnastics are not appreciated by Pres. Storrs as well as Pres. Fisk, as we believe they should be, and as we are persuaded they would be by them, if they were to see their practice and their influence as we have seen them. On this subject, we would refer our readers to an article under the 'Miscellaneous' head.

The following extract from an Ohio paper, presents us with an interesting view of another institution, in that State.

'The sixth annual Commencement of the Miami University, took place on 28th ult.—at which time, the *eighth* year was completed, since the University was regularly opened and placed under the superintendence of the existing President, R. H. Bishop, D. D. The first session closed with less than 40 students—but the catalogue for the last year shows a total number of 192!—as follows: From Ohio 108; Kentucky 24; S. Carolina and Louisiana 11 each; Indiana and Mississippi, 8 each; Alabama 5; Pennsylvania 3; Missouri and N. York, 2 each; Virginia, N. Hampshire, Maryland and Texas, 1 each.

'The College edifice is now extensive and commodious, consisting of one building of three stories, affording 24 large study rooms—another, affording 12—and the principal building, affording 6 study rooms, 3 rooms for recitations, the Library and Apparatus, a Grammar School Room, Halls for the two Literary Societies, and a large College Chapel. The Faculty and Instructors consist of the President, who acts as Professor of Logic, Moral Philosophy and History—A professor of Mathematics, Geography, Natural Philosophy and Astronomy, and Teacher of Political Economy—A Professor of Latin, Greek and Hebrew—A Master and Assistant of the Grammar School—A Teacher of French and Mathematical Tutor—A Hebrew Tutor—A Teacher of Spanish—A Pestalozzian Teacher—A Greek Tutor—A Writing Master—Four Mathematical Teachers—and four Teachers of Arithmetic—The Sessions of the University open on the

first Mondays in November and May, and terminate on the last Wednesdays in March and September. Tuition in the Grammar School is \$5, and in the College classes \$10 per session. Boarding and lodging \$1.50 per week.'

In addition to these regular results of an increasing population, we are gratified in being able to record a new kind of enterprise, commenced within two years past, for the improvement of education in the State of Illinois, and of which some account is given in one of the pamphlets at the head of this article. A few young men of the East, deeply interested in the state and prospects of '*the West*,' and the entire destitution of the means of a scientific education in some districts, resolved to go out as a *Colony of Education*. By a singular coincidence, a number of the most intelligent and patriotic citizens of Illinois were, at the same time, attempting to establish a literary institution in that State, with the same enlarged views of general improvement. It was only necessary for such individuals to meet, in order to secure union; and the result has been, the establishment of an infant institution at Jacksonville. Some part of the plan is detailed in the '*Appeal*;' other particulars we have learned by inquiry from some of its officers; and in our view, there is reason to hope, not only that great benefits will result to the State, but that important service will be rendered to the cause of education, by the proposed organization.

The necessary means for such an enterprise cannot yet be obtained in Illinois. The '*Appeal*' is designed to urge upon *patriots, and christians, and friends of education in the East*, the importance of aiding this enterprise, on the broad and sure principle—'*If one member suffer, all the members suffer with it.*' We rejoice to second this appeal—not for Illinois College only, but for *all and every feasible means of training up that generation at the West, who will soon make laws for the East*; and we hope an enterprise so nobly begun, and promising so fair results, will meet with *ample* encouragement. It is demanded by our interest—It is our duty. The *Appeal* contains an interesting view of education in Illinois, of which we designed to give some account at present, but are unavoidably compelled to defer it to a future number.

ART. XIII.—THE CHILD'S BOOK ON THE SOUL.

The Child's Book on the Soul. Part Second. By Rev. T. H. Gallaudet. Hartford. Cooke & Co. 18mo. pp. 156.

Mr Gallaudet has presented us, in this little work, with a continuation of the interesting course of induction begun in the first book, under the same title. In that, the attempt was made, and we think, with entire success, to mark out the train of thought by which the child may be led to the consciousness of his own spiritual existence, and immortality. In the present work, he is taught the existence and

spirituality of the Deity—his character and attributes—his moral government—and the sanctions of that government, in the rewards and punishments of a future state.

In his preface, the author presents very clearly the reasons for teaching children religious truths at an early age, which correspond to those we have formerly adduced from Priestley, and Genlis, and More, and Babington.

Shall we forbear to teach children religious truths, and the truths of Revelation too, because, at an early age, they must receive and believe them, on the mere testimony of the parent?—Shall we hope to secure them against what some may call prejudice, by withholding from them this instruction?

If so, they must be removed from civilized society, and from all social intercourse.

Are there none but *religious prejudices*; none in business; in morals; in politics?

You wish your child to form his own opinions, without any bias, on all subjects that affect his eternal well-being. Let him not, then, feel the influence even of *your example*. If you treat the Bible, and the Sabbath, with neglect, your conduct speaks a louder language than words can do. *You predispose him to infidelity*. You give him a bias *against Christianity*. *You do not leave him entirely free to form his own opinions*.

It is idle, to think of training up a child, like a wild ass's colt, in such a freedom. Opinions he must form, and will begin to form, at a very early age. The parent is as much bound to furnish *his mind with useful truth, as his body with wholesome food*. In both cases, the child, if left to himself, may err, most sadly. And, in both cases, the parent must act conscientiously, according to his best judgment.

On the other hand, as the mind of the child strengthens, and his reasoning powers acquire sufficient maturity, he should never be discountenanced from inquiring into the evidences of those truths which he has been taught to receive on the authority of the parent. Let him understand the objections of the unbeliever in all their pretended force, and see, by their fair refutation, and by the irresistible evidences of the truth of Revelation, that it rests on a basis which cannot be shaken.

Another difficulty sometimes alleged on this subject, seems to have no more weight than those here stated—that religion is an abstract and difficult subject. But are there no *elements*—no *first principles* on this subject as others? Do we hesitate to teach a child his letters, because language is a most extensive and difficult branch of study—or shall we neglect to teach him numbers, because the mathematics is an abstruse subject. His first conceptions will indeed be faint and imperfect, especially in regard to the Deity. But are not ours also? 'Who can understand the ALMIGHTY unto perfection?' And shall the child not be suffered to begin? Shall he be left in ignorance that there is a God, because he cannot fully comprehend, that which the most exalted minds can only imagine and describe by negatives, or by approximation?

The practical difficulty is often suggested, of teaching the child to comprehend the nature of a spirit. But what do *we* comprehend of it, except that it is *not like any thing we see*—that it is '*something that thinks and feels*, and knows what is right, and *what is wrong*?' and cannot a child understand this list of negatives as really as we? Is our imagination any more capable of giving a positive form or a distinct character to spirit than his?

That the idea is not so far removed from an ignorant mind, is evi-

dent from the success with which it is taught to the deaf and dumb, by that simple method of induction which is described in the first part of the 'Child's Book.' Let the mind perceive distinctly its own operation in *thinking*, and the *thinking power* is easily comprehended. It was the writer's lot to meet with a deaf and dumb child for the first time, without any knowledge of the mode of instruction, or of the language of signs.

The principles stated led him to adopt the same course, which is pursued by Mr Gallaudet. By the use of the words '*see—man—no eyes*,' and a little pantomime, the success was complete, and the little girl informed her parents, the next morning, that she had '*think*'—'*see without eyes*'—Mr ——— in her sleep. We cannot better describe the process than in the following extract.

Mother. I will tie my handkerchief round your head, Robert, and that will make it more easy for you to keep your eyes shut.

(Mrs Stanhope ties her handkerchief round Robert's head.)

Robert. Now, mother, I cannot see at all, even if I was to try.

M. Well, my son, tell me how your sister Eliza looks.

R. If she looks as she did this morning, mother, she looks a little pale. I think she was not very well, and, perhaps, too, she felt sorry that she was going to leave us.

M. But you do not *see* Eliza, and you could not see her, if your eyes were open.

R. But I can *think exactly how she looks*, mother.

M. Can you think exactly how William Baker looked, when he was alive?

R. Yes, mother, I can; I see him now, standing, just as he used to do, sometimes, at his father's door, when I went to play with him.

M. You see your little sister, then, who is *alive*, and your little playmate, who is *dead*, equally well, in your mind, or, as we may say, with the *eyes of your mind*.

Now, Robert, tell me, if you can think, how our house and garden looks.

R. I can, mother, and it seems, as if I saw the road beyond our house, and the church, and the other houses.

M. Can you think of that beautiful prospect which I took you to see, when we went up the high hill, near your Aunt's?

R. Oh! yes, mother, I see it all, the fields, the woods, the river, the houses, the men at work, the cows, the sheep, and the beautiful water-fall, just as if I was standing now, on the top of that same hill.

M. Can you think of a great many persons and things, that you have seen a great while ago?

R. I can, mother, and I suppose if I was to keep thinking, all day, with my eyes blindfolded, about things that I have seen, I could see *them all* just as I have seen them before.

M. You saw them, before, with your *bodily eyes*. Now, you would see them, in *your spirit*, or, as we may say, with the *eyes of your mind*.

If, then, you can see in *your spirit* so many, many persons and things, it is not difficult for the GREAT GOD to see in *His Spirit*, or, with the *eyes of His Mind*, all the persons and things which He has made, and which He takes care of.

The dialogue on power, is an admirable illustration of the difference between *mechanical definition* and *rational explanation*, in language which is adapted to a child's capacity.

Robert. What is *power*?

Mother. That is the very thing that I was going first to explain to you. Look at that large stone. Do you think that you can lift it up from the ground, and toss it over yonder fence?

R. I am afraid, I cannot, but I will try.

(Robert takes the stone in his hands, and carries it to the fence, and tosses it over the fence, into the field.)

- M.* Well, you have done it, but it was heavy, was it not?
- R.* Yes, mother, but I determined, I would toss it over the fence, if I could; and I held it as tight as I could with my hands; and I strained my arms, and stood up straight, and tossed it *with all my might*, and over it went. I should not like to try to do it again, for it has hurt my arms a little.
- M.* Take up that small pebble, and throw it over the fence.
- R.* There it goes, mother, I could have thrown it ten times as far.
- M.* When you threw the pebble, did you have to strain your arm any?
- R.* No, mother, hardly at all. I just raised my arm, and made it go forward, and opened my fingers, and away the pebble flew.
- M.* Raise your hand to your head.
- R.* There it goes.
- M.* Did you strain your arm any, then?
- R.* No, mother, not at all. I only *thought that my hand should go to my head*, and my whole arm moved, and my hand went to my head directly.
- M.* When you carried the large stone, and tossed it over the fence, you felt strong,—you felt that you could do it again, if you should try,—did you not?
- R.* Yes, mother.
- M.* You feel now, that you could do it again, do you not?
- R.* I do.
- M.* You feel, then, that you are able to lift, and carry, and toss over the fence, any other stone, as heavy as that one.
- R.* Yes, mother, and I think, if I should try very hard, I should be able to toss one over that is a little heavier.
- M.* Your being able to do so, we call *power*.

The style of this work is more elevated than that of the first book, in view of the presumed advance of the child's mind, and some will probably consider it too elevated in a few cases, especially in the observations of Robert. There is, however, a proper medium, which it is difficult to preserve entirely, and which cannot well be ascertained in a particular case, without an experiment with children.

On the whole, we regard this little work as an admirable companion and supplement to the first book. We allot to it an important place, as a part of a series of juvenile works, constructed on principles almost new in our school books, and presenting in a form which render them comprehensible to the child, ideas which are not always familiar to a mature mind, and are yet essential to its cultivation. We know not how the author can confer a greater benefit on the world of children, than by completing the task he has begun.

ART. XIV.—MULKEY'S SYSTEM OF ORTHOEPEY.

A Syllabical Spelling Book: exhibiting all the important Rules of Syllabication and Accentuation; also the Sounds of Letters according to their relative positions, to which is added a hieroglyphical arrangement of the Alphabet, illustrative of the Rules and Principles therein contained. By William Mulkey. Washington. 1830.

Communicated for the Annals of Education.

'THE object of this work is to classify the words of our language, and furnish a few fixed rules, affording to the youthful learner a definite standard by which to determine their proper pronunciation.'

This spelling book is designed for a systematic exposition of the

rules of English orthoepy; and the author's expectation is, that, by the use of it, the juvenile pupil will be enabled not only to pronounce words correctly, but to state, in all important cases, the rule or principle which decides the sound of every letter in each word, the position of the accent, and the division of the word into syllables. This is high ground to assume in relation to the mere practical affair of instruction in reading; and the question naturally arises,—can it be maintained? An inspection of the author's work will be sufficient to convince those readers whose attention has been directed to this subject, that he has been, to a great extent, successful in his attempt.

The pronunciation of the English language is, in a great number of words, exceedingly irregular and capricious, and presents many discouraging difficulties in the way of any attempt to reduce it to system. This is true especially of the numerous family of words of Saxon origin; although a close attention will detect even in these, satisfactory principles of analogy, preponderating so decidedly as to afford ground for many general rules. Words of Norman and Latin etymology, on the other hand, are, in general, easily classified, in consequence of their comparative uniformity in regard to the observance of rules of sound and accent.

The principles laid down by Walker, as introductory to the use of his dictionary, are, though an imperfect sample of the results of investigation into English orthoepy, sufficient to prove the practicable nature of systematic research on this subject. The chief merit of Mr Mulkey's system of orthoepy, is, that it verifies these principles, by a successful classification and exhibition of them, and carries them out to greater extent of detail, than was attempted by Walker. Mr Mulkey's method, however, is fairly entitled to the credit of originality, as far as relates to arrangement and illustration.

The plan of his spelling book leads him to commence with the 'classification and organicformation of letters.' This, we think, the least successful part of his work. It appears to involve several important errors in regard to the organic classification of the sounds of letters; thus *a* is denominated a 'pure' vowel, while an attentive observation of the sound of this letter will prove that it is complex—verging at its close to the long sound of the vowel *e*. For a full exposition of this point we refer our readers to Dr Rush's truly philosophic analysis of the elementary sounds of the English language, in the commencement of his treatise on the voice. Another, and a more obvious error of the author is the classing of the consonant *l* with the dental letters, *m* with the nasals, and *r* with the gutturals. We can see no propriety in calling the sound of *a* in the word *arm* a 'flat' sound, or the *e* in *atheist* a 'long' sound. The purposes of instruction seem to demand a greater degree of precision and accuracy in nomenclature, than is evinced in this part of the book.

From these matters of detail, we turn with pleasure, to the completeness of the work, in the department of accent. As a specimen of the comprehensiveness of the author's system, in this particular, we may quote the two introductory questions under the head of accent.

'On what syllable are words accented, that are not anomalies, and that terminate in *tion, cion, cion, cious, cient, tious, cial, tial, tient, cies, scent, scece, scious, iel, ic, rual, or sive*? Penultimate, as in *motion, compulsion, &c.*'

'On what syllable are words accented, that are not anomalies, and that terminate in *logy, graphy, loquy, strophe, meter, gonal, vorous, ferous, fluous, fluent, vomous, parons, cracy, gony, phony, machy, nomy, lomy, scopy, mathy, pathy, thisis, esis, tiale, asis, ity, ical*? Antepenultimate, as in *apology, geography, &c.*'

The following are a specimen of the rules of syllabication.

'When a single consonant is preceded by an accented penultimate vowel, it generally belongs to the ultimate syllable; as the *d* in *student*.'

'When a single consonant is preceded by an accented penultimate vowel, and it followed by *ic, id, it, or ish*, it belongs to the penultimate vowel; as the *l* in *velic*, *p* in *rapid*, *r* in *merit*, *n* in *finish*.'

The catechetical matter of which the preceding extracts are specimens, is succeeded by lessons exemplifying the principles contained in the introductory part of the book. In consequence of this arrangement, the pupil, while practising an extensive table of words, is not merely pronouncing, as in the common plan of spelling books, a collection of words which happen to exemplify a given sound of a letter, or a given position of accent, but is, in the enunciation of every word, *proving* the existence, and illustrating the application of a principle, or a rule, of English orthoepy.

The author thus expresses this distinctive feature in the plan of his work.

'The learner finds in his spelling book'—on the common plan—'a rule which informs him that the words contained in the 'following lesson' are accented on a particular syllable; but unless he commit to memory every word contained in that lesson, the rule is useless. He finds no given principle, no harmony or system, in the arbitrary dictum: the rule is, therefore, unnoticed, or, if learnt, is seldom applied, and soon forgotten.'

'In this work, the learner is told that words of two syllables, ending in *ture*, are accented on the penultimate syllable; and a lesson containing words of that termination is arranged. He is thus taught that words having an equal number of syllables and similar terminations, have the same accent; and he is furnished with a text, which is always in use, and therefore never forgotten.'

Words which are anomalous are classified with reference to their derivation from a given principle, and presented in separate tables. The work is thus rendered, as far as it goes, complete and satisfactory, as a guide to the actual condition of the English language, in regard to custom and authority; and, in this respect, it would prove highly serviceable, we think, to foreigners attempting to learn our language.

Towards the close of the book, occurs what the author terms a 'hieroglyphical' [symbolical?] arrangement for teaching orthoepy. This part of the work consists of a tabular scheme of sound, accent, and syllabication, embracing the application of Walker's figured notation of the vowel sounds, together with a figured reference to the author's own principles, as stated and illustrated in the preceding parts of the book. The syllables and words which compose this scheme, are all representatives of numerous classes; and each operates on the eye, by the principle of suggestion or association, leading to a general classification. Thus, instead of presenting the young learner with the whole rule explicitly stated, that 'When a simple consonant is preceded by an accented penultimate vowel, it generally belongs to the ultimate syllable,' the scheme merely offers to his eye the word *student*, divided thus, *stu-dent*. The pupil generalises the word, and treats it as the representative of a whole class, and, in like manner, each of its letters, as the representatives of classes of sounds. The rule, in the whole extent of its application, is thus suggested to his mind by the observation of a single instance. The practical mode of using this scheme in the instruction of classes is, by analysing each word into its constituent syllables and letters, and treating them as representatives of classes, to give occasion for constant reference to the rules and principles by which they are governed, and to the frequent repetition of these rules. The progress made in this way, within a very short time, in the acquisition of the rules of orthoepy, is surprisingly rapid; and the minute and close attention which this sort of exercise secures to the habitual action of the organs of speech, tends to impart great accuracy in the details of enunciation. We have had occasion to observe the author's own use of this scheme; and we are enabled to say, that by means of it alone, he succeeds in imparting to all the pupils of a numerous school, a competent knowledge of the principal rules of English orthoepy, in a few successive days.

Reverting to the work before us, we would take occasion to say, that, while we regard the book as successfully adapted to its main design, we should have been glad to see more attention paid to the juvenile mind, in the style of the few reading lessons which are interspersed with the tabular lessons, and would take the opportunity of intimating the necessity of a thorough and rigid revision of the contents of the whole book, with a view to greater accuracy in several particulars. But we cannot take leave of this book without a cordial acknowledgment of the aid which its author has afforded to teachers in the business of systematic instruction in the elements of reading. The work, if faithfully used, will do more to banish from schools the evils of local and habitual errors of carelessness in pronouncing, than any thing that has yet been offered to the attention of teachers.

R.

MISCELLANEOUS.

GYMNASTICS IN SWEDEN.

[We are gratified to be able to present the following testimony in favor of a means of health which we have found of the greatest value.]

There is an extensive gymnastic establishment at Stockholm, called the Central Institute, under the care of M. Ling. It has from three to six professors, or rather instructors, connected with it, according to circumstances and the number of pupils. Two of these instructors, if I mistake not, are under the pay of government; the rest are paid by the director, with the money which he receives from the pupils. The director also receives compensation from the government, for the instruction of the scholars belonging to the public schools of the capital. I believe, however, that this instruction is not extended to all of these schools. The locality of the institution is extensive and commodious, and is provided by government, which also furnishes the necessary repairs, and, in short, takes the whole establishment under its protection.

There are also schools for gymnastic exercise connected with the two universities of the kingdom (Upsal and Lund) as well as in all of the chief cities of Sweden, as Linköping, Norköping, Carlskrona, Gottenburg, Christianstadt, &c. &c. All are under the inspection of the director of the Central Institute; but each has its own superintendent, appointed by the general director.

For some years past, in all the towns where there is a gymnasium (a preparatory school for the universities) it is required that there be a school for gymnastics; and I believe the instructors receive a salary from government. In the towns where there is no gymnasium the government makes no provision for these establishments; but still they are under the supervision of the director general.

M. Ling, who may be regarded as the founder, or at least the great reformer of gymnastics in Sweden, possesses a perfect acquaintance with the subject. He has in view less the formation of expert *leapers*, than the general good of the community, without regard to age or sex. His object is, the development of all the faculties of the human body, to strengthen the more feeble parts, but not, as is too often frequently the case, in the administration of medicine, at the expense of the others. For this reason he instructs his pupils thoroughly in the anatomy of the human body. They are required also to study the elements of mathematics and mechanics. In this manner he unites the sciences with the gymnastic art; and through his zeal for objects of decidedly usefulness, he has rendered the art very popular in Sweden.

Gymnastic exercises have been found particularly beneficial in different disorders; especially in cases of weakness, or of irregularity in the circulation of the blood, and even in those which affect the mind, which are generally difficult to remedy by the ordinary course of medication. It is with the most scrupulous care and the greatest precaution that gymnastics are employed in the case of invalids, at the Central Institute; and they are always modified according to the circumstances of each individual. You perceive that I have great confidence in gymnastics; I have myself experienced great advantage from them, for a weak breast.

It is the opinion of M. Ling, that gymnastics may be usefully employed from the age of four years until infirm old age; and we find under his instruction both the aged and the young. There is also at the Central

Institute, a department exclusively for females, under the immediate inspection of the director; who, with the physician of the invalids, are the only men who are permitted to be present during the exercises. The instruction in this department is given by females, who were themselves taught by the director.

STATE OF EDUCATION IN IRELAND.

The following facts in regard to the state of education in Ireland, are extracted from a recent work entitled, 'Historical Sketches of the Native Irish, and their descendants, illustrating their past and present state, with regard to Literature, Education and Oral instruction. By Christopher Anderson.'

In Ireland, containing a population of 7,500,000, of whom 3,000,000 speak Irish, the business of education in the vernacular tongue is only just begun. It is certainly singular that every thing which has hitherto been done for them in education, or moral improvement, has been the result, not of any kind and considerate legislative interference, or enactment, but of individual philanthropy and much intreaty. From Fitzgerald and M'Gregor's History of Limerick, we learn that the number of children in Ireland between 5 and 15 years of age, according to the latest census, was 1,748,663, of whom 1,300,000 are destitute of education. But in addition to these who are at present outgrowing the very season of education, many more of the 4,000,000 who are from 15 to 100 years of age, have outgrown it. And yet of these we see, that there must be many thousands who are at once unable to read a book, and out of employment!

There are at the various colleges on the continent about 140 Irish students; namely, 70 at Paris, 12 at Rome, and the rest at Salamanca, Lisbon, and the various French seminaries. The number of Irish pupils at school, who speak English, is about *one in twelve or thirteen* of the inhabitants, or a proportion equal to that of England, but in Scotland the proportion is as *one to eight or nine*. It is supposed that only about *one in sixty* of the inhabitants who speak Irish can read, and only within these very few years; and only *one in one hundred and fifty* under tuition. In the small islands belonging to Ireland, containing a population of 50,000 who generally speak Irish, there is not a single Irish school existing, and only a small number of English. Among 3,000 of the country population, only about *one in thirty* can read. But the following anecdotes will shew that there is a thirst for learning among them.

'Such in some instances has been the eagerness to obtain education, that children have been known to acquire the first elements of reading, writing, and arithmetic, without a book—without a pen—without a slate! And indeed the place of meeting was no other than a *grave yard*! The long flat stones with their inscriptions, were used instead of books; while a bit of chalk, and the grave stones together, served for all the rest!'

'In regard to their capacity, as well as zeal for acquiring knowledge, scholars are mentioned, who have been found endeavoring literally to study by the help of moonlight, for want of a candle; and even men and women particularly, within these few years, acquiring an ability to read and write in so short a period, that until the facts of the case are examined or witnessed, the statement might seem incredible.'

'It should be added, that within a few years, education, properly so called, has been making progress in various districts. There is one individual in Ireland who has been in the habit of teaching his countrymen

to read *Irish*, on *one condition*,—viz. that the individual so instructed, should in return, as payment, engage to teach *twelve* more. A few examples like this would do much to awaken the public feeling on the important subject, and we trust that even an insulated one will not be without its effect.'

STATE OF INSTRUCTION IN FRANCE.

From 1827 to 1829, the number of scholars was doubled in France. Forty years since there were only 6,000,000 persons able to read; now there are 16,000,000. It is found also, that as education advances, crime diminishes.

The number of children who receive primary instruction is as 1 to 24 of the whole population. Still the means of education are but scanty. But the proportion varies in different parts of France, for in 16 departments, mostly eastern, the number of scholars is from 1-8 to 1-12 of the population; while in others it is only 1-100; and in 10 others 1-75. While also in some departments there is not a single commune in which there is not a school, there are 27 others in which at least one half of the communes are destitute of schools; and 18 where 2-3 or 3-4 or 5-6 of them are destitute. Of the 37,263 communes existing in France, 14,271, or a little more than 2-5 of the whole, have no schools.

Of 7,373 criminals convicted during the year 1829, 4,523 or nearly two thirds, could neither read nor write; 1,942 could read or write but imperfectly. The remaining 899 received a greater or less share of instruction.

Mutual Instruction. About a quarter of the scholars in Paris are taught according to the system of mutual instruction. The number of schools in France on this system of instruction, is 519; of which 98 were established in the year 1830 alone. The monitorial system of instruction has even penetrated into a new central house, the prison of Riom. The prisoners who have been admitted have shown great interest in the subject. Why does not every one of our prisons contain a school? Why do we not see in all our prisons, as in the penitentiaries of Lausanne and Geneva, a library, composed of choice books, adapted to the wants of the prisoners? When shall we learn that the best way to prevent the repetition of crimes, is to give a good education to criminals?

Donations to schools. A Legacy of about \$870 has been made the last year, for founding a primary school in the commune of Montreaux. A school furnished and valued at nearly \$630 has been presented to the commune of Bregy (Oise); 2,775 have been given to the town of Charolles; \$4,014 to the commune of Ravet; \$1665 to that of Aixen en Othe (Aube) \$2,590 to that of Rubeaupre (Somme); a gift of \$74 a year to Ouville la Riviere, for the establishment of a school for young girls; \$2,220 have been remitted to the commune of Chapelai (Rhône) for the support of a primary school for the purpose of giving gratuitous instruction to the indigent. Besides this, an offer has been made of \$46,25 a year to aid in supporting a school in Rethel, the native place of the donor.

INTELLIGENCE.

GAELIC SCHOOLS IN THE HEBRIDES, AND IN SCOTLAND.

In the islands of the Hebrides. 2,360 pupils have been brought into the Gaelic schools within 17 years. Besides these, the Society for propagating Christian Knowledge, have also 17 schools, in which not only the Gaelic language is taught, but English; and also reading, writing, and geography. In two of the Gaelic schools, embracing 155 scholars, 377 are over *twenty years of age*! Since 1824, 1100 Bibles, 1650 New Testaments, and 1100 Scripture extracts, making a total of 3,550 volumes, have been sent to these islands.

To these Gaelic schools, both in the Highlands of Scotland, and in the Hebrides, have resorted not only the child of tender years, but the old man and old woman (of even 80 or 90 years) stooping for age. Never, since education was promoted by any body of men, was it found necessary to supply assistance to the eyes themselves: yet such has been the eagerness of certain aged scholars in the Highlands, that within these two years, in order to meet it, the Gaelic School Society have had placed at their disposal, not fewer than 120 pairs of *spectacles*! But we must not enlarge, and shall simply advert to one school in the Hebrides, where 237 scholars were present at the examination, of all ages, from literally a great-great-grandmother, down to the child of five years!

BOTANICAL GARDEN AT ST PETERSBURGH.

This enormous garden contains about seventy acres. In 1828 a person could walk, under glass, a distance of 515 *arshines*, each seven feet English, or in all 3,605 English feet, or upwards of two-thirds of a mile. A part of the garden only is yet filled with plants.—*Edinburgh Journal of Natural and Geographical Science*.

MECHANICS' AND APPRENTICES' LIBRARY.

At Liverpool (England) there is an establishment called the *Liverpool Mechanics' Apprentices' Library*. The catalogue lately printed exhibits a collection of 3,500 volumes, containing a mass of instructive and entertaining knowledge which would not disgrace libraries of much higher pretensions. The total number of readers is stated to be from nine hundred to one thousand; and the deliveries of books out of the library during the past year, to amount to 20,000. The last report states that works of biography, voyages and travels, and general history, particularly such as illustrate the state of the world in modern times, and such treatises as those published by the Society for the Diffusion of Knowledge, have been the most acceptable to the majority of readers.—*London Journal of Education*.

SCHOOL BOOKS IN FRANCE.

Good books are generally wanting in the primary schools of France. The insipidity and the absurdity of the greater part of those used, are really disgusting. But for some time past, great progress has been made in writing books adapted to the comprehension and condition of the children who frequent primary schools. These books consist of small elementary treatises on the different useful arts, and of short stories, which present good moral lessons in an ingenious and interesting form. Among works of the latter description, we may mention the delightful little books of M. Laurent de Jussieu, which, however, are not yet very extensively used in schools. The government appropriates some money for the purpose; and in 1828, proposed as a subject for a prize of 10,000 francs (about \$1,974,) the composition of a text book, adapted to the use of those who can read fluently. This proposal attracted much public attention, but it is not known what has been the result of it.—*Bulletin des Sciences Geographiques, &c.*

NATIONAL SCHOOLS IN RHENO, PRUSSIA.

The official journal for the circle of Dusseldorf, in Rheno-Prussia, which forms, with the circle of Cologne, the provinces of Cleves and Berg, and contains a population of 700,000, affords a very gratifying proof of the diffusion of the means of elementary instruction in that quarter. During the year 1830, thirtyfour new schools, and four residences for masters had been built, and two hundred and fiftysix schools and forty similar residences had undergone repairs. The voluntary donations towards this benevolent purpose had amounted to \$3,370 80, for that year, while in 1829 the contributions were only \$1,531 80.—*London Journal of Education*.

BRIEF ACCOUNT OF EDUCATION IN SPAIN.

Academic Education.—In the year 1806, there were twentytwo universities in Spain, but the number has lately been reduced to sixteen. Of these three, viz: those of Salamanca, Valladolid, and Alcala, are styled 'Mayores,' (major) and the rest *minor*.

If the number of schools of science and learning were the measure of a country's mind, Spain ought to be the best informed region of Europe; for she possesses a university to every 800,000 inhabitants. But they are wretchedly endowed, and some of their professors, such as the lecturers on mathematics and philosophy, do not receive more than *four pounds* a year! Salamanca forms the only exception, and there they are, in general, well paid. Numbers of them contrive to subsist on *twentyfive* pounds a year; and a scholar who holds a chair which produces from *forty to fifty*, ranks among the favorites of fortune. The professor has, therefore, no earthly motive for exertion in his academical capacity, and endeavors to obtain some second or third appointment, the functions of which are entirely foreign to his university duties. Even at Salamanca, his principal object in accepting a chair, is to render the reputation which he may acquire while filling it, a means of recommending himself to some official station.

Primary Education.—In almost every town in Spain, there are salaried schoolmasters, who are employed in giving instruction to the children of the poor; and schools, having a similar object in view, are attached to many of the monasteries. The range of study is limited to reading, writing, the elementary principles of arithmetic, and the catechism.—*Ibid*.

EDUCATION OF THE POOR IN NEWFOUNDLAND.

We are accustomed to think of this bleak island chiefly as a rendezvous for fishermen. It is highly gratifying to see the evidence of light and improvement among its inhabitants, contained in the following article of intelligence, collected from the 'Eighth Annual Report of the Newfoundland and British North America Society for Educating the Poor.' It is published in the Royal Gazette of St John's, which some friend of the cause has kindly sent us.

The society for educating the poor in Newfoundland, has in its connection 8 principal schools and 19 branches, by means of which instruction is given in daily, Sunday, and adult evening schools, to 2,308 individuals. In this enumeration no scholar is reckoned twice, and should he belong both to the Sunday and day school, or the adult school, he is included in only one of them in the total now presented. The entire amount of individuals in the society's schools exceeds that stated in the last annual report, by 1968. The number of teachers employed by the society is 34; namely, 19 in the principal schools and 15 in the branches.

In regard to their general condition, the superintendent of the schools in Newfoundland, Mr Willoughby, remarks as follows; 'The schools are better attended in every station than formerly. They are assuming a more steady character; the people are becoming more and more sensible of the value of education; the children are more attached to their teachers; and a relish for reading is more general. In the circulation of the scriptures, of books and tracts, there is a progressive increase.'

The subscriptions raised in the colony for the support of these schools are increasing, though the precise amount of 1830 was not known at the publication of the report. Several school houses are also in progress. So great is the desire for instruction, in one place on the island, that notwithstanding the severity of the climate, a bible class was opened, to be continued through the winter.

FEMALE EDUCATION IN CALCUTTA.

The Calcutta Baptist Female School Society had under its superintendence, at the close of the year 1830, seventeen schools, containing 550 female scholars. Their instructions are elementary and religious, from the alphabet to the New Testament.—*Boston Recorder*.

EDUCATION IN MADEIRA.

There is a female school at Madeira, containing about 70 scholars. It is chiefly sustained by the benevolent exertions of the British and Foreign School Society, though some of the pupils pay a very small sum weekly. Several visitors from England have expressed themselves much gratified with the good order in which they found the school.—*Sunday School Teacher's Magazine*.

EDUCATION IN SOUTHERN INDIA.

A college was founded in 1816, at Cotym, in South India, whose object is the training up of Syrian youths for ordination by the metropolitan, or bishop, and the education of catechists, schoolmasters, &c. The studies are theology, the Syriac, Greek, Latin, Sanscrit, English and Malayalim languages, history, mathematics and geography. The number of students at present is 103, whose expenses for support and tuition are stated to be only *one dollar and ten cents* each, annually, exclusive of a salary to the bishop, which imposes a tax about one fifth as large. The great progress, both in sound learning and religious feeling, witnessed among these Syrian youth, has excited an ardent desire for education throughout the country.

A *preparatory* or *grammar school* is connected with the college, consisting of 48 boys, under the care of two teachers from the college. These pupils are taught English and Malayalim grammatically, writing and arithmetic, and by way of catechism, the great truths of christianity.

There is also a *female school* in Cotym, containing 47 Syrian girls, who knit, spin cotton, sew plain needlework, and learn to read and write in their own language. The New Testament and Watts' Catechism are the principal books used. Their proficiency is very creditable, and their singularly neat and happy appearance, with that fine expression of countenance which distinguishes this people, renders a visit to the school highly interesting.

MOVEMENT IN PENNSYLVANIA.

We are happy to see from the following notice extracted from the U. S. Gazette, that the friends of education in Pennsylvania are again making efforts to excite public attention to this subject.

A very large and highly respectable meeting of citizens of the city and county of Philadelphia, friendly to the promotion of General Education, was held on Tuesday evening, November 29, at the District Court Room. B. W. RICHARDS, Esq. Mayor of the city, was called upon to preside, assisted by SAMUEL GRICE, Esq. of Kensington, and JOHN D. WOLF, Esq. of Penn-township, as Vice Presidents, JAMES PAGE, of the city, and B. MATTHIAS, of the Northern Liberties, were appointed Secretaries.

The object of the meeting being stated by the Chairman, Jos. H. CHANDLER, Esq. offered the following Resolutions, which were unanimously approved of:

Attempts have been made from time to time to introduce into Pennsylvania some of those advantages that have distinguished and blessed her more favored neighbors: hitherto the object has been unattained. Some benefits have resulted to particular sections from legislative provisions of local operation, and from the benevolent exertions of philanthropic individuals,—but no *general* system has been adopted.

With a view of promoting the establishment of public schools, this meeting has been called; and in a hope of pointing out the proper means of arriving at so desirable an end, it is

Resolved, That, in the opinion of this meeting, the means of Education in Pennsylvania, are wholly inadequate to the wants of the people, and immeasurably behind the advantages which are enjoyed by the citizens of other States; while there is nothing in the peculiarity of our situation to warrant or excuse the disparity.

Resolved, That, recognizing the truth of the axiom that, 'knowledge is power,' we are bound, as republicans, to seek to procure for every class of the community the necessary advantages of education, that power may not with knowledge, 'steal from the many to the few.'

Resolved, That the legislative delegation of the city and county of Philadelphia, be requested to use all constitutional means to procure the enactment of a law, authorising the establishment of schools by which every child in the State may obtain, at public expense, the solid branches of an English or German education.

Resolved, That this meeting recognizes with satisfaction the exertions of the friends of public schools in the last legislature, and augur from their zeal, and the evident improvement in public opinion, a successful issue to similar efforts.

Resolved, That a committee of nineteen persons be appointed to correspond with any members of the State legislature, or with others who may be desirous to obtain or impart information on the subject of Public Schools.

NOTICES.

'It is infinitely easier to write an *elaborate treatise* on the philosophy of the human mind, or on the fundamental points of the orthodox faith, than to make a *good child's book*.'—*Biber's Life of Pestalozzi*

A Course of Calisthenics, for Young Ladies, in Schools and Families, with some remarks on Physical Education. With sixtytwo engraved illustrations. 12mo. pp 87. Hartford. H. & F. I. Huntington.

We have looked for this little work with anxiety and have read it with deep interest. It contains sound principles and valuable lessons on the subject of physical education, which deserve the attention of every mother and every instructor. It recommends that series of exercises designed for females, which are termed *calisthenics*, from the Greek words which signify *beauty* and *strength*; and whose influence unquestionably is, to increase both the grace and the vigor of the form and movements. In regard to their healthful tendency, we were told by a physician, in London, that a series of exercises of this kind, were the means of restoring his sister, who was falling into a decline. In reference to *grace*, we have been assured by a lady familiar with the subject, that they produce far more true grace and ease of motion than the exercise of dancing, which is so extensively regarded as indispensable for the purpose.

The work is written in the form of letters, in an easy and animated style, and contains a selection of the best exercises from a variety of authors. It is the only one we know adapted to this object, and we think it ought to be in the hands of every teacher of females, we would almost say, of every young lady who is not compelled to lead an active life. The engravings are well prepared to illustrate the text, and handsomely executed.

The following extracts present views which illustrate the necessity of attending to the subject.

'It is astonishing how many perish by what has been called "the disease of education." Multitudes die every year of this disorder.'

'Girls whose constitutions have been rendered extremely delicate by their nursery habits, are placed at school, and there stimulated to the most active, constant mental exertion. Meantime, the poor material of the physical system is entirely neglected and forgotten. Unfortunately, as it would seem, in their estimation, neither the ambitious parents, nor the anxious teachers, have it in their power entirely to spiritualize the beings committed to their care—beings, wisely created, soul and body, in intimate union. Nature, unwilling that her laws should be violated, soon proclaims her rights. The body becomes inactive, weak, and unhealthy; and what then is the mind worth? It is a diamond, brilliant and beautiful, hidden in a leaden casket; a rich perfume, hermetically sealed. Do you not say, "Give it light, give it air!"'

'The seeds of that discontented, repining, capricious spirit,—the torment of domestic life—are often sown at school. Wearied out with study, and dull for want of exercise, girls often send their thoughts to their distant homes. Memory, aided not a little by imagination, portrays that "sweet home" a perfect paradise. They lament their hard fate in being banished from their Eden, and lite-

rally *making the worst of every thing* about them, they become ill-humoured, selfish, and unkind—wanting in politeness to their teachers and their companions, and miserably discontented with themselves. This is often, very often entirely the result of a disordered state of the physical system, produced by want of exercise.

‘It would afford room for much interesting speculation, were we to trace the mysterious connection that exists between corporeal and mental defects; to inquire into the harshness of a Johnson, and the melancholy of a Pascal, the passionate violence of a Queen Elizabeth, and the sweet temper of the actively benevolent Mrs Fry.

‘Calisthenics soon overcome reluctance to motion. Vigorous exercise sends the blood bounding through the veins, and produces natural healthful excitement. Activity becomes pleasurable. The dark cloud of sullenness, which has shaded and disfigured the countenance, passes away, leaving it light and glowing with health and good humor.’

Preparatory Lessons, or First Steps to Geography. By W. C. Woodbridge, forming an introduction to the Rudiments of Geography. Cooke & Co., Hartford.

In our last number, we expressed our views as to the manner in which the study of Geography should be commenced; not by immediate reference to a map, but by a previous familiarity with the nature of the objects described in Geography, and the modes in which they are represented. We observed, that the indistinct conceptions usually received by a child, of the nature of a map, and the magnitude of the objects it portrays, could only be remedied by explaining and requiring him to practice, the method of representing a room, a house, a field, or a town, which is familiar to him, in the same manner—by leading him gradually to understand the measures of length, and their application to maps by a reduced scale, and showing him several maps of the same district, on different scales.

An imperfect sketch of this course, assigned for an introduction to the Rudiments of Geography, and necessarily limited to 36 pages, is all that is attempted. The child is first presented with a picture of a school-room; then with a map supposed to be drawn in looking down from the ceiling; then with several views of a town, which are collected into a map. This is followed by an account of the larger divisions of a County as composed of several towns, and a State of several Counties, and our country, consisting of several States; for which the pupil is referred to the Atlas of the Rudiments, for want of the space necessary to insert those which would be appropriate. An imaginary voyage is described, in order to make the child familiar with terms which are not found within the limits of a town; and the attempt is made to give him some conception of the capes, straits, cities, &c by engravings, in place of leaving him to think of them as mere points on a map. The pupil is carried round the American Continent, then across the ocean, and finally, round the world, learning in his progress, the form and principal points of each of the continents; and at length, by describing his return to the same points, and the appearance of elevated objects on the way, the obvious facts are presented to him which oblige him to perceive that the earth is round. These brief lessons are designed to be *read*, rather than studied, with such questions as will always be asked by an intelligent teacher. There is no attempt to explain *every subject of Geography* in the ‘First Steps;’ but rather to make a few fundamental points distinct; and no provision is made for committing to memory what is designed to be a subject of thought and reasoning. We hope they will serve to excite interest in the pupil, and facilitate the labors of the teachers who use the work to which they are attached; and for which they are particularly adapted.

The Child’s Book of Geography. By S. R. Hall; with outlines of countries, cuts, and eight copperplate maps. 18mo, pp 96. Springfield. Merriam, Little & Co.

Since the work noticed in the preceding article was compiled, we have met with an interesting book, prepared for the same purpose, by Mr Hall, the author of the *Lectures on School Keeping*. It commences with describing

objects by means of maps; and a square composed of dots, is presented as 'the picture of a town,' a collection of squares, as a County, followed by the outline of a State, divided into Counties, and of the group of States which form New England. The capital of each State is referred to, in order to lead the child to the conception of a government. The middle, southern, and western States are then described, without reference to maps, and an outline and description of the United States, combines the whole. The child is then introduced, successively, to North and South America, Europe, Asia, and Africa, by means of descriptions, with the aid of engravings and mere outlines of the coast. A series of maps, on which the names of the principal objects are written next follows, accompanied by questions. The book closes with sketches of history, and descriptions of curiosities.

We regard this work as one of the most rational and interesting of the kind that we have seen. The inductive process is pursued, the ideas are presented in a simple and interesting manner, and the explanations and illustrations are generally well adapted to the capacities of children. We are glad to find Mr Hall's views coincide with those we have formerly expressed in so many points, while it will be perceived from our remarks, that there are others, which we deem of importance, in which we differ from him, and which, it is unnecessary to repeat. We think in some other respects, there is a want of simplicity and clearness. The maps and engravings need to be more carefully executed, and we hope the great demand for engravings in school books, which our experience has taught us, often renders it impossible to procure an artist who will execute an author's designs correctly, without painful delays, will induce more of our engravers to turn their attention to this subject.

Catecismo de Moral; por el Dr D. J. L. De Villaneuva. Catechism of Morals, &c. London. R. Ackermann.

We have been much interested in observing that a series of children's books has been published in *Spanish*, for the use of the South American States, which are sold by Ackermann, at establishments which he has formed in all the free States. None of the series has interested us more than the Catechism of Morals. It is divided into chapters, each containing an important subject relating to the principal virtues and faults, in which the bible is admitted and appealed to as a standard. So far as we have examined it, the principles appear in general to be sound, and we think a work of this kind, introduced into the Southern Republics of our continent, cannot fail to exert a happy influence upon the manners and morals of the rising generation.

SCHOOL NEWSPAPER.

One of our correspondents in the present number, remarks on the advantages which would be derived from a *newspaper devoted to schools*, and used as a *weekly reader*. One publication of this kind has been attempted; but as far as we have seen its numbers, it seems to us to be very imperfectly adapted to the object. A gentleman of experience in teaching, who contemplated and proposed a work of this kind many years since, has prepared a specimen number just issued by the publishers of the *Annals of Education*. The character of this number satisfies us, that we were not mistaken in believing the editor peculiarly qualified for the task; and we cannot but anticipate much good from his labors. In order to bring it if possible within the reach of all; the work is offered on terms so low, that the publishers cannot be remunerated, or the work continued, without a large subscription. We hope the attempt will succeed.

NOTE.

The Editors distance from the press has sometimes given rise to errors, for which he can only make this apology, and which he hopes to prevent hereafter by his residence in Boston. As some which occurred in the 'Course of Natural History at Hofwyl' during his journey hither, may lead to misapprehension he would state that the *entire course* is divided into eight divisions, or *minor courses*, each occupying six months.

DEFECTS IN METHODS OF INSTRUCTION.

We are gratified in being able to present to our readers the views of Mr Brewer of Smyrna, on the defects in our methods of instruction, in the following extract of a letter from him to the late editor of the Education Reporter, dated—

SMYRNA, (Asia Minor) Dec. 1, 1830.

At no period since it was first said, that 'a child was born into the world' whose mind required to be developed and disciplined, and whose heart needed to be changed and regulated, have the means of intellectual and moral culture, been so numerous and so varied. Although it is still desirable to apply new stimuli in the work of education, it is still, as I apprehend, of much greater necessity to *direct it aright*. This, by the blessing of God, you are attempting to do, not by visionary theories, but by collecting and classifying the results of experience.

One of the most melancholy of the classes of facts which bear on this subject, and for which we need not go beyond men of the present generation, nor without the boundaries of the most enlightened nations, has reference to the immense loss, and too often, perversion of time, resulting from faulty modes of instruction. Who that is now on the stage, cannot look back in the bitterness of grief, to years which have been thus sacrificed? I was blessed in my childhood with masters, whose memory I revere, and who were some of them in advance of the age in which they lived. Alas, however, that they should have labored to overload my memory with idle names, such for example, as the counties of a distant state, or to lead my willing steps through all the mazes of length and breadth, of latitude and longitude, in Dwight's and Morse's Geographies, not cheered by the grateful and needful light of an Atlas, nor leaving other traces on the mind, than the manner, perhaps, in which the treasures of Potosi were first disclosed. Such a cultivation of the memory might indeed be serviceable to the keeper of a shop in arranging the daily details of business, as Stewart in his Philosophy of the Mind, has well illustrated. But even the humblest mechanic, possessing a mind with all the boundless capacities of the profoundest sage, need not, *ought not* to waste his thoughts entirely on the objects which necessarily occupy the labor of his hands. When, therefore, I think of so precious a portion of life wasted, and by the induction of bad mental habits, worse than wasted, again I bid you God speed in your efforts to give a wise direction to the system of education.

I have alluded to the experience of my childhood; and I may mention another circumstance, as a trifling addition to the multiplied arguments which your paper exhibits in favor of the Lyceum system. The schools of S. in the western part of Massa-

chusetts, were then only common district schools ; but such a zeal for improvement had been infused among the youths, that winter evening associations were formed for mutual improvement in arithmetic, composition, and debating. I look back now on the history of that town, and find, that since those evening circles were wont to assemble, more than a dozen of her sons have been introduced into the office of the ministry, and a very considerable number have entered on the other learned professions. I might, had I time, mention other particulars, to shew the happy effects of the early Lyceums ; but it must be plain in the nature of things, that a company of youth cannot turn aside from their amusements, and of their own accord devote themselves to the purposes of mental improvement, without rich and lasting benefit in the result, to the community of which they are members. To all such circles of youth, be pleased to present the best wishes of their friend and countryman,

JOSIAH BREWER.

SCHOOL GOVERNMENT.

[We have seen nothing on this important subject which has interested us more, than the 'Lecture on Moral Education,' delivered before the American Institute, in August last, (which is speedily to be published with the volume) by Mr Abbott ;—a gentleman to whose editorial aid in the *Annals of Education*, our patrons were much indebted during the last year, and with whose contributions we shall still be favored. We cannot deny ourselves or our readers the pleasure of inserting the following extract, on the nature of the government to be exercised in a school.]

'The first step which a teacher must take, I do not mean in his course of moral education, but before he is prepared to enter that course, is to obtain the entire, unqualified submission of his school to his *authority*. We often err when designing to exert a moral influence, by substituting throughout our whole system persuasion for power ; but we soon find that the gentle, winning influence of moral suasion, however beautiful in theory, will often fall powerless upon the heart, and we then must have authority, to fall back upon, or all is lost. I have known parents, whose principle it was, not to require any thing of the child, excepting what the child could understand and feel to be right. The mother in such a case, forgets that a heart in temptation, is proof against all argument ; and I have literally known a case where the simple question of going to bed, required a parental pleading of an hour, in which the mother's stores of rhetoric and logic were exhausted in vain. Teachers too, sometimes resolve that they will resort to no arbitrary measures. They will explain the nature of duty, and the happiness of its performance, and lead their pupils to love what is

right without bringing in the authority of arbitrary command. But the plan fails. However men may differ in their theories of human nature, it is pretty generally agreed by those who have tried the experiment, that neither school nor family can be preserved in order by eloquence and argument alone. There must be authority. The pupils may not often feel it. But they *must know that it is always at hand*, and the pupils must be taught to submit to it, as to simple *authority*. The subjection of the governed to the will of one man, in such a way that the expression of his will must be the final decision of every question, is the only government that will answer in school or in family. A government not of persuasion, not of reasons assigned, not of the will of the majority, but of the will of the one who presides.

The experiment has been tried of a republican form of government in schools, and has been in some instances highly successful. But let it be observed it is the republican *form* of government alone. I do not believe that the experiment of a government, republican in reality, was ever tried in any school. I mean by a really republican government, the relinquishment of the concerns of the school into the pupils' hands—so that the teachers may stand entirely aloof—feeling no responsibility except in the duties of instruction. A republican *form* may succeed, where the teacher has the genius to govern the school himself, *through* all the machinery of the forms. In such cases the forms may do much good; but the real, honest, bona fide surrender of a literary institution into the hands of its pupils, is an experiment which I believe no projector has yet been bold enough to try.

Although the principal of the school must thus really have full control, I do not mean that the *tone* and *manner* of authority are to be generally employed in the management of the school. They doubtless ought very seldom to be employed. What I contend for is, that the authority itself should exist—and be appealed to frequently enough to show its existence and its power. All the ordinary arrangements of a well regulated school will go on with it. A request will be complied with, as implicitly as a command obeyed. But in order to feel safe and strong, the teacher must always possess power to which he knows he can at any time appeal. And it is not useless, while it lies dormant. The government of the United States employs its hundreds of workmen at Springfield and at Harper's Ferry, in the manufacture of muskets. The inspector examines every one as it is finished, with great care. He adjusts the flint—and tries it again and again until its emitted shower of sparks is of proper brilliancy,—and when satisfied that all is right, he packs it away with its thousand companions, to sleep probably in their boxes in quiet obscurity forever. A hundred thousand of these deadly instruments form a volcano of slumbering

power, which never has been awakened, and which we hope never will be. The government never makes use of them. One of its agents, a custom-house officer, waits upon you for the payment of a bond. He brings no musket. He keeps no troops. He comes with the gentleness and civility of a social visit. But you know, that if compliance with the just demands of your government is refused, and the resistance is sustained, force after force would be brought to bear upon you, until the whole hundred thousand muskets should speak with their united and tremendous energy. The government of these United States is thus a mighty engine, working with immense momentum, but the parts which bear upon the citizens conceal their power by the elegance of the workmanship, and by the slowness and apparent gentleness of their motion. If you yield to it, it glides smoothly and pleasantly by. If you resist it—it crushes you to atoms.

Such ought to be the character of all government. The teacher of a school especially must act upon these principles. He will be mild and gentle in his manners; in his intercourse with his pupils he will use the language and assume the air, not of stern authority, but of request and persuasion. But there must be authority at the bottom to sustain him, or he can do nothing successfully, especially in attempting to reach the hearts of his pupils. As to the means of obtaining the proper ascendancy, I am not now to speak. I speak only of its absolute necessity, in order to enable us to do any thing efficiently in cultivating the heart.

The reason why it is necessary is this. First, the man who has not the full, unqualified, complete control of his scholars, must spend his time and wear out his spirits in preserving any tolerable order in his dominions; and secondly, he who has not authority will be so constantly vexed and fretted by the occurrences which will take place around him, that all his moral power will be neutralized by the withering influence of his clouded brow. To do good to our pupils, our own spirits must be composed and at rest:—and especially if we wish to influence favorably the hearts of others, our own must rise above the troubled waters of irritation and anxious care.

MANUAL LABOR SCHOOL SOCIETY.

The society which was formed in New York last summer, for promoting Manual Labor in Literary Institutions, after much inquiry, have at length been enabled to procure as a General Agent, Mr Theodore D. Weld, a gentleman of approved talents and character, whose connection with the Oneida Institute has given him an intimate acquaintance with the subject. The following are the Instructions of the Society.

gent young men in obtaining an education for the gospel ministry, or that it is unfriendly to the existing literary institutions which adorn and bless our country.—We wish you to state in all your public addresses, that it is no part of our business, either to censure, or to supersede either of these. But it is, by bringing forward this new principle, and showing its extensive application and its beneficial results, to render the most essential service to them all. No intelligent friend of education can fail to rejoice in any prospect, that indigent young men of talents should be taught and aided to do all they can towards supporting themselves. The policy of all our effective education societies, is already decisively aimed at this same thing.

FEMALE SELF-SUPPORTING SCHOOL.

We have formerly suggested the practicability of forming *Female Self-Supporting Schools*, by the introduction of the *Silk Worm*; and we mentioned an establishment of this kind in Guatemala. The following notice shows very clearly that it is a safe project.

'Domestic Silk.—We have been shown by Messrs Pratt, How, & Co., merchants of this city, a piece of silk levantine, similar to the foreign article for vestings, of the same fabric, which was manufactured in Mansfield in this state. With the exception of the "finish," which has not been brought to a complete state of perfection, the quality of the goods shown us will compare with the imported product. We understand from the *Courant*, that the inhabitants of Mansfield have for many years been engaged in raising silk worms, and that a large quantity of sewing silk has been annually manufactured there, from which a handsome income has been derived; but that until recently, no attempts have been made at weaving. A manufactory of this kind is now in operation, with the most favorable prospect of success.'

Connecticut Mirror.

Are there none of our benevolent females who will undertake the noble task of forming an institution for their own sex, which shall supply the means of useful labor and self-support as well as of instruction, and prepare able teachers for our earliest schools? Are not the means obvious and simple?

We have seen an institution entirely established and conducted by a single female, in a mountain village of Switzerland, dispensing the blessings of gratuitous education in knowledge and useful labor to 130 children. Is the climate or character of our country less favorable to such a project?

EDUCATION SOCIETY AT ST AUGUSTINE.

In a former number of the *Annals*, we mentioned the interesting movements on the subject of education in Florida, and the formation of a Florida Education Society. We have just received a broad sheet report of the St John's and Musquito County Society at St Augustine, auxiliary to the Florida Society, which presents an encouraging view of the interest in education in that region.

After speaking of the apathy and prejudice which prevails on this subject, they make the following statements which shows the heavy responsibilities of the North, both from their advantageous situation and the expectations formed of aid from them.

'It is encouraging however, to know that our brethren at the North have ever been alive to the subject of Education and from step to step, are advancing in the great road of reform in this interesting subject; a circumstance which leads us to hope that the day is not far distant when they will restore to Education its legitimate acceptance, and ultimately suit it to the wants of man, and the dignified station which a citizen of a free and independent nation ought to maintain.

'This has not been, nor is as yet the case with our brethren of the Southern States; a circumstance which in a nation of communities like ours cannot fail to produce those infirmities which physical bodies suffer when the strength of its members is materially disproportioned.

'But when the Floridian looks at home, the importance of a general system of Education in a national point of view is lost sight of in the consideration of the alarming neglect of education in the Territory since the cession, among a large and still increasing population, a large portion of which can neither read or write, the indifference with which the want of Education is viewed by a great majority, and the obstacles which the scattered population presents, rendering the establishment of even a limited system of common schools extremely difficult, if not impracticable.

'The friends of Florida therefore, viewing the question of Education so intimately connected with the best hopes of their country, formed themselves into a Society at Tallahassee in last January, with the object of rousing the feelings of the public and interesting the heads and hearts of the parent, the patriot and the religious part of the community, in the sacred cause of Education.'

The report next notices the Lyceum as a means of improvement; and after quoting some statements concerning it from this journal, and expressing great pleasure at the formation of the National Lyceum, they state that a committee had been appointed to consider the propriety of attaching themselves to that Institution, reported an amendment of the constitution, which was adopted unanimously, by which the Society is required to hold meetings for discussion and mutual improvement, resembling those of Lyceums: but deemed it impracticable to connect themselves with the national Lyceum, on account of their union with the Florida Education Society.

The following is the result of an examination into the state of education in the counties for which the society is formed.

'The board, in attending to the state of education in both counties, have to state, that, according to the census taken last year, there are 579 white children of both sexes, under 15 years of age—238 of which are under 5—10 in Mosquito county, and 569 in St Johns. The number of children in our city [St Augustine]—the only place where a school is to be found, is 463; that is to say: in Castle Ward, 105; in Custom-house Ward, 168; Hospital Ward, 87; and in Barrack Ward, 103. Of these there are 137 children of both sexes, which attend school daily. Of the nine schools, there are three containing 57 children, conducted by teachers qualified to impart elementary instruction in the respective branches of education. The rest may be considered as primary schools of all sorts, which, from the very reduced salary their parents can afford to pay, cannot much be depended upon for their stability.

'Thus we see, that out of the number of 341 children, between the ages of 5 and 15, there are but 57 who are likely to obtain elementary education, 80 receive but precarious instruction; and 204 are left to grow up in ignorance and its attendant consequences. From this number, however, there are about 30 boys, who have been receiving for the last 3 months, 2 hours' daily instruction in spelling, reading, and even writing.

'The Lyceum, however, in the language of the Annals of Education, is now essentially a social institution, availing itself of the social principles, to call forth the resources of every individual for the benefit of the community. The subject of the discussion or lecture, must of course vary with the resources and the disposition of the members. In this manner, topics are treated, which the wants and taste of the community demand; and all are interested in it as the means of amusement as well as of instruction.'

A subscription was set on foot for the establishment of a free school at St Augustine, agreeably to the estimates of a committee. They remark that their interest in regard to education, is increasing; while they find reason to fear that the portion of each township reserved for schools by Congress will be lost by the prior claim of the Spanish grants.

We earnestly hope that our Southern brethren will prosper in the course so happily begun, until they shall furnish a new stimulant to the North; for we are sorry to assure them, that '*apathy and prejudice*' on this subject are confined to no latitude which we know.

† TENNESSEE STATE LYCEUM.

We are happy to see by the following extract from the National Banner, that a State Lyceum has been formed in Tennessee, and that Mr Holbrook continues to be engaged in this important object.

Tennessee State Lyceum.—A very pleasant and interesting meeting was held last evening in the Hall of the House of Representatives, which resulted in the organization of a Lyceum for the State of Tennessee. Mr Josiah Holbrook delivered an impressive and instructive Address on the subject of popular education and on the systems for mutual improvement, which have been successfully adopted in other parts of the country. The improved modes of education were, in the course of the lecture, very happily illustrated, by the examination of a number of little girls, on the first principles of arithmetic, geometry, geography, &c. The promptitude, eagerness, and almost invariable accuracy of the answers given by these little pupils to the questions proposed to them, were highly satisfactory.

After the close of the lecture, Wilkins Tannehill, Esq. was called to the chair, and a resolution was proposed and adopted, declaring it expedient to proceed to the organization of a Lyceum for the State of Tennessee. A constitution was then adopted containing, among other things, the following provisions—

'The objects of this institution shall be the advancement of education and the promotion of the interests of learning throughout the State of Tennessee, especially through the medium of Schools and Lyceums, and to co-operate with other State Lyceums in the general purposes of the national institution.

'The Annual Meeting of this Lyceum shall be held at Nashville, on the first Monday of October, for the purpose of hearing reports from the several town and county Lyceums respecting the state of education, and their several improvements, facilities and prospects; of hearing discussions, addresses or lectures; of devising and adopting measures to introduce a uniform and improved system of education throughout the State, and to forward, so far as may be thought expedient, the measures proposed by the National Lyceum for general co-operation.

The following gentlemen were elected officers for the ensuing year, viz:

Rev. Philip Lindsley, D. D. of Nashville,	President.
Robert Anderson, of Knoxville,	
Richard C. Dunlap, of Knoxville,	
William G. Hunt, of Nashville,	
L. D. Ring, of Gallatin,	
Joshua Haskell, of Jackson,	
William Stoddard, of Jackson,	

} Vice Presidents.

John Thompson, of Nashville, Recording Secretary.
George Weller of Nashville, Corresponding Secretary.
William M. Berryhill, of Nashville, Treasurer.

CURATORS.

Dr Charles Coffin, of Knoxville,	} for East Tennessee.
Jacob Peck, of Dandridge,	
Frederic S. Haskell, of Knoxville,	
Moses Stevens, of Nashville,	} for Middle Tennessee.
Oliver B. Hays, of Davidson county,	
John H. Quarles, of Clarksville,	
William B. Turley, of Bolivar,	} for the Western District.
Charles D. M'Lean, of Jackson,	
Thomas J. Jennings, of Paris,	

This institution, we understand, is ultimately destined to be a central rallying point for the local Lyceums and Literary Institutions of the State, and a convention of delegates from such establishments may be formed in the several towns and counties for the purpose of mutual instruction and general improvement. Its immediate tendency, it is hoped, will be to diffuse a spirit of activity and liberality in the cause of popular education, and to promote the erection of Schools and Lyceums in every part of the State. *National Banner.*

ESSEX COUNTY TEACHERS' ASSOCIATION.

[We present the following report not only as an interesting article of intelligence, but as a valuable *model for imitation*, in its forms, as well as its spirit.]

The first annual meeting of the Essex County Teachers' Association was held at Topsfield on the 2d and 3d of the present month; and, notwithstanding the unfavorable state of the weather, was attended by about one hundred and twenty persons,—an equal number of each sex,—nearly all of whom were teachers. Lectures were delivered by Benjamin Greenleaf of Bradford, William Oakes of Ipswich, Oliver Carleton of Marblehead, William H. Brooks of Salem, Roger S. Howard of Newburyport, and Nehemiah Cleaveland of Newbury, on subjects previously announced. The lectures were thoroughly practical, —and, together with the discussions by which they were followed, were well calculated to promote the objects of the Association.

In the various discussions, the utmost freedom prevailed. Not a few of the obstacles to success in the management of schools were brought forward and examined; and in each instance, an attempt was made to trace the evils to their true sources, letting the blame, if any, fall where it belonged.

From the Report of the Directors it appeared that, although in various parts of the County, there has been even during the past year, some improvement in the management of schools, there are places in which the hand of *reform*, judiciously applied, would be highly beneficial; where from a less expenditure of both time and money, greater advantages might easily be secured.

It was resolved, therefore, to procure as full and correct a Report of the state of schools in the County, as is possible, to be presented at the semi-annual meeting of the Association at Topsfield in May next; and to invite the friends of Education generally, and delegations from the several towns in particular, to attend, for the purpose of pointing out the defects of our present school system, and of suggesting the proper remedies. For while on the one hand, it was conceded, that to *teachers only*, or to those who had been such, it was proper to look for improvement in the art of teaching; yet, on the other, it was conceded that no very permanent and extensive reform could be effected without the co-operation of the community generally.

In the Depository of the Association at Topsfield there are about one hundred copies of school books,—various kinds of school apparatus,—a model of an improved school house,—a copy of the late census of the County,—&c. &c. for the inspection of teachers, school committees and others interested. It is proposed to make the collection as extensive and valuable, as is practicable, includ-

ing in it copies of town histories and maps,—and specimens in mineralogy, and the various other branches of Natural History.

The Officers chosen for the ensuing year were the following :

GARDINER B. PERRY, Bradford, *President*.
 OLIVER CARLETON, Marblehead, *Vice President*.
 FRANCIS VOSE, Topsfield, *Recording Secretary*.
 ALFRED GREENLEAF, Salem, *Cor. Secretary*.
 WILLIAM B. DODGE, do. *Treasurer*.

Nehemiah Cleaveland, Newbury, Benjamin Greenleaf, Bradford, David Choate, Essex, Samuel R. Hall, Andover, Josiah Bartlett, Newburyport, and Dyer H. Sandborn, Lynn, *Counsellors*.

Before the meeting was dissolved, five Committees were appointed, from whom Reports will be expected, at the next meeting of the Association, on subjects in which every School district in the County has a deep interest. The thanks of the Association were also presented to the publishers of school books and school apparatus, for their valuable donations; to the editors of newspapers, in the County, and to the several lecturers, for the aid they have generously furnished.

Per order of the Board.

ALFRED GREENLEAF, *Cor. Secretary*.

Salem, Dec. 1831.

NEW ASSOCIATIONS FOR EDUCATION AND IMPROVEMENT.

A Teachers' Society and Board of Education for the state of Georgia has been formed at Milledgeville.

It will be perceived from another article that a state Lyceum has been organized in Tennessee. A similar institution was established at Vandalia for the state of Illinois, on the 10th Dec. one of whose principles is, to admit no members but such as pledge themselves to contribute to the promotion of its objects—in short, no *dead* members.

We learn from the evening Transcript, that a meeting was held at New Orleans, Dec. 21st., for the purpose of considering the propriety of establishing a Lyceum in that city, at which Mr Holbrook was present. A committee was appointed to report to a subsequent meeting.

A Lyceum for the city of Washington was formed on the 25th Dec. of which Samuel H. Smith, Esq. was appointed President, and Dr Laurie, Secretary. Measures were adopted to procure a room, provide for a course of lectures, and collect a library and cabinet; and it is proposed to consult the improvement of the young, as well as those of mature minds.

MASSACHUSETTS LYCEUM.

It will be observed by a notice on our cover, that the annual meeting of the Massachusetts State Lyceum will take place on Wednesday Feb. 1st, and that reports are requested from town and county Lyceums. We hope the request will not be neglected. The interest of such an occasion depends, almost entirely, on the information thus gained. Many are asking the question, whether institutions of this character can be rendered *permanent*, and in *what manner*. A few facts on this subject will be of more value, and will have more influence on the promotion of Lyceums, than a score of addresses; and we think the friends of the cause should use special efforts, to furnish materials for a full and interesting report, as early as possible.

SCHOOLS IN NEW YORK.

The following are extracts from the message of the Governor of New York in reference to Education.

A system of infant instruction, which was originally devised for charity scholars, has been found so attractive to children, and so perfectly adapted to their instruction in the rudiments of science, that teachers, initiated into all its mysteries are establishing schools upon that plan, throughout the country, for the reception of pay scholars. Children are taken care of in these schools at

an age so very early, that it is of importance to mothers, who are compelled to labor, to place their infants in them.

I think it not improper to notice an interesting experiment now in progress in the village of Rochester, to combine mechanical labor with instruction in these sciences which appertain to a liberal education. The pupils rise at four o'clock, work three hours and study ten. I have looked over an account which has been kept with twenty students, during the last quarter, and they are credited for earnings in coopering, joiner's work and printing, a sum amounting to a trifle short of all the charges against them. Mechanical alternates better with study, than agricultural labor. The institution was founded last spring; it numbers now sixtyone pupils; and bids fair to realize the expectations of its general patrons.

DEATH OF REUBEN HAINES.

The cause of education has sustained an important loss in the death of **REUBEN HAINES**, of Germantown, a member of the Society of Friends, whose benevolence, and zeal for the diffusion of knowledge, have given him a higher rank than any of the titles of honor or courtesy which he peremptorily refused, and which we omit from respect to his memory. He has labored for years in promoting the cause of education in his own town and in the state; and was led by those enlarged views of the subject, which recognize no sectional boundaries, and no local jealousies, to attend the Convention for the formation of the American Institute of Instruction at Boston. In the organization of this body, he took an active part. He was its first life-member, and one of its vice-presidents. In the latter capacity, he presided at the annual meeting of the Institute in 1831, in a manner highly gratifying to its members, and manifested a deep interest in the great subjects of discussion—But he is gone—in a sudden and unexpected manner—and leaves us, not only under the consciousness of a loss, difficult to be repaired, but with additional responsibilities to discharge. May his example not be lost!

At the first meeting of the Directors of the Institute since his death, there was an unanimous desire to express their sense of their loss; and we are happy to comply with the request of the Directors, in publishing the following resolutions—

At a meeting of the Directors of the American Institute of Instruction, Boston, Jan. 4, 1832, the following resolutions were passed.

Deeply afflicted by the recent and sudden death of our late Vice President, Reuben Haines of Germantown, Pennsylvania—

Resolved;—That by this instance of mortality, the American Institute of Instruction has lost one of its earliest, most benevolent, and most efficient members.

Resolved;—That we cherish the most affectionate and respectful remembrance of our late worthy friend and associate; particularly for the enlightened zeal with which he has promoted the great objects of our association and for the courtesy, dignity and propriety with which he presided over our deliberations at our last anniversary meeting.

Resolved;—that while we should regret to obtrude ourselves at this time upon the notice of his private friends and family, we do yet deeply and tenderly sympathize with them in their late sudden bereavement; and that the recording Secretary be directed to transmit to the family a copy of these Resolutions.

G. F. THAYER, Recording Secretary.

CORRESPONDENCE.

MANUAL LABOR SCHOOLS.

[We have received the following Circular, presenting inquiries on a very important subject, to which we should be happy to insert any replies which our correspondents will be kind enough to furnish. We must refer to the pages of the Annals, for most of the information in our possession.]

'An Association has recently been formed in Chester County, the leading object of which, is to promote the adoption of an improved System of Education. With a view to this end, a resolution was offered, recommending the establishment of a MODEL SCHOOL, combining Agricultural and Mechanical with Literary and Scientific Instruction. The undersigned being appointed to procure and report all the Information available in regard to Schools upon this plan, have been induced to present the following queries to those, whose talents and devotion to the cause, have placed them at the head of such institutions in the United States, hoping they would frankly contribute the information which their opportunities have enabled them to acquire.

- 1st. What are the general outlines of the plan of your Institution?
- 2d. How long has it been in operation?
- 3d. What number of Scholars does it accommodate?
- 4th. What are the hours of Labor, and what of Study?
- 5th. What is the annual expense for each scholar?
- 6th. What part of this expense is defrayed by the labor of the pupils?
- 7th. What branches of business are carried on in the Institution?
- 8th. What number of Teachers are employed?
- 9th. What means are adopted to impart Moral or Religious instruction to the pupils?
- 10th. What is the progress of the pupils in Literature and Science, compared with those who are instructed upon the ordinary plan?
- 11th. What appears to be the effect of this system of Education upon the dispositions of the pupils and upon their Moral Habits as exemplified in their conduct after leaving the Institution?
- 12th. Are there any other Seminaries in your vicinity combining Labor and Instruction; if any, where and by what are they distinguished?

Answers to the above queries, together with any general observations or suggestions, which your interest in the subject may incline you to make, will be thankfully received. Please to direct as early as possible to JESSE C. DICKEY, Hopewell Post Office, Chester Co. Penn.

Yours Respectfully, WILLIAM JACKSON, Jr., JESSE C. DICKEY, JOEL SWAYNE.

CHEAP SCHOOLMASTERS.

[We recommend the experience presented in the following letter, to the attention of all *economists in education*. It is from one whose judgment and zeal in the cause, entitle it to full confidence.]

Extract of a letter from a gentleman in —, Mass.

I have the pleasure to add, that our schools, at present, are in a very flourishing state, it having been our good fortune to secure the services of able and excellent teachers. We are convinced that we gain nothing, by hiring cheap masters, and accordingly, for several years past, have obtained the best we could procure for \$20 per month, and board, &c. Although there have been some failures, our teachers have for the most part proved faithful, skilful and successful, giving us an equivalent for what they receive.

We find our teachers a valuable acquisition in the Lyceum, as they are always ready to take part in the exercises, and contribute not a little to render the meetings attractive and profitable. We are occasionally favored with the services of gentlemen from Winchester. On the whole, I become more convinced every day, of the utility of these popular institutions, and think that their merits require only to be known to secure for them the patronage and efficient support of all the friends of Popular Education.

ART. I.—ON NARRATIVES AS A MEANS OF EDUCATION.

From the Editor of the *Juvenile Rambler*.

MR EDITOR—In the course of my experience I have found one mode of moral instruction and influence very useful, which is constantly employed by writers indeed, but seems to be forgotten by speakers and instructors—I mean, *narratives*. Appropriate narratives derived from biography and history, or tales and fables true to nature, are unpretending, but powerful and persuasive teachers of wisdom. They command attention by the interest of the story, and thus secure the avenues to the mind. They place the reader or hearer in the attitude of a spectator and a critic, and lead him to pass judgment upon the character and conduct of the person described; and as no interest of his own seems to be involved, he will generally do it with justice. By becoming unconsciously their counsellor, he advises himself. At the close of the narrative, he has time to inquire whether he can discover a resemblance of his own character, and is thus often forced to a consciousness and a confession of his faults, which could not have been produced in any other way.

A father used this method in frequent walks of exercise and instruction with a son of four or five years. ‘Was that little boy me,’ would often be the inquiry after some story of childhood. Yes, my son, it was you, or it was like you, can you see the likeness? ‘Part of it was like me, and part not.’ Now tell me what you think was like you, and what was not, and I will tell you where you are right and where you are wrong. In reading or hearing a narrative of this kind, the moral lesson was taught without his perceiving it. He was taken by surprise, and unconsciously, passed sentence upon himself.

In addition to this, if we observe human nature, we see that the mind is never so well pleased as in exerting its own powers. We read a narrative or a fable for the sake of the story. The moral seems to be a discovery or a conclusion of our own. At least, it might have been so, and we come in for half the performance. The mind is thus interested in what seem to be its own results, and agreeably disposed towards the occasion which has led to them.

This mode of instruction was in use among the ancients, and was adopted by Him who spake as never man spake. The parable of Nathan addressed to David, and that of the good Samaritan, speak more to the heart than volumes of argument and exhortation. It was formerly the only safe way of reproving tyrants, and an example will show its application and force as a mode of giving counsel. A Turkish Sultan had laid waste many villages by war and oppression. His Grand Vizier professed to understand

the language of birds. They one evening saw two owls perched together. 'Listen to these owls,' said the Sultan, 'and tell me what they say.' The Vizier listened, but on his return, said he dared not tell their conversation. He was commanded to repeat the whole. 'These owls, then,' said the Vizier, were in a treaty of marriage. The father of the son said; 'Brother I consent to this marriage, provided you will bestow upon your daughter 50 ruined villages for her portion.' 'I will give you 500 if you please,' said the other, 'for while this good Sultan reigns, we shall never want ruined villages.' The effect of the story was, that the Sultan built up the villages he had already ruined, and destroyed no more.

If this mode of instruction, is useful with adults, how much more with children. It is much used by parents; but is it not too much neglected in our schools? In telling a story, the teacher assumes no longer the character of a severe monitor. He makes the child his own counsellor.* He teaches him how to observe and govern his conduct, and will frequently prevent the necessity of severe measures. A well told story will often decide the public opinion of a school, and put down a spirit of disorder better than the most severe punishments, while the teacher secures affection to himself.

ART. II.—REMARKS ON ORAL INSTRUCTION.

Addressed to the Editor of the Sunday School Journal by Dr. Alexander.

Dear Sir,—In my last I mentioned the fact, that many persons who have had the advantages of common schools, so far as to have learned to read, very seldom, after leaving school, avail themselves of this useful art. They have no taste for books, and are so much occupied with the necessary labors of life, that their knowledge acquired at school, instead of being improved, becomes more and more rusty every year. A man who reads with difficulty will seldom take up his book; and when he does, he gains little by the effort, for his attention is so absorbed by endeavoring to make out the words, and the progress is so slow in passing over a sentence, that if you ask him, when he has finished reading a paragraph, what it contains, probably he will be able to give only a very lame account of what has cost him so much trouble. Two things should be aimed at in all our schools. First, to teach children to read with ease, and, secondly,

* We have witnessed the efficacy of this method in the practice of our correspondent. A fault had been committed. Without intimating his knowledge of it, he called the attention of the whole school, as he often did, to a story. Every eye was fixed. The narrative was brief but interesting, and at length involved conduct of the kind to be punished. 'What do you think of this? What should be done?' The verdict was almost unanimous, the offender was most decided in his sentence, and the punishment was assigned and consented to. It only remained to say, 'Thou art the man.' The effect was electric; conviction and submission and penitence followed almost immediately; and an impression was made, not less favorable to the teacher, than to the cause of good order.

to create an interest in reading, so that the children, as is the case with many, should seek their pleasure in perusing entertaining little works, adapted to their age and capacity. If the American Sunday-School Union had accomplished no other object than the supplying the community with large and cheap editions of books for the instruction of children, they ought to be held in high esteem, as the public benefactors of the nation.

But what I wish now to communicate has no relation to books, or to the art of reading ; it is intended to supply some of the practical defects of that system. My object is to recommend ORAL INSTRUCTION, to a much greater extent than it is commonly used. A judicious teacher will, in five minutes, communicate more knowledge to his pupils in this way, than they would acquire in an hour by reading on the subject, even if they are able to read well. I wish every person who feels interested in this subject to observe in his own case how much deeper the impression is on his own mind, by hearing a weighty sentiment emphatically pronounced by the living voice, than by reading the very same words in a book. And we know, the deeper the impression is, the more indelible. One reason why oral instruction has not been found more successful, has been owing to the common mistake of attempting to communicate too much at once. The fault in this case is exactly analagous to that of the nurse, who, to make a child grow fast, crams it with large quantities of food, which, cannot be properly digested, and only tends to distress and injure the stomach. It is just the same in regard to the infant mind. By attempting to pour into it a multitude of ideas at once, you only produce a confused knowledge of the things presented ; and the result will be, that not one-tenth of all that has been delivered will be retained. What I would propose, therefore, for the consideration of instructors is, *that every day, several lectures, of only five minutes each, be delivered to the whole school.* Let the teacher interrupt the common routine of business, while, in an audible and impressive voice, he utters this short lecture. And it will require very little preparation, and may easily be performed by any one who is capable of teaching a school. In this mode of instruction I would have very little system ; that is, I would take up any subject that forcibly struck my own mind. At one time it should be a distinct statement of a fact from the Bible, taken from any part of the book ; another lecture should be the inculcation of a moral duty, or a dissuasive from some particular vice ; a third an interesting fact from history ; in a fourth, a pleasing and instructive little story or anecdote ; in a fifth, the character of some distinguished man ; in a sixth, an interesting topic of geography ; a seventh, a striking fact in natural history ; an eighth, a mere mention of the principal officers of the Federal government ; a ninth, the true value of riches, and how they should be acquired ; a tenth, on the duty of kindness and respectfulness towards one another, &c. I mention so many distinct subjects merely as a specimen to show how wide the field of instruction is, and how easy it will be for any teacher of a common school to furnish himself with an endless variety of topics. It will certainly have the best effect, if these

five minutes' lectures are delivered in a free, extempore manner; but if any teacher finds that he cannot perform the duty in this way, let him commit his lectures to writing, and read it as emphatically as he can. Now, if this plan of oral instruction be pursued for one year, if I am not egregiously deceived, there will be an amount of knowledge communicated which will surprise those that have not had experience; and through life, the children will retain more of what they have been taught in this than in any other way.

But this plan is as well adapted to families, where there are young children, as to schools. Let the father of the family call his children around him every day, or oftener, if he has leisure, for five minutes; and let him spend this time in teaching them, without book, some one useful thing at every meeting. Is any man who has a family so ignorant that he cannot think of some advice, or some fact, which may be useful to his offspring? Is any person so immersed in worldly pursuits, that he cannot devote five minutes each day to the instruction of his beloved children? Children who are volatile and impatient of restraint may be brought to take pleasure in these short lectures, as I know by experience. Any benovolent person might collect around him the children of his vicinity, and give them oral instruction for five minutes in the day.

The misfortune is, that most people seem to take it for granted that children know what they know themselves, or that they are incapable of instructing them. But what adult is unable to teach a child what he does not know?

If the multitude of hours spent in toying and trifling with children, were occupied in teaching them some useful thing, the world would soon be full of knowledge; and this instruction might be rendered so entertaining, that it would prove to them a pleasant amusement. I hope, therefore, that a fair trial will be made of more frequent, *oral instruction*, in the education of children, by parents, teachers, and others. Perhaps in a future letter, I may drop a few hints in relation to the duty of Sunday-school teachers, as it regards oral instruction.

I am, respectfully, yours, &c.

A. ALEXANDER.

ART. III.—TEACHERS' ASSOCIATION.

[We have received the following communication from a teacher in a small country village, and are much gratified to be able to furnish such an encouraging evidence of what may be done, and such an accusing testimony against those whom apathy or apprehension of failure prevents from assembling to receive and communicate ideas, on a subject of so deep interest and so high responsibility. How else has any science been effectually advanced?]

[To the Editor of the *Annals of Education*.]

SIR—If you think the following communication calculated to subserve the interest of that cause to which your valuable work is devoted, you are at liberty to publish it. A COUNTRY TEACHER.

I commenced a school in this place, about the beginning of the present month. A week or two after its commencement, the teachers and visiting committee in the town, met to consider the propriety and practicability of establishing a meeting of teachers, to be held once in two weeks. The visiting committee consists of three members. The teachers are seven in the district schools, and two in the grammar school.

At the first meeting, little was accomplished, more than to elicit the views of the teachers upon the subject, and hold some general consultation with regard to the best manner of conducting schools, the best motives to be set before scholars, and some similar topics. I succeeded however in persuading them to obtain two copies of that excellent work, Hall's Lectures upon School Keeping, and the Annals of Education for the year 1831, to be read and exchanged among them. The effect of this has surpassed my most sanguine expectations. One teacher said at a meeting after the books were obtained; 'I have read the first two of Hall's lectures to more than half the families in my district, during the past week, and the effect has been astonishing. They are all convinced that they are true statements, which is no small point to be gained.' The consequence has been, that they professed a willingness to procure a set of Holbrook's apparatus for the use of schools in town, which I hope is a precursor of each district's being supplied with that important furniture to a school room.

At our subsequent meetings, the time has been occupied in free discussion, upon various subjects connected with the management of schools. Some time was also spent in reading, each reading in turn, and hearing the criticisms by the whole. All the difficulties or discoveries of the teachers, are also made subjects of mutual discussion and advice, for our mutual benefit. I have thus given you the outline of our plan, which has but just gone into operation. It is contemplated to make the meetings of a more public character, when some of the topics, more exclusively interesting to teachers, shall have been discussed. If this should be considered worthy of publication, and any thing deserving notice, should occur, in our future meetings, I will send you an account of it. I will just mention however, for the consideration of any teachers who may be disposed to make the experiment, that after our first meetings, the teachers unanimously resolved to meet once a week instead of once in two weeks.

ART. IV.—PRACTICAL LESSON ON OBJECTS.

What is this which I hold in my hand? Of what is it made?—Yes; the blade and part of the handle are made of iron, the rest is of horn. This white part is horn; it is I believe part of the horn of a deer. You

may all write down upon your slates, the names of all the animals you have seen or heard of which have horns.

Robert, will you read over your list? 'Deer, ox, goat, sheep, elephant.' Has the elephant horns? 'There is something looking like two horns.' They are tusks, or long teeth. Many other animals have horns; the buffalo, the antelope, the ibex, and the rhinoceros. The latter, however, has but one. Knife handles are sometimes made of bone. Can you tell me how many living creatures have bones? 'Do not all?' All large animals do indeed; but there are insects and some smaller animals which have no bone. Did you write down the names of the animals which have horns? 'No.' Well, you may immediately, before you forget them. I will give you time.

You have already told me that the blade of the penknife is iron. Are the blades of all knives made of iron? 'Some are made of steel.' True, they are generally made of steel; but steel is only iron made hard by a process which I am not now prepared to explain. Can you tell me why knife blades are made of steel, rather than iron, which has not been changed into steel? 'Because steel is harder than iron.' Yes; but why is it necessary to have it harder? Why would not a knife be just as good made of the softer iron? 'It would not cut so well, and would not keep sharp so long.' And why would it not keep sharp just as long? 'The edge would turn.' Would not lead make knife blades? 'No.' Would not gold or silver? 'I do not know.' By no means. Gold is softer than silver; and silver is not so hard as iron. No, there is no metal so well adapted to the purpose of making edge tools as iron; that is, iron hardened into steel. Some savage nations have used edge tools made of copper, or even flint stone. They answer, however, but a very indifferent purpose.

Think now of the names of all the sharp cutting instruments you can, and write their names on your slates, always taking care to spell them correctly. I shall return in a little while, and see how many you have thought of.

Well,—Samuel, you may read this time. 'Razor, scissors, case-knife, butcher's knife, axe, chisel, shaving-knife.' Quite a respectable list; if any of you have thought of any others, raise your hands. Robert, what have you? 'Plane.' Very well. Matthew, what is yours? 'Lance.' You mean lancet, such as is used in bleeding people, do you not? 'Yes.'

You may now write down the names of all the things you can think of, made of either iron or steel. First, all you can find in this room; next all you know of, or have heard of. I will instruct another class in the meantime, and then return.

Some one of you may read your list of words. 'May I?' Yes. 'Knife, key, dividers, anvil, stove, shovel, tongs, nails, hinges, lock, latch, axe, scissors.' Do you find all these in the room? 'Yes.' Well go on, and enumerate those which you find elsewhere. 'Lightning rod, chain, ploughshare, hoe, wire, gun, bayonet, sword, hammer, kettle, pot, horse-shoe, ox-shoe, pitchfork, scythe, axletree, spindle, gridiron, sledge, bodkin, needle, knitting-needle, wedge.'

Why this is a very important list. Can any of you add to it? Well, Henry, I see your hand is raised; what have you? 'Razor, chisel, plane.' And, John, what have you? 'Shaving-knife.'

Now I should be glad to have you all take this list of words for the next spelling lesson. It is quite long enough, for some of the words are rather difficult. But it will be first necessary for me to examine it and ascertain whether you have written all the words correctly. I will take your list, John, and correct that, and then the others may take the slate

and correct theirs from it. And I shall be much pleased if you can tell me the meaning of the words, when you come to spell them. Chain, for example; I should be glad to have you tell me how a chain is made; by whom; what are its uses; &c.

MISCELLANEOUS.

NASHVILLE UNIVERSITY.

Report of the Trustees and Address of President Lindsay.

The trustees of the Nashville University lately presented a report to the Legislature, in which we find the following account of its progress. The University of Nashville originally received 40,000 acres of land, and \$10,000 as a part of the University fund of North Carolina.

In April 1806, the Congress of the United States, made a donation of 100,000 acres of the public land for two colleges, one in East, the other in West Tennessee, to be sold and appropriated by the Legislature of Tennessee. In the same year, Cumberland College was founded by the Legislature, and the products of the lands were directed to be divided equally between two institutions; but in consequence of some informality or error, little aid has been derived from this source. The University of Nashville have purchased extensive apparatus with private contributions. They pay to the president a salary of \$2000, to two professors a salary \$1000 each, and to a third temporary professor \$600. The price of tuition, room rent and attendance for each student, is fifty dollars annually. It appears that the Institution has no funds in hand, and solicits public aid.

We have been much interested in the address of Pres. Lindsay to the senior class. He begins with reminding them that they have still much to do—

‘To say that your education is now *finished*—as the fashionable phrase is, in reference to youth on leaving college—would be an egregious abuse of language. You are presumed merely to have mastered the elements—the alphabet as it were—of a few valuable sciences and branches of literature; and to have learned *how* to study. With this scanty furniture, and intellectual discipline, you are about to commence a course of more thorough, varied and extensive research, which is to terminate but with your lives. We take it for granted that this sentiment is deeply engraven upon your hearts. We have labored, as you will testify, to render it familiar to your minds, as a truth or first principle not to be questioned. As students—as learners then—you have barely approached the threshold of that proud temple of intellectual grandeur, which it will be the business of future life to strive, by every honorable and manly effort, to enter and to possess as your own.’

He urges them to *reflect* and *inquire* as the indispensable means of completing their education, and to select those subjects of study which are most important. He insists upon the duty imposed on American youth, of acquiring political knowledge, while he urges that they should be slow in entering political life. He reminds his pupils of the entire freedom, which they enjoy, and ought to maintain, in religious matters. He observes that there is, and ever must be, perfect *equality* on this subject, that ‘*toleration* is a term unknown to our codes,’ and while the spirit of sectarianism is ever to be found, and ever odious and dangerous, he deems every thing secure while the Bible is left open to all. He adds in regard to a union of church and state, or an establishment—‘From my earliest youth to this day, I have heard from clergymen but one opinion on this subject, and that is, a decided reprobation of all religious establishments.’ He closes with an affectionate farewell, in which he presents *the Republic* and *the Bible* as the objects of their affection and vows.

KENNEBEC COUNTY EDUCATION SOCIETY.

We have been gratified with the report of the Kennebec County Education Society, on the books and methods of instruction to be used in our schools, on account of the interest, and reflection on this subject which it exhibits, although we cannot accord entirely with its details.

The Committee begin with 'deploring the great and unnecessary multiplication of school books,' and propose to ground their selection on the simplicity of a book, believing that in most of our school books, more matter is crowded than is useful. They present also the very important distinction, between those books which should be employed '*as guides to the scholar and as authority to the teacher*;' and we are happy to find them accord with some of our remarks in reference to Mr Hale's excellent work on Geography, in advising that it should be provided for the use of every teacher, although they recommend other works for the use of the pupils.

In the selection of school books, we think they are generally very judicious; although if our readers will refer to an article in a late number, on '*Theory and Practice*,' they will find that we cannot agree with the Committee in their effort to put '*the armor of Saul*,' however polished and perfect, upon every warrior. Why not embrace several books of each kind in their list, and leave the teacher to select? Or will they say there is *but one* worthy of being reprinted on each subject? We cannot but observe also, that in selecting the *Malte Brun Geography*, they have forgotten their objection to '*crowded*' books; for we know of no school geography which contains such a great, and as we think, unnecessary and burdensome variety of facts.

The committee close their report with some plain, but valuable remarks on the *methods of instruction* in various branches. In addition to the ordinary school books, they recommend, we think very judiciously, that a black-board, a large map of the United States, a globe, and a set of apparatus, should be procured for *every school*, as auxiliary to the means of instruction; and that the instructor be furnished with a set of the scientific tracts, and a *good English Dictionary*. Would that our school committees generally were equally liberal, and would furnish instruments and tools to the men who *train their children*, as freely as they do to those who *take care of their horses*.

 LYCEUM AT DOVER, N. H.

A Lyceum has recently been formed at Dover, New Hampshire. It has commenced with a liberality of plan highly creditable to its founders, and affording, we are persuaded, the best grounds of hope for its ultimate success. They propose to erect a building, collect a library and cabinet, and establish a reading room; and have appointed a committee to form a plan of a building, procure estimates of the cost, and collect subscriptions for it, as *joint-stock*. A constitution has been adopted for immediate organization, as recommended by the National Lyceum, in order that the active duties of the institution may commence, and its benefits realized immediately.

 PRIZE IN KENTUCKY.

When the prize, for the best essay on the Theory of Education illustrated by practical results, was offered in Kentucky, we expressed our belief that she had one citizen at least, who might merit it, and we are happy to find that he has gained it. The Western Luminary observes:

'The premium of one hundred dollars offered by the Louisville Lyceum for the best original Essay on Education, has been awarded to the Rev. B. O. PEERS, principal of the Electic Institute in this town.'

It appears from the same paper, that the Electic Institute comprises a classical or High School, and an English school for elementary instruction.

 EXTRACT FROM THE SPEECH OF THE GOVERNOR OF OHIO.

Having myself experienced much inconvenience and frequent embarrassment from the want of a more liberal education, I feel more sensibly

the great importance of securing to the rising generation the benefits of instruction; and I most earnestly recommend to you, gentlemen, a continuation of those laudable efforts, which have hitherto characterized our Legislature, for the promotion of education. Our Schools and Colleges, from that valuable Institution, the Sunday School, up to those of the highest grade, should always claim the most favorable consideration of our Legislators. A well educated and enlightened people only, are capable of *self-government*, the greatest temporal blessing which *Heaven* has bestowed upon man.

HOW TO PREPARE MEN FOR THE STATES PRISON!

The Governor of Massachusetts in his message, says of the *States Prison* at Charlestown—"A most instructive result is also produced by the curious and critical investigations of the Chaplain, into the characters and lives of these miserable men. Of 250 convicts, whom his inquiries respected, he ascertained that 156 were led by intemperance to the commission of the offences for which they suffer; that 182 of the first mentioned number had lived in the habitual *neglect and violation of the Sabbath*; 82 were permitted to grow up from infancy, *without any regular employment*; 68 had been *truants* to their parents while in their minority; 61 *could not write*, and many were wholly *unable to read*.—The intimate connexion and association of ignorance with vice, of dissoluteness with outrages upon the laws, are here distinctly traced, and furnish an impressive lesson upon the importance of knowledge and temperance to individual welfare and social order, which should give a thrilling excitement to the advancement of these objects, in the heart of every virtuous and patriotic Citizen and Magistrate."

INTELLIGENCE FROM SMYRNA.

The great Educator of our race sees fit to employ, at times, the most painful discipline, to inculcate the great lesson of human weakness and human ignorance. Such a lesson the nations of the earth are now learning in the irresistible progress of the Cholera, from the Ganges to the Tyne. By a letter from Mr Brewer, dated Smyrna Oct. 22, we learn that the scourge is passing away. The disease has become more controllable by medicine, and has assumed that milder form which generally precedes its departure. Other nations await it with trembling. We hope to present our readers, in our next number, another letter from Mr Brewer on methods of instruction.

SCHOOLS OF NEW YORK.

It appears from the last report of the Superintendent of schools in the State of New York, that there are 504,688 children in that state between the ages of 5 and 16, and 397,257 on the rolls of the schools, making 7,228 between these ages who do not attend school. The number of children between 5 and 16, has increased 12,228 since the last annual report, and the number of scholars taught, has increased 7,463 in the same time.

The school fund of the state amounts to \$1,704,139.40. The revenue is from 90 to 100,000 dollars annually; and a tax of about \$140,000 is paid in addition to this, by the people and by private funds. The wages of teachers, the price of school books, and other expenses of schools, are estimated in the whole at \$1,000,000 annually, or about \$2 a scholar.

The communication on 'Justice in school government' is in type. Several others received are under consideration. The essay on language would be very acceptable.

CORRESPONDENCE.

We have been favored with the following extracts from a letter addressed by Mr Holbrook, the Corresponding Secretary of the Massachusetts Lyceum, (now at the West,) to one of its officers, which present interesting views on the subject of Lyceums. It is dated on the Mississippi River.

'The Lyceum system never presented itself to my view with so much grandeur or importance, as since my visit to Ohio, Indiana, Illinois, Missouri, Kentucky, and Tennessee, in each of which state meetings or conventions of the friends of education have been held, and measures adopted to organize State Lyceums, and to extend the system through the whole community. A unanimous opinion and strong feeling have been expressed, at every meeting, and by every individual, when any has been manifested upon the subject, in favor of the Lyceum, as peculiarly fitted to a new and thinly settled country; and it is perfectly evident, that nothing is wanting but a sufficient number of good agents, to act under the patronage of State and County Lyceums, to extend their operations and their blessings to nearly every family in this Western country, while not more than a third part of them have the advantages of schools. A practical teacher, and sensible man, from one of the Western counties in Missouri, manifested his ardor upon the subject the other day, when he said that he could teach, by a system of itinerating, every child in that county, where there were six or seven thousand inhabitants. Although some allowance is to be made for the enthusiasm of his feelings, there is still no doubt that much can be done in that way, in the first instance to serve as a substitute for schools, and afterwards, to establish and promote them.'

'Three or four days since, a Tennessee state Lyceum was organized, when Dr Linsley, the president, who is also at the head of the college, engaged to use his endeavors to be present at the anniversary of the National Lyceum in New York, in May next. Rev. Mr Peers of Lexington, Kentucky, who has a school, superior in some points to any other I ever visited, gave encouragement, not only of attending himself, but of taking with him several of his pupils, and by them, of giving an illustration of the plan and operations of his school. Several schools in the city and vicinity will also probably be exhibited.'

One of the pleasantest circumstances attending my tour is, the perfect union which, in every instance, has been effected, between opposing parties and conflicting prejudices. Coming, as do the inhabitants in all the new states, from different sections of the country, they bring their habits, notions, and prejudices with them. The states north of the Ohio are settled by Kentuckians, Tennesseans, Virginians, Carolinians, and Yankees who for a long time, hold their prejudices in full force against each other, and of course form no common character, and seldom unite in any common object. These circumstances have been frequently mentioned by the most intelligent, as the great obstacle to any measures for the advancement of education; yet, in every instance where the Lyceum has been proposed, every party, so far as I know, has united in it without the least jealousy. If these various classes can find any common ground on which they can unite, there is every reason to believe that assimilation of character will be produced, to the advantage of all, and especially for the advancement of education.'

'I have endeavored to forward measures for establishing a system of exchanges in Natural History, especially in Mineralogy and Geology. By having a few general deposits, in different sections of the country, to

be furnished with specimens by the various Lyceums in the vicinity, and general and local exchanges made by the larger and smaller deposits, the whole country can be supplied with suites of American specimens, and with many from abroad. Such a proposal appears to be particularly acceptable to the lovers of science in the West, and can be carried into effect with the greatest ease.'

'It is quite important to interest sea-captains in making foreign collections, which can be readily done by printed circulars, to be put into their hands when going to foreign ports. If the citizens of New York would co-operate with them, and with the friends of science in different sections of our country, so far as to provide a building with sufficient accommodations for a general literary resort, and the citizens of Boston would do the same, they would give energy to all the operations, in every part of the country, while it is evident that the greatest benefits of such a provision in our large cities and principal towns, would be to those who made them.'

NOTICES.

Juvenile Rambler, Nos. 1, 2, and 3. 4to. Allen & Goddard.

The school newspaper which we lately announced, has assumed this title, and three numbers have already appeared, which have excited much interest in the circle of our observation. We believe such a work is much needed, and we have engaged to do all in our power to aid the Editor by its immediate superintendence, during his absence. It is designed to be conducted on the same principles as the *Annals of Education*, and for this we pledge ourselves. From a careful calculation of the cost, we have ascertained that its expenses cannot be paid, much less the labors of the editor remunerated, unless by a very large subscription. We hope and trust an undertaking of this kind, by a person fully competent to the task, will not be suffered to fail, for want of the weekly pence now given by parents, to be wasted in the gratification of the palate.

The following opinion is given by the *New York Daily Advertiser*.

'*THE JUVENILE RAMBLER.*' A little newspaper has been commenced at Boston, under this title, expressly designed for the benefit of children, at home, or at school. The editor has been for many years practically concerned, in the education of the young, and is devoted to the object with a philanthropic interest. Abundant materials, we know, are at his command; and the plan which the first number in part exhibits, comprises a desirable variety of styles and subjects, calculated to suit a diversity of readers. Although this paper is particularly designed for the exclusive use of the school and the family, we are convinced that many lessons will be found in it, calculated not only to amuse and interest, but also to instruct persons much older than children.'

Bible Biography for Sunday and other Schools, and Families. 18mo. pp. 122. Boston, Munroe & Francis.

This is a purely biblical work, consisting of questions designed to draw out the history and character of the most interesting persons in Sacred History. The plan appears to us excellent, and the questions, so far as we have examined them, judicious.

The Teacher's Manual for instructing in English Grammar. By Asa Rand. Republished from the *Education Reporter*, with amendments and additions. Boston, Richardson Lord & Holbrook. 18mo. pp. 90.

We were interested in these lessons when they appeared in the *Education Reporter*; and we look with more interest upon the book, as one of the harbin-

gers of that 'millennium' in education which we have long anticipated, when the teacher will be, to a great extent, the school book of his pupil, and oral instruction will be found and felt to be the most efficient in the elements of knowledge. The letter of Dr Alexander, inserted in our present number, will explain our views on this point. But we do not mean to alarm our authors or publishers; for we fear a half century must elapse before any considerable progress will be made in providing a sufficient number of instructors capable of adopting this method of instruction, and perhaps another in inducing parents to permit it.

This work is strictly what it professes to be, a 'teacher's manual,' presenting the ideas to be conveyed in a natural order, and furnishing a model for the style in which children should be addressed, in conveying instruction by conversation. We would recommend it to every teacher of an elementary school, even if he employs the common systems of Grammar as class books. The following extracts from the introduction furnish an example of the simple and sprightly manner in which it is written, while they exhibit the absurdity of the mechanical course so often adopted.

"Syntax" is very important; for it "treats of the agreement and construction of words in a sentence;" and it would be a shame to an adult not to know the "the principal parts of a simple sentence are the subject, the attribute and the object," with divers other arts and mysteries attendant on this business of yoking words together in "concord" and in "government."

"I am not sure that I shall talk much to my beginners about "Etymology;" for, according to the books, there is rather more of abstruseness about it than is agreeable to very young children. What say the books? "The second part of grammar is Etymology; which treats of the different sorts of words, their various modifications, and their derivation." Now this is Greek to my pupils; and if I attempt to translate it, even supposing that my own thoughts about it are as clear as a new bell, is it probable that I can make the matter plain to a child's capacity? "Etymology" itself is rather a hard word, a real "dictionary word," and it will best be understood if I tell of what it "treats." It "treats" therefore of—But says John, what do you mean by "treats?" Capt. Maynard "treats" his soldiers with rum; and sometimes the boys "treat" one another badly when they dispute and quarrel; but how does "etymology treat the different sorts of words?" The book says, John, that it "treats of the different sorts of words," that is, it *informs* you about them. Very well: what information does it give?"

The Child's Own Book of American Geography. By the author of Peter Parley's Tales, with sixty engravings, and eighteen maps. Boston. Carter & Hendee, and Waitt & Dow. 18mo. pp. 64.

We think this little work decidedly the best of the kind which Mr Parley has published. It has more method than the geography first published under this name, and more of that distinctness and detail, which are essential to a *complete* course of instruction for children, while it avoids the excessive accumulation of matter which is found in the work, usually called the *Malte Brun Geography*.

It proposes to adopt the inductive plan, and is in fact constructed to a considerable extent on this plan. But to commence, as in this work, with a map of a state, and that, of course, the state of only a small proportion of the pupils for whom the book is designed, is certainly a wide and unnecessary departure from this plan. It is to begin at the greatest distance from the objects themselves, because the symbols and lines of a map convey even false ideas, if exhibited before the pupil has distinct conceptions of the things delineated.

The pupil is first required to become familiar with the map of Maine, and is then carried in a course of imaginary travels, illustrated by interesting original designs, over the American Continent. In his directions for the use of the work, the author recommends—1st to teach the points of the compass, 2. to give some idea of distance and extent, 3. teach the principal geographical features of the town where the pupil is, 4. teach the pupil what a town or city is, 5. teach what a country is, a state, &c.

The style is simple and agreeable; and we think the work one of the most rational in its plan and interesting in its execution, that we have yet seen.

ART. I.—FAMILY INSTRUCTION.

MR EDITOR.—I have just laid down a number of your Journal of Education, in order to give you a single thought on *family instruction*.

The celebrated Dr Franklin speaks of the happy direction given to his mind by the conversation of wise and good men who frequented his father's house. President Stiles, a former learned President of Yale College, as I have been informed by a descendant of his, was in the habit of cutting his bread and butter into mathematical figures for the instruction of his children. In a family, where it was once my privilege to visit, each person at the dinner table was expected to communicate some valuable fact or make some useful remark. The mother of another family of my acquaintance having died, the older children of an excellent neighbor used to lead away her little ones and teach them Bible stories saying, 'Poor Daniel and Charles have no mother to teach them now.' Among our own pupils here, the instances are not unfrequent of little boys and girls acting the part of the schoolmaster or schoolmistress towards their still younger brothers and sisters.

Now the use which I would make of these simple statements, is this; the business of education—the training of the youthful mind for a deathless existence, is too momentous to be left merely to the public teacher, however capable. *At home,—within the domestic circle*,—ten thousand things may be, and should be set in motion to effect its mighty objects. What parent, that is properly awake to this great subject, however limited his stock of knowledge, however humble his state, might not each day, communicate some valuable information to his children? What older brothers or sisters, besides greatly benefiting themselves, could not convey much useful instruction to the younger children, from their course of daily reading and study? How much children, even in the hours of their relaxation, might sharpen each others' minds by arithmetical and other questions? It is not easy to form general rules which will apply to every family, nor is it necessary; the great matter is to set to work. Let every person make a week's experiment, and he will doubtless both feel his mind impressed with the importance of the subject, and be able to form a little system for himself. The daily statements of children, will at first, be quite miscellaneous, yet not more so than the ordinary conversation of a family; others who are older, may go through a more systematic course of remarks on history and other subjects within the range of their reading. While then all are busied in experimenting, let a few communicate the results of their experience and reflection, in order to give a wise direction to the streams of family instruction, and by a pro-

cess comparatively simple, benefits untold, might flow in upon society.

Amid such efforts to instruct and benefit the members of their own families, (and how great are the facilities for this purpose, possessed by those who from hourly intercourse are perfectly familiar with the *gauge* of each others' minds,) the thoughts should also be turned to less favored families around them, and to the myriads of children in our world, who have neither pastor or teacher, parent or brother qualified and disposed to enlighten their beclouded minds, and guide their feet in the right way. Who cannot do *something for others*, and thus imitate his Father in Heaven? J.

After our remarks on the interesting letter on Oral Instruction in our last number, we need scarcely say that we cordially agree with the sentiments of the preceding communication. We regard the *family*, as the school which Providence originally appointed, and the *only school* which would be necessary, were man what he should be. But while we see the sad necessity which exists for establishing other schools, on account of those artificial claims or customs of society, and that want of time, or character, or knowledge, which render so many parents unable or unfit to watch over and direct the *Instruction* of their children, we can never admit that parents are then discharged from all care, even on this point. If they do not watch the progress, and endeavour to assist the steps of the little minds committed to their care, they exhibit less anxiety for their children than the good farmer for his cattle. If they do not co-operate with the teacher in his efforts they have no right to expect the improvement of their children. Above all, we cannot admit that they are discharged from the *Education* of their children—a duty as distinct from that of *Instruction*, as the care of the mother or the nurse, from the prescriptions of the physician, or the operations of the surgeon. The knowledge and skill of the one, are utterly inefficient without the constant watchfulness and care of the other. It is in vain to imagine, that the transient, limited influence of the teacher of a common day-school—the attention of one individual divided among 50 or 100 pupils,—can take the place of that parental care and vigilance on which the future character and happiness of a child depend. We are sorry to be compelled to admit also, that even this care in many cases, must be left to others for the reasons we have already alluded to; and that with all the necessary defects of a family government, extended to 100 children, it will often be far more effectual and useful, than that of a large proportion of the 50 parents to whom they belong. But while it may thus be rendered an im-

perious duty to resign the care to others, we believe the parental office should be delegated *as seldom and as little as possible*. We believe that many who resign it, to devote themselves to the acquisition of honor, or pleasure, or wealth, as the means of happiness for themselves or their children, defeat their own views. We believe that they give up a *present enjoyment*, far surpassing any which they gain, and a *future good*, with which no accumulation of honor or of wealth can possibly compare. We fear there have been those who devoted themselves so exclusively to useful, and even to benevolent labors, as to leave a deep, and lasting stain upon the cause of usefulness and benevolence, in the ruined and degraded character of their children, and were at least chargeable with neglecting that provision for their own household, which inspiration has declared to be worse than infidelity.

ART. II.—JUSTICE IN SCHOOL GOVERNMENT.

MR EDITOR,—One of my earliest recollections in regard to the schools I attended is, that girls were always favored with milder treatment in cases of transgression, than was thought proper for boys. My boyish bosom often burned with indignation at what I esteemed the partiality of teachers, who seemed blind to the first dictate of justice, viz. that the same degree of guilt in different individuals demanded equal punishment. Indeed 'in committee of the whole,' at the sacrifice of my character for gallantry, I maintained, that for similar offences, girls and boys ought to suffer equally. 'If,' thought I, 'I ever occupy the armed chair instead of this little bench, the scales of justice shall do their duty better. Then, girl or boy, who sins, shall receive the punishment, which the *offence* authorizes. Then "Tros, Tyriusve nullo discrimine agetur."'

From that day to this, I have heard it objected against the principle dictated by my love of equal and exact justice, that boys are really worse than girls, and must be treated more harshly. As I have been occupied several years in teaching, I might relate *my* experience; but I prefer mentioning a fact, which may not only supply its place, but also serve to illustrate a sentiment advanced some months since in your excellent journal. I cannot turn to the article, but, if I remember, the sentiment was, that *a teacher might often trace the faults of his pupils, and the difficulties in the management of them, to himself.*

To this I directed the attention of a female friend, occupied in teaching a school of little children, principally under seven years of age. She shrunk from the sentiment, as revolting. Should the teacher, already weighed down with responsibility, assume an additional burden? Upon my assurance that I was convinced of the truth of the sentiment, she consented to test its accuracy by watching closely the course of things among her pupils. Upon meeting her a few

days after, she remarked, 'It is so; the few difficulties I have, originate with myself. I now see also the explanation of a fact, which has long perplexed me. Boys are worse in school than girls. When they have transgressed, until now, I have thought they needed harsher treatment than girls. In reproving, I have employed sharper language. The mildness I have used with girls, I have thought insufficient to control the rough tempers of boys. I now see,—for a fair experiment has convinced me,—that this very difference in the mode of governing makes the boys less governable. The harsher means of correction are the occasion, not the remedy, of the evil we complain of.'

Let me remark in regard to the sentiment advanced in the 'Annals,' that, while employed as a teacher, I often observed a train of evils commencing with a word, a look, or an action of mine. I soon came to the conclusion that *I could govern my school, if I could govern myself*. I hope some of your readers, who complain of trouble in the management of their schools, will weigh well your general principle, and likewise see, in the particular case of the difference between the two sexes, if there is not some more reasonable explanation of it, than a diversity of nature; or rather, if the imaginary necessity of dealing harshly with one, does not render it less susceptible to the mildness, which public sentiment requires to use in controlling the other.

AN INSTRUCTOR.

ART. III.—ADDRESS OF PRESIDENT YOUNG.

The Western Luminary of January 4, contains a very interesting address by President Young, of Centre College, to the senior class of that institution. In the course of his remarks, he enumerates several remarkable instances of self-education, which should serve to encourage those who believe, as we do, that there are germs of excellence and greatness, which need nothing but an appropriate soil to spring up and flourish spontaneously. His examples illustrate at once the efficacy of an ardent thirst for knowledge as a motive to study, and the practicability of attaining it under the greatest disadvantages.

The famous Erasmus, when a student at Paris, and almost in rags, says in a letter to a friend, 'As soon as I can get money, I will buy first Greek books, and then clothes.' The learned Winckelman was obliged, while a boy, to support, in a great measure, an aged father, whom infirmities had rendered helpless. But this did not prevent his gratifying his strong aspirations after knowledge. He attended his instructors by day, and supported himself, and his father, by singing at night through the streets. The discovery of a single new truth, sometimes produces a rapture, which well recompenses the labor of years.

When Newton was finishing the calculations, which satisfied him that he had discovered the universality of the law of gravitation, his agitation became so great, as he perceived every figure bringing him nearer to the desired result, that he was unable to continue the operation, and was obliged to ask a friend to conclude it for him.

The capability of delighting in such objects, exists, in a greater or less degree, in each of our minds, and is strengthened by cultivation. And, though we may never discover a truth which has hitherto evaded the search of other minds, still we can enjoy the next highest gratification, that of continually finding things new and unthought of by us. The late wonderful scholar, Dr Alexander Murray, when but a boy, and almost entirely unassisted, made himself familiar with the French, Latin, Greek, and Hebrew languages, and read some of the principal authors in each of them, within about 18 months from the time, when, with a very scanty English education, all these languages, were entirely unknown to him. Such was the effect of an ardent desire after knowledge. Difficulties to ordinary minds apparently insurmountable, he regarded as trifles, in his ardor to possess himself of unknown truths.

Kepler spent his life in indigence, but would often exclaim, that he would rather be the author of the works he had written, than possess the Duchy of Saxony—alluding partly to the pleasure their composition had afforded him, and partly to the respect their production had gained him. Adrian was the son of a barge-builder of Utrecht, and educated on charity at the University of Louvaine. He was too poor to buy candles to study by night; but spent his evenings in reading in the church porches and at the corners of streets, where lamps were kept burning. By his unwearied diligence and consequent eminent acquirements, without first-rate talents, he rose to be preceptor to Charles the 5th, and was, by his influence, promoted to the Papal Chair. The extraordinary navigator, Captain Cook, entered a coal-vessel as a common sailor; and from this obscure station, he raised himself, by his persevering and scientific exertions, to the honors of Royal Academies, the confidence of a nation, and the admiration and gratitude of mankind. Terence was a slave, yet the haughty Consuls of Rome courted his society, and delighted to do him honor.

Let Manual Labor schools be opened in every county, and many a hidden jewel, perhaps equally brilliant, will be brought to light.

President Young very happily confutes the popular objection, that 'the attainments of the few are of no advantage to the many.'

They draw this as an inference from the fact, that the greatest pests of mankind have been well-informed and talented, selfish men; and their doctrine would be correct, if no means could be found, for inspiring men with feelings of benevolence, which would control their energies, and direct them right. As it is, never was there a more mistaken opinion. To refute it, we have but to point to the contrast between savage and civilized nations, and mark what has caused this difference of condition. Has it not, in every case, been the product of the efforts of a few enlightened minds, who have diffused more or less of knowledge, and its consequent advantages, through the mass of their fellow-citizens? How has society ever been improved, and comforts multiplied, through every class of the community, but by the discoveries of the scientific, disclosing the various powers of nature, which we may control, and use in our service? Four centuries ago, England supported a population of 2,300,000—now she supports 11,600,000. Her territory now supports five times as many as it then did; and her common people now enjoy an amount of comfort and conveniences, greater than fell to the lot of her nobles in former times: and this change in the condition of her *common people*, is the result of that improvement in roads, canals, manufactures, commerce, and all the arts of life, which has been produced by the gradual advancement of scientific discovery. This advancement is still proceeding, with increasing rapidity, and efforts are making, by her educated and talented philanthropists, not merely to spread the *practical fruits of knowledge*, but to pour *knowledge itself*, through all her hamlets and cottages. Shall it then be said that the attainments of the few are of no advantage to the many? To whom do the people of England, of our own day, owe more than to the versatile and learned Henry Brougham, whose ardor in the pursuit of knowledge, is only equalled by his bold and steady advocacy of the people's rights, and his untiring efforts for their moral and intellectual improvement. Nor can any of us, while the steam-boat shall ply on our mighty waters, forget the obligations of our country to the scientific Fulton. Nor, as

long as canals and rail-roads shall bind the distant parts of our land together, and scatter through all its extent the comforts, conveniences, and elegancies of life, can we cease to remember, with gratitude, the enlightened mind, which gave the first great impulse to our system of internal improvement.

The present, too, is an age in which knowledge gives such power as it never before conferred. It is an age of mental communication, of intellectual awakening—and the man who possesses wisdom, can now bring it to bear upon millions of his fellow men. He can put his voice into the press, which like an immense whispering-gallery for the world, will convey the sound of his words to the ends of the earth. No man need fear, that he may now labor in vain and spend his strength for naught, in treasuring up the elements of intellectual power. There is a voice abroad upon the earth, calling loudly for the exhibition of every species of knowledge. Such are the varied schemes in operation for the advancement of our race, such is the demand for men of varied and extensive attainments, to carry on these mighty movements, and such is the deficiency of qualified laborers, that no man possessed of moral power, can remain long uninvited to exert it, in a sufficiently ample sphere.

The warning with which this address closes, if duly regarded, would save the bitter disappointment of many a parent, and the early decay or death of many a youth, who begins to act, before his body or his mind are prepared to act with efficiency or safety.

Let me, then, in conclusion, exhort you not to hurry into the active scenes of life. Qualify yourselves well, for you know not the place you may be called upon to occupy—and, whether, like Henry Martyn, it may be your lot to encounter the ingenuity and learning of Persian philosophers, or, like Oberlin, you may be placed in some retired village, you will find, that, wherever you are, knowledge will give you enjoyment, influence and power to benefit your fellow men. Caius Gracchus retired for ten years, to prepare himself for carrying on those patriotic schemes his brother had commenced, and which had been frustrated by his untimely death. And remember that the experience of generations is embodied in the precept, '*Festina lente*'—(Make haste slowly).

ART. IV.—PRACTICAL LESSONS.

LESSONS ON OBJECTS.

Designed to cultivate the attention, comparison, and judgment.

We have more than once urged upon parents and teachers, the importance of *cultivating the senses*, as the first step to education, and occasionally have given practical lessons for this purpose. We hope that a short series of 'lessons on objects' will encourage and assist in this important part of an educator's task. It is not so much designed to *give knowledge*, as to form the habit of observing, and thus to teach children how to *acquire* it themselves.

LESSON I.

What is this? What is its shape; is it round or square? Which is the top of the book? Which is the bottom? Which the edges? Which the sides? Which the back? Which the inside? Which the outside? Which are the corners? How many corners has it? How many sides? How many edges? Which is the cover?

You may take the book yourself. Now you may lay it on the table. Which is the upper side of it? Which is the under side? You may hold it up on the table, letting it stand on one of its edges. What part of it is highest? What lowest? What part of it is towards you? What towards me? What part of it rests on the table?

Is it a large book or a small one? Is it long or short? Is it wide or narrow? Is it thick or thin? Old or new? Clean or dirty? Warm or cold? Wet or dry? Which is hardest, this book, or a piece of board of the same size and shape? Which do you think is the heaviest? Here is such a piece of board; lift them both and see. Of what color is the cover of this book? Of what color is the paper? Of what color are the letters?

You say the paper of this book is white; will you mention something else in the room which is white? 'The writing paper, the quills, the wall, the wash bowl, the cup, the children's collars; their teeth; their hands; and little David's hair.' What can you find in the room which is black? 'The ink bottle; the ink, the stove, the soot, some of the boys' coats and hats, some of the inkstands, boots and shoes.'

You said the book was square; what else in the room is square? 'The rest of the books, the slates, the writing books, the table, the desks, the floor, the carpet, the walls, the ceiling, the panes of glass, the window, the wash-stand, your trunk, the maps and the black boards.' But they are not all alike; for example, here is the spelling book, and Webster's large dictionary, and one of them is much longer than the other in proportion to its width; how then can they both be square? I will tell you: the Dictionary represents an exact square, and the spelling book a long square. Is the table a long square? Name things in the room which are long squares; that is, longer than they are wide. Now mention those which are exactly square. I should like to have you name some of the things in this room which are round. Now think what there is out of doors which is round. What do we sometimes see in the sky which is round? Did you ever see a round book?

What things in this room are longer than this book? What are shorter? What thicker? What thinner? Which do you think are heavier? Lift some of them and see. Which not so heavy? Which are wider? Which narrower? Which larger? Which smaller? What else besides the book has four corners? What more than four? What less?

Without at least paper and ink, we cannot have a book. Once it was customary to print or write on parchment, which is a kind of leather; but now paper is used instead of leather. Do you know what paper is made of? 'Rags.' Will all sorts of rags make paper? 'I do not know.' No; it is only of linen or cotton, or silk rags, that paper is made. Woollen will not answer the purpose. What else is there about this book but ink and paper? 'Leather.' What else? 'Nothing.' Examine and see. What is this in the back of the book? 'Cloth.' And what is this which is sewed through the book? 'Thread.' Now of what is this book made? 'Of paper, ink, leather, cloth, and thread.' Very well; and paste or glue is also sometimes used in putting on the covers; that is, in binding them.

SPELLING.—SECOND METHOD.

[We have just received the following continuation of remarks on spelling.]

Another mode of spelling, which I have tried, is the following. Take a common blank writing-book, and copy into it, in a fair hand, some story, or other piece, from a book, spelling the words as they are pronounced. Thus,

A Frensh mertshant, having sum munne du from a *korrespondent*, set out on *horsback*, *akkumpaned* bi *hiz* dog, on *purpuz* to *resene* it. *Havin* *sedled* the *biznez* to *hiz* *satizfakshun*, he tied the bag of *munne* before him, and then set off for home. *Thiz* *fathful* dog, *az* if he entered into *hiz* *mastur's felinz*, frisked round the *horz*, barcked and jumped, and *semed* to *partizzepate* in *hiz* *joe*.

This I pass round among the scholars, each of whom is provided with a similar blank book. They copy a few lines of the story, each day; spelling the words correctly. When this is done, two of the pupils sitting upon the same seat, exchange books. They examine each others' books, and mark with a pencil every instance of impropriety, either in spelling or writing. When one page of the book is filled, the errors upon it are counted and marked at the bottom till the story is finished. When the whole are summed up, and placed at the end, the books are compared. Each day, after writing the exercises, the scholars spell the words, either in the manner described in the December number of the *Annals*, or in the manner to be described in the next.

Some of the advantages of this method of spelling are;

1. The scholar will learn the correct pronunciation of the word, for he should always read the lesson aloud.
2. He is called upon to correct the very errors into which scholars are most likely to fall. I have noticed in correcting the composition of young writers, that they usually spell words as they pronounce them.
3. The time spent in writing the exercise, is worth as much in learning the use of the pen, as if it were designed for that alone; for the penmanship should be noticed.
4. Scholars acquire the habit of detecting errors by correcting each others' books.
5. A scholar's accuracy, or his proficiency, may at any time be seen, by looking at a single page, or comparing one page with another. Still, they have all the advantages of spelling words in the old method.

MASSACHUSETTS LYCEUM.

The annual meeting of the Massachusetts Lyceum took place at the Representatives' Hall, on Wednesday evening, Feb. 1, 1832, Hon. A. H. Everett in the Chair. In the absence of the Secretary, Hon. S. C. Phillips was chosen Secretary pro tem.

Fiftytwo delegates presented credentials and reports from Town and County Lyceums. The particular consideration of the reports was postponed until the public meeting on the following evening, when fourteen gentlemen were designated to present the reports from the several counties, and W. C. Woodbridge and F. Emerson were requested to give some account of the National Lyceum formed at New York. The Hon. W. B. Calhoun was also requested to point out the mode in which aid may be derived from Lyceums in the improvement of common Schools, and Mr Claxton, of Boston, to present a resolution on the mode in which this Lyceum may aid in the promotion of useful inventions.

The Lyceum then proceeded to the election of officers, when the following gentlemen were unanimously chosen.

Hon. Alexander H. Everett of Boston, *President*.

Vice Presidents.—Col. Joseph H. Jenkins, Rev. Gardner B. Perry, Hon. Edward Everett, Hon. John Davis, Hon. Wm. B. Calhoun, Rev. Titus Strong, Hon. Samuel McKay, and Rev. Samuel Deane.

Corresponding Secretary.—Wm C. Woodbridge.

Recording Secretary.—Josiah Holbrook, Esq.

Treasurer.—T. H. Carter, Esq.

Curators.—William Jackson, Thomas A. Greene, Stephen C. Phillips, John B. Davis, William S. Hastings, Edward D. Baugs, Abraham R. Thompson, James Bowdoin, and Samuel J. Gardner.

The meeting was then adjourned until the following evening.

Feb. 2d, 1832.—The meeting of the Lyceum was opened at 7 o'clock. A large assembly was present, composed of members of the several branches of the government, and ladies and gentlemen from the city of Boston and adjoining towns.

Reports, accompanied by addresses, were then received from the gentlemen designated for that purpose at the previous meeting, from the following counties, viz: Middlesex, Norfolk, Worcester, Hampshire, Hampden, Franklin, Bristol, Suffolk, and Essex. From the remaining counties there were no reports.

The condition of Lyceums generally, was represented as flourishing. In some counties the number of those institutions has been increased during the past year. Of twenty-six towns in Essex county, twenty-three have Lyceums.

Their effect on society in general has obviously been favorable. A love of reading has been increased. New libraries have been established, or old ones revived. But their most striking result has been, in improving common schools. In some parts of the State, particularly in a few of the towns in Franklin County, every person engaged in teaching, is regarded as a member of the Lyceum, without any farther condition; and the results to their schools, under these circumstances, have been most happy.

One thing especially worthy of note, was mentioned by the delegate from Essex county. He stated that the Lyceums in small towns, such as Topsfield, and North Danvers, conducted by farmers and mechanics, of comparatively little intelligence, had been by far the most useful and flourishing.

The Reports having been closed at a late hour, the meeting was adjourned until Monday the 6th instant.

Feb. 6th, 1832.—The meeting was opened at the appointed hour. A report, accompanied by remarks on the general character of Lyceums, was submitted by Mr. Wm C. Woodbridge and Mr. Frederick Emerson, in reference to the organization of the National Lyceum at New York in May last, and the contemplated arrangements for the next anniversary.

Mr. Timothy Claxton submitted the following resolution, prefaced by an address.

Whereas in the opinion of this meeting, many of our enterprising mechanics, for want of scientific knowledge, suitable books, and proper advice, frequently incur an expense of time and money to very little profit, in endeavoring to perfect useful inventions, which might have been avoided, in part at least, by timely application to some person competent to judge of their merits; and whereas it is believed to be in the power of this Lyceum to do something towards removing this evil; therefore

Resolved, That this Lyceum adopt measures to remedy this defect, by appointing one or more committees of advice, procuring a place of deposit, inviting inventors to send in their plans, models, &c.—and by such other means as may be deemed expedient and practicable, to endeavor to promote the object.

This resolution was unanimously adopted after some discussion, and referred to the Curators to be carried into effect, in such manner as they may deem expedient.

The meeting was closed by an address from the Hon. W. B. Calhoun. After exhibiting the great advantages which have been and may be derived from Lyceums, in the improvement of common schools, he submitted the following resolution, which was approved and adopted.

Resolved, That the interests of Common Schools, be recommended in a special manner to the County and Town Lyceums, with a view to promote their success by giving increased efficiency to the various branches of free school education.

MISCELLANEOUS.

DUTY OF PARENTS IN RELATION TO THEIR CHILDREN.

Irregularity and want of punctuality are among the most serious evils that exist in our public schools. If parents expect their children to derive benefit from the school, they must send them constantly. While a child is kept at home a day or two in a week, he invariably loses an interest in his studies, falls behind his class, and soon gets discouraged. When this is the case, the school does him no good. All the exertions of his teacher to arouse him to effort, are unavailing. He at length becomes disgusted with his school, and had rather be any where else, than in the school room. The teacher is blamed because the child does not learn; when in fact, the fault is neither in the teacher nor the scholar, but in the parent.

Children ought not only to be sent to school constantly, but they ought to be sent *so as to be at the school punctually at the appointed hour*. It is customary for our schools to be open six hours in a day. Teachers are expected to be in their schools at the appointed hour. But what can the teacher do, if his scholars are not present? Suppose half or a third of them are absent, embracing a considerable part of every class, what can he do? If he commence with those present, and attempt to hear a class read or recite, he will be constantly interrupted by scholars dropping in one after another. The attention of all present will be turned from their studies by the constant opening and shutting of the door, putting away clothes, clatter of books, &c. The teacher may as well lose half an hour as attempt to do any thing, for, amidst so much noise and confusion, nothing can be done as it should be. The evils complained of exist in all our public schools, and will continue to exist, while there is so much indifference in relation to them on the part of parents. Teachers and school committees may do much to lessen the evils, but they cannot remove them. PARENTS can do it. They are under obligation to do it. The welfare of their children, the interest of the school, and the happiness and usefulness of teachers, all demand, that these evils should be remedied without delay.—*N. H. Chron.*

PHILADELPHIA JOURNAL OF INSTRUCTION.

Since our last number was published, we have received the two first numbers of the 'Journal of Instruction, conducted by the Philadelphia Association of Teachers.' They contain a variety of interesting essays on the principles of education, together with statements concerning the efforts for the improvement of schools in Pennsylvania, which we have already mentioned in part, and shall again refer to. Communications from some of its conductors inform us, that it is designed as a '*local*' work, 'to be the Journal of the Association for purposes of communication with distant members,' and 'the friends of a general system of education,' in that state. We trust the effort will not be in vain.

It is issued in semi-monthly numbers, of eight quarto pages each, at \$1.25 a year, by H. H. Porter, at the Literary Rooms.

FARM SCHOOL.

An institution under this title is about to be established in the neighborhood of Boston, for the education of the morally exposed, and those who are beginning a course of vice. We long since expressed our anxiety for such an institution, and we trust it will meet the cordial support it deserves.

SCHOOLS AMONG THE CHOCTAW INDIANS.

The reports of the schools connected with the Choctaw mission for the year ending July 1, 1831, made by the teachers at the several stations, furnish the particulars for the following summary view given in the annual report.

At Elliot the whole number of scholars is 44, at Mayhew, 64, at Hebron, 37, at Hikashubala, 10, at Yoknokchaya, 28, at Goshen, 29, at Emmaus, 23, amounting to 235, in all. Of these, 144 were boys; and 91 girls; 112 full Choctaws and 109 mixed; 154 were boarded at the expense of the mission; 39 were new scholars; 86 read in the New Testament; 75 others in any English book; 37 in Choctaw only, 165 in English and Choctaw; 74 studied geography, 63 arithmetic; 148 wrote; 16 composed in Choctaw, 49 in English, and 24 in both languages. If the school at Juzon's, from which no report was received, were added, the whole number of scholars in the mission schools would probably be about 250.

Besides these, schools have been taught to some extent among the adult Choctaws, considerable numbers of whom have learned to read the Choctaw books with ease. Some of these have been taught by the missionaries, and others by Choctaws previously instructed; but no detailed report of them has been received. Both the proficiency and the conduct of the scholars have been good.

Sabbath schools have been taught at all the stations, and in some instances attended by adults from the neighborhood. Fifteen of the scholars at Mayhew belong to a Bible class, in connection with the Mission family. At Goshen, 5,055 verses of Scriptures in English, 1614 in Choctaw, with 208 verses of English hymns, and 187 of Choctaw, besides numerous lessons in catechisms were committed to memory by the scholars in the Sabbath school.

NOTICES.

The Child's Instructor, or Lessons on Common Things. By S. R. HALL. Andover, Flagg & Gould. 1832. 18mo. pp. 140.

The Child's Assistant to a knowledge of the Geography and History of Vermont. By S. R. HALL. Montpelier. J. S. Walton. 1831.

'The Essays on School Keeping,' the first American work of this kind; one universally adopted as a text book; and, in one instance, provided by a whole State for its schools, has rendered Mr. Hall a public man, and we therefore feel bound to examine with peculiar care, the illustrations he may give us of his own system.

The Child's Instructor is a series of supposed conversations between a teacher and his pupil, in which the pupil's reply is not always given. It is introduced by such a familiar dialogue between them as ought to precede a course of study. It serves the same purpose as an agreeable introduction to a stranger.

The First Part comprises a course of simple and interesting lessons in mental arithmetic.

The Second Part commences with a familiar account of the most common trades, and the materials employed, and proceeds to describe, first animals; then man; and after these, to give a few brief notices of geography, history, and astronomy. In a sequel to this part, the author endeavors, and we think generally with success, to give descriptions rather than definitions of the technical terms in most common use, but still in a series of catechetical conversations.

The Third Part presents moral subjects in a new light, so far as chil-

dren's books are concerned. Instead of beginning with the prescription and the penalty, and then endeavoring to persuade the child that it is best to follow the course marked out, the first inquiry is ; 'How shall we be happy?' The inefficacy of mere employment or circumstances to produce happiness is proved ; and a simple, but irresistible course of inductive inquiry is employed to show the child, that our happiness depends upon our character ; and that the only perfect rule of morals, requires and forbids in such a manner as to promote our ultimate happiness. The author concludes with directing him to the Bible as his guide to happiness.

Those of our readers who are familiar with the young mind, need not be told how well such a course is adapted to its wants. The two first parts we think are generally well executed. The style of the sequel and third parts, seem to us less happy. It is observed, indeed by the author, that it is likely to fall into the hands of older pupils. Still, we think the same simple style which is found in other parts, would have been more appropriate ; and we cannot perceive the propriety of leaving such terms as are used in this, as well as in other parts of the work, unexplained. The following questions and answers are examples of this kind.

Teacher. What is meant by Mental Education?

Child. It implies the influence which is exerted on the powers and faculties of the mind. It includes the effects of study, and of those kinds of instruction which are given as literary subjects in *schools*, or acquired by reading and reflection.

T. Is not elevated station a certain foundation for great enjoyment?

C. A few only can ever occupy those stations, &c.

We think indeed that there is need of improvement in the style of Mr Hall's books generally. There is sometimes a negligence both in regard to simplicity and accuracy, which ought not to exist in books, which like these, are received among the models. Thus for example, on the first page of the present work, we find 'acquire knowledge' used, where, learn, would be appropriate and more intelligible ; and in the next sentence the word '*without*' in its provincial meaning of *unless*—'We cannot learn *without* we try to learn.'

We adduce these passages, as *exceptions* and not as *specimens* of the work. We cordially recommend it on the whole both as an assistant to the teacher and a guide to the pupil, supplying in some respects, a place which no other will fill.

The 'Geography and History of Vermont,' should be studied, by setting out in every instance from the pupil's own neighborhood. If thus used, we believe it would be a valuable and interesting work in the state for which it is designed, and the historical portions of it, to every child.

We are sorry that we cannot agree with the 'Publishers' Preface,' in calling the drawings '*beautiful*.' Some of them present sad caricatures of the 'human face and form divine,' and should not be left to deform so useful a work.

ART. I.—THE CAUSES OF IDLENESS AND INATTENTION;

In a letter from the Editor to a Parent.

DEAR SIR.—It is a task of no small difficulty, to advise concerning the management of a child in any case; and especially without a personal examination of his character. In answer to your inquiries, therefore, I can only suggest general principles, which may lead you to form a decision for yourself; and as they may be equally applicable to many other cases, I trust you will excuse my replying through the pages of the Annals.

You observe, that your son, although he has been constantly at school, ‘is of a heedless disposition; has a bad memory; and cannot be induced to reflect;’ that he goes through the regular duties of a school, and ‘has been employed some time in learning Latin, but cannot construe a sentence.’

In accordance with the maxim that ‘a sound mind can exist only in a sound body,’ I am persuaded, that in all cases of this kind, the first inquiry should be, whether the *body* is in a healthy state. I have seen children who were incapable of fixing their attention for five minutes, or even of sitting still, in whom this defect was entirely the result of an *unsound state of health* induced in part by improper modes of living, and in part by pernicious habits, which had enfeebled the constitution. I have seen others, whose very excess of health gave to the body a predominance over the mind, and produced such vivid action of the senses, such prevailing influence to the animal passions, that the intellect and the heart were overpowered.

The evidence that this was the fact, was found in the means of recovery. Both needed—not new excitements to study—not rewards—not merely admonitions—and still less reproaches and punishments;—but, a *suitable physical treatment*. It was necessary to regulate their diet and sleep with great care, in accordance with their condition, and sometimes even to employ medical treatment; to watch over all their habits, to regulate the distribution of time, and, especially, to provide ample means for active labor and exercise in the open air. In some cases, it became necessary, to place a pupil for some time under constant inspection, by day and by night, in order to break up his evil habits. In others, it was requisite to stop entirely the course of study, and devote almost the whole time to active occupations, proportioned to the strength of the individual. In others still, it was only requisite to devote several hours daily to active labor, with a diminution of the amount of mental occupation. In all these cases, there was an

obvious increase of the power of attention, and the disposition to application; and some, who with full feeding and little exercise, had pursued their studies with reluctance and difficulty, became diligent and engaged, and met with proportionate success, when trained to a more abstemious diet, and more vigorous exercise, distributed at frequent intervals between the periods of study.

A few experiments will satisfy any individual, especially one whose constitution is not vigorous, that he has it in his power to influence his intellectual operations, by the manner in which he treats his body. He may almost paralyze them by too great indulgence in food. He may produce almost any degree of despondency or irritability, by irregularity of diet, and neglect of exercise. By the use of the appropriate stimuli (and often by such as are deemed harmless or even useful) he may produce an excitement of mind which will render him incapable of fixed attention to a single subject, or a hurry of feeling, which will unfit him for every species of application. If this be the result in adult age, how much more in the early periods of youth? And yet, how seldom is the inquiry made, whether the failures, and even faults of a child, are not the results of bodily infirmity, or improper physical management? He is often fed upon the most improper diet or supplied with nervous, or even spirituous stimulants, or confined, for hours to the same position, so as to produce an 'accumulation of excitability,' as the physiologist terms it—a necessity for action,—that causes an uneasiness sometimes amounting to pain, which I well remember to have felt in childhood. It is faintly represented by the uneasiness which an adult feels, after hours of confinement in a crowded audience, which paralyzes all his powers of attention, and renders it almost impossible for him to remain in one position. And yet, if the unfortunate child who is thus put to the torture, does not exert such a power of will, as in a more mature mind would be sufficient for enduring a surgical operation, and fix his eyes upon his books, and force ideas into his memory, which his intellectual vision is scarcely clear enough even to *discern*, he is treated as an audience would be, which should be locked in, or deprived of their dinner; or threatened with fine or imprisonment if they did not listen patiently to the third hour of an oration, and give an accurate account of its contents. What would be thought of schooling a '*bench*' of authors, even the first in the age, for six hours together! There are indeed states of body and mind, in which we do not perceive any cause of failure, but in which we allow the most vigorous intellect to use that forbidden word, '*cannot*.' We often permit the most indefatigable and successful students to throw aside their pens and books, for hours, or even for weeks and months, without charging them with idleness, or threatening them with punishment; and are satisfied,

that for a time at least, they will *accomplish more, by attempting less.** An additional half hour's relaxation in school time, or two hours more of exercise or labor in a day, would often effect this same object for a child. Let us be equally just, equally politic, in our treatment of the *immature*, as of the *mature* mind; and while we never admit that idleness is universally an infirmity, let us be cautious to ascertain by careful observation and experiment, whether it is not owing to some cause which we can remove, before we treat it as a crime. I feel it my duty to present this as the first subject of consideration and inquiry in regard to your son, observing at the same time, that unless in cases of active disease, *absolute idleness is never* to be allowed, but only a *variety of occupations*. I must defer to a future letter, a view of the moral and intellectual influences which may operate to produce the character you describe.

Yours respectfully,
THE EDITOR.

ART. II.—FARM SCHOOL.

In an account of the school of Fellenberg, prepared by the editor of this work, the substance of which has appeared in our page—the following sentiments were expressed.

'We regret that no institution, so far as we are informed, has yet been founded, in which agriculture is made the basis of education for the outcast, and of reformation for offenders; and where the attempt is made to qualify the poor by an education of moderate expense for useful citizens in their original occupation. We cannot forbear expressing our hope that some of our uncultivated lands will soon be appropriated for such MORAL LAZARETTES as the Colony of Meykirch, which may be the means of rescuing some of our youth—even of the higher classes—from the corruption into which idleness alone has often plunged them, and may serve as substitutes for those systems of naval and military discipline, to which they are sometimes consigned as a forlorn hope, and whose tendency, when applied to those destined for civil life, seem to us inconsistent with the genius of a free government. We cannot but long to see some Fellenberg rise up, amidst the wealthy of our own country.'†

It was with no small pleasure that we received an invitation to unite with some gentlemen whose philanthropic spirit had been directed to this object in the city of Boston, in the plan for a Farm School, which will in some measure fulfil the ardent wish we thus expressed.

* Some of our Correspondents will perceive that we are very *lenient* in our judgments; but we are sorry to say that the *public* are not equally so, when they leave us '*in extremis*.'

† Encycl. Americana—Vol. V. p. 72.

It proposes to provide a country residence, and *agricultural labor*, as a means, not of reforming those who are already so corrupted as to require the intervention of law, or to become proper subjects of houses for reformation—but of anticipating the evil, and furnishing parental care, and useful industry for those whom the incompetency or neglect of parents, or habits of idleness, are preparing for the school of vice.

We believe that such an institution will be found of great value, in furnishing the means of correcting that morbid state of the body, to which we have alluded in a preceding letter, as a frequent source of intellectual and moral evil; and we are persuaded, that results might there be obtained, under proper direction, which would furnish the most satisfactory proof of the principles we have advanced.

We present our readers with the official reports of the proceedings, not merely as an interesting article of intelligence, but to excite the inquiry in every town in the land, 'Do not we need—cannot we accomplish something of the same kind?' He who reads the annals of benevolence as an amusement of the moment, or for the mere gratification of curiosity, without being roused to one new plan or effort, may well suspect whether his good will does not terminate in himself.

'A meeting of gentlemen to take into consideration a plan for the more extensive education and rescue of the idle and morally exposed children of this city, of which the Hon. CHARLES JACKSON was Chairman, and CHARLES C. PAINE, Esq. Secretary, was holden in the Hall of the Tremont Bank, on Friday afternoon, January 27th, 1832. After discussion of the subject proposed to them, the following resolution was adopted, on motion of the Rev. Dr Tuckerman, as the opinion of the meeting:

'*Resolved*, That the establishment of a FARM SCHOOL, in the country, where the idle and morally exposed children of the city may be rescued from vice and danger, and may enjoy the advantages of a good physical and moral education, would be not only a great benefit to such children, but would greatly conduce to the peace and good order of this community.'

The report of the committee appointed to consider the subject, consisting of Charles Jackson, William Prescott, J. Tuckerman, P. T. Jackson, John Tappan, S. T. Armstrong, Moses Grant, George Bond, George Ticknor, James Bowdoin, W. C. Woodbridge, E. M. P. Wells, then proceeds to state—that the class of boys alluded to, is numerous—that no provision is made for them by any existing institution—and that no efficient means are employed for their reformation, until they reach the end of their course in the almshouse or the penitentiary. It presents the outlines of the plan by which boys of this class are to be rescued from their danger, by placing them under the influence of regular instruction, combined with useful labor, and mild but salutary discipline, and after suitable preparation, transferring them to situations in which they may be fitted for the active duties of life. The report closes with expressing the conviction of the committee, that in such an institution the boys would ultimately be enabled to earn the greater part of their own support, and that those who are now training up for a life of vice and misery, to be 'the natural enemies and the great burthen of the community,' might be rendered useful and valuable members of society.

A large and highly respectable meeting was held in the Old Common Council Room to consider this subject, of which the following is the record:

'Hon. Charles Jackson was appointed Chairman, and Charles P. Paine, Secretary.

The Chairman of the meeting, who was also Chairman of the Committee, briefly stated the object of the meeting, and the measures adopted by the Committee.

After which, Dr Tuckerman moved the following :

Resolved, That in the opinion of this meeting, the establishment of a Farm School on the general principles suggested in the Report on that subject, would be a great public benefit, and ultimately a great public economy.

This motion, after addresses in its support from Dr Tuckerman, Mr Justice Simmons, Mr Ticknor, Mr Fox, Dr Beecher, Mr T. B. Curtis, Mr Bond, Mr Wells, Dr Lowell, and Mr Woodbridge, was unanimously adopted.

Mr Ticknor then proposed the following resolution :

Resolved, That it is desirable to raise for that purpose, by subscription, the sum of 50,000 dollars to found the establishment, and also the further sum of 3000 dollars annually for five years, to sustain it.

This resolution was adopted, and the following were then passed :

Voted, That a committee be appointed to solicit subscriptions for the said institution.

Voted, That the said committee have power to call the first meeting of the shareholders.

Voted, That the said committee be authorized to petition for and obtain an Act of Incorporation, if they deem it necessary.

The following gentlemen were then appointed in addition to those abovenamed, to constitute the committee, with power to add to their number :

Samuel Hubbard, Joseph Tilden, S. A. Eliot, Abbott Lawrence, Joshua Clapp, Henry Rice, John A. Lowell, Edw. H. Robbins, John D. Williams, Herman Lincoln, George Darracott, John Rayner.'

The committee have commenced the collection of subscriptions, and we trust that the unanimity and warmth of feeling exhibited at the public meeting, is a sufficient pledge for their ultimate success.

To those who fear that they cannot accomplish such a plan, we would say, that we have seen an institution among the mountains of Switzerland, furnishing the means of education to 150 poor children, which was *founded*, and *reared*, and *sustained*, by the efforts of a *single female*, without fortune, and without any influence, except that which her benevolent spirit gave her.

ART. III.—MUNIFICENT BEQUEST FOR EDUCATION.

The most munificent gift to the cause of education yet made in our country, is that of Stephen Girard, of Philadelphia, the American Rothschild ; who recently died possessed of an estate estimated at more than ten millions of dollars.

Among a variety of legacies, evincing at once an enlightened and benevolent regard to the health and beauty and welfare of the city of Philadelphia, he leaves two millions of dollars in trust to the city

government for the establishment of a college, at 'Peel Hall,' near the city, for at least 300 orphan boys, to be selected between the ages of six and ten years, to be instructed in the various branches of a sound education (not forbidding, but not recommending the ancient languages,) with suitable and rational exercise and recreation. They are to be bound out by the city officers, between the ages of fourteen and eighteen, to various occupations, according to their capacities and acquirements. The plan of the building is prescribed with minute accuracy. The organization of the institution generally, is left to the city government, with two restrictions;—one, that the unexpended income of the year shall always become a part of the capital, and the other, that the members of one of the respectable professions in society shall never '*hold or exercise any station or duty whatever* in said college; nor shall any such person *ever be admitted for any purpose*, or as a *visitor*, within the premises appropriated to said college.' This singular act of exclusion is passed against clergymen, a class of men who have been more devoted and engaged in the cause of education than the members of any of the professions who are permitted to become its guardians.

The reason assigned for this provision is, the anxiety of the testator, that the pupils should be 'free from the excitement which clashing doctrines and sectarian controversy are so apt to produce.' The motives which led to so extraordinary an act might, perhaps, be assigned without impeaching the character of Mr Girard; but without examining at all into the propriety of a requisition, which seems to be now irrevocable, we would merely observe, that we think the testator has devised the most effectual means of producing that very excitement which he designed to prevent, by rousing and sustaining youthful curiosity on the subject.

We feel, however, that we cannot be faithful to our trust, without expressing our views as to the organization which the will prescribes in regard to moral education. It has been feared by some, and *claimed* by others, that the exclusion of the ministers of religion, involved the exclusion of religious instruction. Such instruction however is *not forbidden* by the *letter* of the will, and we think it is obviously *required* by its *spirit*. If the pupils be kept free from the excitement of sectarian feeling, the *whole object* of this provision, as *pointed out by the testator*, is accomplished. On the other hand, he requires that '*all the teachers and instructors shall instil into the minds of their pupils the purest sentiments of morality*,'—a demand, we believe, more absolute and more extensive than is made by the statutes of any institution in our land. In most colleges, the professor of Mathematics or Chemistry confines himself to the mere principles of science; and it is often considered out of place for him to instil sentiments of morality. By the will of Mr Girard, every instructor is required to be, at the same time, an *educator*.

But how is this task to be accomplished? Where are 'all the teachers and instructors' to find the 'purest sentiments of morality?' By what motives are they to be urged upon the pupils? And by what sanctions are they to be enforced?

Some standard there must be. Would Mr Girard have been satisfied that the Koran or Shaster, or Godwin or Owen, or even Beattie or Paley, should supply this standard? Can we reasonably imagine any other standard, to which a man who professed to respect the ministers of the Christian Religion would be expected to assent, than the Scriptures?

And whether the sentiments of morality which are to be 'instilled' be derived from the Scriptures, or from any other source, we believe the mass of the community will cordially assent to the remarks of the editor of the National Gazette on this subject. 'We must acknowledge that we have no idea of sound morality without religious sanctions;' a remark sustained by the equally decided opinion of one of the most distinguished moral writers in our language, Dr Johnson. 'Virtue may owe her panegyrics to morality, but must derive her authority from religion.'

Unlike the common school, instituted by the same will, where the pupil is left during the greater part of the time under the care and influence of his parents and may receive from them his religious instruction, the bequest for the orphan college imposes on the city government *the whole duty of parents*, and requires them to provide *all the instruction and care* which is necessary, for the future usefulness and happiness of the pupils. Will they feel justified in training up the children committed to them *without any religious instruction*, in ignorance of God and their duties and relation to Him, and of the revelation which is the basis of our civil and social institutions? Will they venture thus to form and foster a *nursery of Atheism*, and send forth hundreds of young men prepared to adopt the '*Declaration of Mental Independence*' which proclaims that '*Property, Marriage, and Religion, are the greatest evils of society?*' We cannot believe that they will assume so fearful a responsibility; and we are persuaded, that in pursuing such a course, they would not only defeat the avowed objects of this splendid gift, in shutting out their pupils from the only fountain of the 'purest morality,' but would do violence to the opinions and feelings of the wisest and best men in the community. The fund provided, will sustain and educate *a thousand pupils*; if properly managed, it will send forth *one or two hundred annually*; and the country—to which they will be a blessing or a curse—is deeply interested in the result.

ART. IV.—MIDDLESEX COUNTY LYCEUM.

We published the last year, an interesting report from the Middlesex County Lyceum. We are happy to find from the late report presented to the Massachusetts Lyceum, that its activity and usefulness still continue. It appears that there are in Middlesex county, 23 Town Lyceums, from sixteen of which reports have recently been made. Only *two* were in existence prior to the year 1829. Five were formed during that year, four in 1830, and five in 1831.

These Lyceums hold their meetings either weekly or once in a

fortnight, commencing in October or November, and ending in April or May. A few of them, however, continue through the year.

The terms for admission are usually one dollar, with a tax of fifty cents; and half the sum yearly, for those under eighteen years of age. In some instances, the payment of these fees entitles each member to bring with him one, two, or three ladies. Children are in one or two instances admitted gratuitously. Evening tickets are generally sold for ten or twelve cents.

The number of members in each Lyceum varies from 100 to 300. In Newton, the number is over 600.

The exercises consist of Lectures and Discussions, together with the reading of original Essays or selected pieces, and sometimes Declamation. Two of these have Instrumental Music. But in most of the Lyceums, the exercises are often varied. Sometimes the whole evening is taken up with a Debate; at others a Lecture, with Music before and after it, constitutes the whole of the exercises.

The Lyceum in *Newton* has a Library of 500 volumes; that in *Waltham* 800, and an apparatus worth \$1000. A few others have apparatus, and receive a few periodical publications. The *Ashby* Lyceum has a collection of 300 to 400 mineral specimens, and a collection of plants and insects.

The Lectures are generally given by members of the Lyceums, and among other topics have embraced the following, which we copy as an illustration of the extent and variety of subjects which may be presented by these social institutions.

'On the necessity of the individual and personal efforts of all members to accomplish the objects of Lyceums;' 'The Obstacles which prevent the success of Lyceums;' 'The Usefulness of Lyceums;' 'On Mental Effort;' 'On the motto; "Knowledge is Power;"' 'Education;' 'On School Keeping;' 'On the means of improving our Common Schools;' 'On Self Education;' 'The Incorrectness of Language used in Common Conversation;' 'Principles of the Working Men's Party;' 'On Self Government;' 'Biography;' 'Life of Franklin;' 'Life of Robert Fulton;' 'Life of Rumford;' 'Habits;' 'On the best means of preserving Health;' 'History;' 'History of the United States;' 'History of Printing;' 'Geological History of the Globe;' 'History of Public Amusements;' 'History of the French Revolution;' 'History of Rome;' 'History of Civil Liberty;' 'Local History;' 'History of Astronomy;' 'History of the Culture of Silk;' 'History of Architecture;' 'Agriculture;' 'Climate;' 'Heat and Ventilation;' 'Electricity;' 'Atmosphere;' 'Geology;' 'Pneumatics;' 'Hydrostatics;' 'Machinery;' 'Intellectual Philosophy;' 'Music;' 'Theory of the Earth;' 'Witchcraft;' 'Wearing Mourning;' 'Structure and Utility of the Eye;' 'Present State of Poland;' 'The means Animals have, to preserve themselves from the effects of Heat and Cold;' 'Anatomy;' 'Digestion;' 'Entomology;' 'Alchymy and Astrology;' 'Difference in Opinion;' 'Rail Roads;' 'Geography of the Western States;' 'Tariff;' 'The Political state of Europe;' 'Chivalry;' 'Popular Delusions;' 'Influence of Morality upon Literature;' &c. Full courses of Lectures have been given before the Rumford Institution at Waltham,—On Chemistry and all its collateral branches;' 'Geography and History;' 'Astronomy and Natural Philosophy;' 'Political Economy and Heathen Mythology;' 'Natural History and Botany,' and occasional Lectures on almost every subject of interest at the present day.'

As to the state, and results, and prospects, of Lyceums, but one opinion seems to exist, and we present a few individual facts, as being more satisfactory than general statements. The report concludes with saying:

'All our communications speak in strong terms of the favorable influence of **Lyceums**. One says "its influence so far as felt is salutary, and is calculated in an eminent degree to wake up the dormant energies of the common mind." Another, states; "The results of last year are most encouraging. There is no way of accomplishing so much good for a trifling expense, as by Lyceums; and they recommend themselves to the patronage of all." Another; "The influence our society has already and will eventually exert upon society, cannot fail of promoting much general knowledge, which could not be obtained in any other way." Another. "It has brought together the broken and disjointed members of society and associated them in one common interest—the acquisition and diffusion of useful knowledge. New stores of thought have been opened to the young, and they have been led to investigate for themselves." Another, that "its influence on the members has been powerful in uniting opposing parties, exciting sometimes to deep study on questions under consideration, and in creating the faculty of speaking with considerable readiness, self-possession, and accuracy." Another, "Our Lyceum is always well attended, and exerts a good influence upon society. Many who have been in the habit heretofore of going to theatres, now say that they prefer going to the Lyceum." Another, from Waltham; "Our Institute numbers most of the men within a convenient distance, and includes from one to two hundred females. We are in a more flourishing condition at present, than at any former period, though never deficient in attendance. The results have been most happy, in elevating the tone of conversation and morals, exciting to study and reading, and promoting good feelings and neighborhood.'

ART. V.—PRACTICAL LESSONS.

SPELLING.—THIRD METHOD.

Assign the class a portion of words, either in a spelling book or dictionary. Let them be studied, both as to their orthography and definition. In recitation, let the scholars sit with their slates ready to write. The teacher pronounces the first word. They all write it. He then pronounces the second, and so on through the lesson. When they have written all the words, one of the class is called upon to read the first word. This he does, at the same time spelling it. All who have written it differently raise their hands. Some one is called upon to make the correction. If any think the correction wrong, they raise their hands. When there is a difference of opinion as to the manner in which the word is spelt, the vote is called for thus; The teacher says, '*How many of you think the first correct?*' Those, who think him correct, raise their hands. He then says, '*How many think the second correct?*' Those, who think the second correct, raise their hands. If there is still division, the teacher decides. After having thus exercised the mind of every scholar in the class, the second word is put; and thus each word in succession through the lesson.

VARIATIONS.

1. This may be varied by substituting the black board for the slate, and reciting as before; or by a monitor sending round to mark every error.
2. When the words are written, let the slates be exchanged and each one note what he finds incorrect, as described in method second. (*See Annals, Feb. 15, p. 119.*)
3. When a scholar has spelt the word, let him give a definition, and repeat a sentence in which he will use it, in order to show that he understands its signification.

C.

SPELLING.—FOURTH METHOD.

In the reading lesson for the day, let some portion of it be assigned for particular examination as to orthography. In the recitation, let the

scholars sit with their slates in their hands. The teacher or monitor reads to the class several words at a time, and they write, till they have written the whole upon their slates. They then change slates and correct each others' writing, and report the errors by marking the words spelt wrong, and writing them correct at the bottom of the slate.

You will perceive, Mr Editor, that in the several methods of spelling contained in the previous numbers of the Annals, writing constitutes an important part of the exercise, as well as spelling audibly. The reason is, that knowledge enters the mind more readily by visible signs than by the ear. And when the pupil is himself required to make the visible sign, the impression is doubly firm. We hazard nothing in saying that the pupil will learn more of orthography, (to say nothing of the facility he acquires in writing,) by writing ten words upon his slate or black board, than he would in reading them over fifty times in his book. This also is the mode, in which they must always apply their knowledge. We have known many scholars who have held the first rank when the exercise in spelling was only oral, who, when they were called upon to write the words, were as inaccurate as any in the class. C.

OBJECTS.—LESSON II.

The book lies on the table. Where is it now? 'In your hand?' Which hand; the right, or the left? 'The left.' No; it is the right. It appears to you to be the right, because I stand with my face a different way. When I turn round, you will discover your mistake.

Each of you may take your spelling book in your right hands. Place now your books as you see me. They are now upright or *perpendicular*. This is a hard word, but you must try to remember it. How do the books now stand? 'Perpendicular.' We will place them thus. They are now *horizontal*. In what position are they now? 'They are horizontal.'

Now hold them perpendicular. You have now learned the meaning of two hard words. But we must apply our knowledge to more purposes, or we shall not be able to keep it. Hold your books as far as you can towards your left hand. Now carry the hand holding the book towards the right, as far as you can; just as you see me. You cannot mistake when I stand with my back towards you. Very well. We all moved our hands *horizontally*. What did we move in a horizontal direction with our hands? 'Our books.' Move them now in this manner. Is that a *horizontal* movement too? 'No; *perpendicular*.' A tree often stands perpendicularly or upright; if it is cut down, how will it be? '*Horizontal*.'

What do you see in this room in a horizontal position? 'The table, the desks, the floor, the ceiling, the books on the table, and on the desks; the hearth, the benches, the carpet, part of the window frames, and part of the stove pipe.' What *perpendicular*? 'The stoves, part of the stove pipe, the doors, the windows, the walls, the black boards, the pictures, and the maps.' Can you think of nothing else? 'No.' In what position is my body? 'Perpendicular.'

Each may place his book thus. Are they perpendicular now? 'No.' Horizontal? 'No.' How then? 'I do not know.' I will tell you. They are *sloping* or *oblique*. You have now learned the definition of another hard word. Tell me of something else in the room which is *oblique* or *sloping*. 'The tongs, the shovel, the back of your chair, and the broom. John and Charles sit sloping.' Yes, but they ought not to sit so. How ought they to keep their bodies when they sit? 'Perpendicularly.' In what position is the body when we sleep? 'Horizontal.' You may take your slates, and write down the words which you have just learned.

You know the meaning of three difficult words now, which you did not understand before. What are they? '*Horizontal, perpendicular, and oblique.*' Right. Now when you read that a certain precipice is perpendicular, a certain stage horizontal, and a wall oblique, you will know what you are reading about.

MISCELLANEOUS.

DISCIPLINE OF TRUANTS.

We have just received the Report of a Committee of the School Committee of the city of Boston, on the subject of *Truant absences from the schools, and of the best means of treating such offenders.* The facts which it develops are striking, and demand the serious attention of every friend of education. It suggests the importance of having a Municipal officer, whose duty it shall be to employ the most appropriate means for correcting the fault complained of. We hope to be able to return to the report, and the subjects it embraces, in a future number; and trust others will perceive the arguments it affords in favor of the *Farm School*, the best remedy which could be devised for this serious evil.

DEBATE ON EDUCATION IN THE LEGISLATURE OF LOWER CANADA.

We learn from the Montreal Gazette, that a petition was presented by Mr Gerod, who is said to be a pupil of Fellenberg, for the establishment of an institution combining ordinary instruction with the theory and practice of agriculture, on the plan of Hofwyl. Resolutions were proposed, recommending, in accordance with Mr Gerod's request, that commissioners should be appointed to carry the proposed plan into effect, and be supplied with funds sufficient for the education of fifteen pupils. The resolutions were opposed on various grounds. Mr *Mondelet* advocated the resolutions. 'Philanthropy,' he said, 'had induced Fellenberg to reject those honors to which his patrician descent entitled him, to attend to the instruction of youth, particularly with a view of turning away the middle classes from their mechanical habits and ideas, and giving them those of science and reason instead.' Mr Gerod's plan would include a Normal school, for forming masters to be distributed among the elementary schools. Many of the nobility of Europe of the first rank had patronised (*approved*) Fellenberg, and even taken instructions from him.

It was observed by the speaker, that this school was failing. To this Mr *Mondelet* replied, that on the contrary, it was extending, and new branches were forming. He also alluded to the Colony of Meykirch. He observed 'We ought not to look upon ourselves as humbled by instruction from any stranger who could give it. Our neighbors in the United States do not; and every day perfect themselves thereby, in the arts and sciences of the old continent.'

Mr *Duval* observed that Mr Gerod should not be neglected as a stranger—that he had shewn himself disinterested—that great defects and abuses existed in their schools, and needed reformation. It was notorious that many men, who could not even write their names, were teachers. Nay, he could instance one who could not write or spell a word, that told the ignorant country people, that if they chose to have their children taught Latin, they must pay so much more, and so much more for Greek. Large sums had been squandered in purchasing ignorance and presumption to preside over their schools, yet as they were awakened to the *all importance* of education, it was the more necessary that other efforts should be properly conducted.

The speaker, Mr *Papineau*, added, among other remarks, a recommendation that country schoolmasters should be required to repair for a few weeks every year to the cities to instruct themselves in the city establishments, in such branches of education as they were imperfectly acquainted with; and to be paid by the province for their time and expenses. He also adverted to the ad-

evil. It dispirits the youthful aspirant, and checks future endeavor. Those even who put forth no effort, triumph over him whose best exertions have failed. Thus the system of influence, instead of accelerating, on the whole retards the progress of youths, often fatally.

Besides, this mode of calling forth industry occasions disappointment in another way. Often have I seen an ambitious boy so dazzled in looking forward to the prize, as to lose sight of the means of it,—so agitated in thinking of the event, as to forget a demonstration, or principle in syntax, on the knowledge of which success depended. His anxiety in gaining the prize, was the very occasion of his losing it.

Let me add another received maxim. *The end is more valuable than the means*. Else why take the means? The means are always used for the sake of the end. A mother offers her little daughter a piece of cake or some sweetmeats on condition of her learning a specified task. Here the study is the means, the cake or jelly is the end presented to the child's mind. In other cases a higher seat, a medal, a ribbon, or a gilt book is the *end* proposed. A certain measure of industry or attainment is the prescribed *means*. I do not say that the young will not use the means to secure the ends. But when they see what trifles they have secured, and reflect that these are more valuable than the knowledge, which was the means of getting them, (for the educator has authorized this valuation,) if they do not despise themselves for efforts disproportionate to the recompense of them, will they not at least undervalue knowledge extremely? How mean must that be, that is worth less than a bit of *cake*? Wonderfully precious must that seem to the boy, which secures an object, that, when obtained, gives more pain, perhaps, than pleasure!

Let me mention a fact, which is perhaps the more decisive, as the rewards were attainable by all. A Sunday school teacher, dissatisfied with the motives presented by the managers of the school to excite attention to the lessons, stated the case clearly to his pupils. On the one hand, by learning, they might gain the knowledge, and this would be their reward. On the other, by similar application, by taking the trouble of learning, they might gain the reward—books. Here was knowledge as the only reward, there were books of some value in the eyes of children, as the principal rewards, 'You may have your choice,' he says; 'Will you study your lessons well for the sake of *knowing*, or for the sake of rewards?' 'For the sake of knowing—we wish no other reward,' was the unanimous reply.

D.

ART. II.—RECREATIONS FOR PRIMARY SCHOOLS.

MR EDITOR.—The very name suggests the importance of the subject, I would present to you. When a machine has moved on for a given time, it requires to be *wound up*. When the powers of the physical frame are in like manner *exhausted*; it must be *renovated* or *re-created* incessantly, or they are soon impaired. Among the means for the maintenance and increase of bodily vigor, the recreations of children at school hold an important place.

While we ought not to exercise that control over our pupils, which would make them feel themselves under constraint during their recreations, we should at least endeavor to exert every *proper* means to render them of such a character, as will bring into free and healthful action, those limbs and organs which are kept compressed, distorted, or confined, during the school hours. Among the smaller pupils, these are the legs, the back, and the stomach; for after sitting long, the muscles of the back become fatigued, the pupil is apt to bend forward, which crowds and disturbs the natural motions and functions of the stomach. This evil is greatly increased where the seats have no backs. Among the elder pupils, who commonly sit at high desks, the arm and right shoulder are, in general unnaturally elevated, the lungs and liver are apt to be *compressed*, and the spine distorted. Recreations should be conducted in the open air as much as is possible, because with every precaution, the air of the school room, in which they are kept many hours of the day, will be more or less impure.

The mode of suffering, points out the *form* and *character* of the recreations required. The younger pupils need to use their lower limbs, as in running, leaping, walking, playing ball, &c. Manual labor does not bring the legs into sufficient action, though they may be employed in it occasionally, when a portion of the hours allotted for recreation has been spent in another manner.

For the elder pupils, whose position is often varied during the hours of study, by recitations and other active exercises, recreations of the whole system are indicated. Gardening, with such implements, as to prevent too constant stooping, is the best employment. For those who write or cipher constantly, those mechanical employments, which bring the arms, shoulders, chest, and spine, into steady, but not violent exercise, are most suitable. Such are sawing, cutting and splitting of wood, planing, &c.

The proper *hours* of recreation must vary with the season and the time of opening school. In summer, if the school be opened at seven o'clock, from nine to half past nine is a proper period for the first exercise. But if the school is not opened till nine, as is usually the case, from half past ten to eleven is the best. Between

this time, and the hour of intermission, another recess should be allowed, about half as long as the former.

The time of recreation in the forenoon, at present usually adopted, is an appropriate period, but is too short, seldom lasting over ten minutes, sometimes only five. This will never answer the purposes of health, nor of improvement; except with those who measure the benefit the mind receives, as they do nutrition to the body, by the *quantity* of matter thrown in, rather than by its quality, or the power of the system to appropriate it to itself.

Intermissions are usually limited to one hour, from twelve to one. As this is nearly all the time allotted to recreation, the children hastily swallow their food, and whether they eat little or much, engage immediately in violent exercise. This, even in cool weather, disturbs digestion, and injures the health, especially of those who are not remarkably vigorous. But to swallow almost without chewing, a quantity of food, often mere pastry, (which Mr Abernethy justly says, is an *abomination*,) and go immediately into violent exercise in the hot summer sun, is the height of imprudence. Yet several hundred thousand children in our country are doing this, and much more; for as a mistaken economy usually denies them play-grounds, and even shade-trees, they indulge in those active sports which nature prompts and health demands in such places as they can find, which are too often muddy roads or sand-banks; and they usually have free access to cold water, which they pour down *ad libitum*, not so much to quench natural thirst, as to cool themselves.*

If the school is opened at *six* or *seven* in summer, and *eight* in winter; if suitable periods are allotted for exercise during the forenoon, and if the intermission be *two* hours instead of *one*; these evils will be diminished, if not wholly removed. Having more time for exercise, their motions will not be so violent, particularly in the middle of the day. Besides, parents will complain less of their younger children's getting sick by going so far to school, thus ascribing an effect to wrong causes.

The periods of recreation during the afternoon should be shorter,

* I am unwilling to lose this opportunity of recommending the practice of beginning schools earlier in the morning than is customary. Invigorated by repose, the mind, like the body, is then ready to perform with alacrity, its appointed labors. The infant returns with renewed energy to his prattle and his toys, the youth, with increased hilarity, to his 'a little louder' amusements, and the laborer with redoubled vigor to his toil. But who would not be surprised to see the farmer or the mechanic commencing his business in the long days of summer, at nine o'clock? Many of these persons estimate the hours before nine, to be worth as much as the whole day afterward. Nay, it has even become proverbial that 'the morning is the best time for study.' But why should so just a maxim be universally forgotten by the friends and patrons of primary schools? Or is the charge just, which has sometimes been preferred, that our leading object in sending little children to school, is to get them out of the way?

though more frequent. In addition to those regular periods of exercise, they may be allowed to stand by classes, or walk or march in the play-ground for a few moments at a time. They must not at all events, be permitted to sit an hour or two at a time on the hard bench, almost motionless, until they get to sleep and fall off, or become the subjects of such torture that sleep is impossible.

In speaking of the time and manner of conducting recreations, no distinction, it will be seen, has been made in regard to sex. Now I am not sure, in the first place, that if these exercises are not violent, any distinction is necessary. Those which are violent, should be avoided alike by all; and they may, if necessary, be conducted separately, as is usually the case. But it is difficult for me to conceive why, apart from custom, the same *general* rules for exercise do not apply to *children* of both sexes. Both breathe the same air; sit at similar seats and desks; and are subject to similar physical laws. In the second place, we have the testimony of all medical writers who have expressed themselves freely on the subject, in support of the opinion that females demand active exercise in the open air, as much as males. Now what is better adapted to their wants than the lighter kinds of horticultural exercise? If we are referred to those countries where females are required to labor in the field regularly, and told that our principles would bring woman to the same drudgery, I reply that this is by no means the case; since laboring for amusement or for the sake of health merely, is quite a different thing from toiling as a business. It is not *labor* for the sake of the avails of the labor only, or even principally, that I am advocating; but that active exercise which I regard as indispensable to health and happiness.

A TEACHER.

ART. III.—DIFFICULTIES OF A TEACHER.

[To the Editor of the *Annals of Education*.]

DEAR SIR—I have found in your '*Annals*,' much that is valuable—much that is of deep interest to teachers and the friends of education. While I have read your '*Sketches of Hofwyl*,' with such intense feeling, as to wish myself among the mountains of Switzerland, that I might become a member of that Institution, I have not, as yet, found any thing exactly suited to circumstances around me.

Fortune has cast my lot in a town, in a county of Massachusetts, in which most of the district schools are conducted, on what is termed '*the old system*.' The teachers generally, if I mistake

not, have been *educated* in the town schools, and they are not very warm advocates for improvements. At present, I cannot give a correct account of the several schools in this town, but if such an account would be of any value to the cause of Education, I can probably do it at some future time.

The district in which I am situated, is composed of individuals, who, as a general thing, know or care but little about the school. Very few are agreed as touching one point, on any subject. This want of union, has had a sad effect upon the school. For the four or five winters preceding that of 1830, no Instructor passed through his term without meeting with serious difficulty. There are different religious opinions, which, in a considerable degree are brought to bear on the school.

Previous to the winter of 1830, the school was conducted on the old system altogether. The books were wholly unfit for the use to which they were put. There were three different Geographies in use, but not an article of apparatus.

Finding the school in rather a low state, the Instructor endeavoured to raise it to a respectable standing. As one means of doing this, he introduced what he thought suitable books, and a part of Mr Holbrook's apparatus.

The Analytical Reader, Introduction to the same, Worcester's Second Look and Primer, Colburn's Sequel and First Lessons, and Emerson's Arithmetic, the Boston School Atlas, and Holbrook's Geometry, are the books at present used.

The school is now far from being what it ought to be, partly from the fact that children of all ages attend. Some parents send their younger children for no other reason but to 'get them out of the way.' Cannot some better system be adopted for our schools, than that which requires the expenditure of that money for teaching the alphabet, which ought to be appropriated to some better purpose; while a teacher might be employed for a fourth part of the sum, who would teach the children more efficiently?

The plan of sending children to school for no higher object than to 'get them out of the way,' does seem to me to be as unpardonable, as is it unchristian. For parents well know that their children can have but little attention given to them, if proper attention is paid to the older pupils. Therefore they are obliged to sit most of the day in *things*, which are a mere apology for *school houses*, where they have no opportunity to move about, without coming in contact with their fellows, the stove, or the benches. If our towns can raise money for no better purpose than to hire teachers to keep children 'out of the way' of unnatural mothers, let our school houses be burnt to ashes, and let the dark ages roll back upon us. It is a subject upon which every lover of his country and friend of man ought to look with thrilling interest; and not only *look*, but

do something, in order that the immortal mind may be elevated to its appropriate situation.

If there is any one thing that tends to keep common schools where they are, chained down at the very bottom of the hill, it is this of which I have spoken; sending small children into schools where there is no probability of their getting instruction. They form habits of idleness, and acquire an utter aversion for schools, which time can hardly remove. Is it not time, Sir, that something was done for our neglected towns? If missionaries were ever needed, it is missionaries of education, in many of our towns where there is such an apathy in regard to schools. When I think of them, it creates no pleasing sensations; indeed one might weep over the scene, if weeping would do any good.

Is it possible for a teacher to have good government in a school of fifty, of *all ages and characters*? If he can, it will be an immense benefit, if some one can tell *how*, and at the same time give the information in such a manner that parents may not be dissatisfied. There may be what some would *call* government, but it will never satisfy one who wishes to have a 'place for every thing, and every thing in its place.' I am not in favor of corporal punishment; on the contrary, I think it can generally be avoided. I have not, as yet, had occasion for it. But where there is no moral restraint at home, where parents are intemperate and quarrel, so that their children may witness it, what can a teacher of a common school do, whose influence among such people is trifling?

If you, or some of your correspondents, will take up this subject in the 'Annals,' a work which is now exerting an influence that future ages will feel, which will, I am persuaded, wake to his duty many a dormant soul, that might have otherwise remained a blank in creation; you will gratify the feelings of one who feels a deep interest in our common schools.

Yours, S. P. D.

We are gratified with the evidence of zeal in the cause, which this letter presents. In regard to economy, we have fully expressed our opinion, that *elementary instruction* requires more native talent than *scientific lectures*. In regard to government, we would for the moment refer S. P. D. to the 'Reform in a Village School' in our first volume; but hope some of our correspondents will give us the results of their experience. We shall be glad to hear again from S. P. D.—ED.

ART. IV.—PRACTICAL LESSONS.

LESSON FOR TEACHERS. BY SALZMAN.

The 'Educator's creed' proposed by Salzman is, that he should always seek for the faults of his pupils in himself. He goes on to remark, that 'The instructor is often chargeable with the faults and vices

of his pupils, because he accuses them falsely,' and gives the following illustration.

The representation which many teachers give of their pupils is truly shocking, and calculated to discourage one from undertaking the benevolent task of instruction. Pupils are said to be inclined to do nothing but evil—they are lazy, thoughtless, quarrelsome, maliciously wicked—a collection of rough boys who cannot be controlled. The skilful teacher will laugh at such complaints, for he knows the teacher is to blame, because he considers many actions as criminal which are but the unavoidable results of their character as children. How would a father be esteemed who was incessantly blaming his child because his clothes grew dirty, or a gardener who complained of the spring, because fruit did not come in place of blossoms, on his cherry trees? Should we not smile at them and pity them? But many instructors act no more wisely. They consider it criminal in their pupils to act as their nature directs, and as they should do; and while their minds are yet undisciplined, demand such conduct as results from a cultivated understanding. They seek fruit in the time of blossoms. We will introduce here a conversation between Corydon, a teacher, and his friend Mentor.

'My pupils,' said Corydon, 'do nothing that is right and proper. How can I bring them to consideration? All they do is to 'run, and halloo, and jump about.'

M. 'Indeed.' That is just right. I should be sorry if my pupils moved like puppets. The boy *must* run, and halloo, and jump about, when he feels his strength.

C. Such conduct is no way to form the habit of reflection.

M. And are you surprised at this? What is it that reflects in man? Is it not the reason? How shall boys then, whose reason is not yet developed, reflect as you do?

C. They do nothing but childish tricks.

M. That is because they are children.

C. When it is time for study, they enter upon it so slowly and reluctantly, that one loses all patience; but when playtime arrives, see how glad they are to get away, just as if man was made to sport.

M. Man indeed is not made to sport, but the boy, he who is growing up to manhood, is. A taste for labor must be *gradually* instilled into his mind. It is wrong therefore to blame him because he has not yet acquired such a taste.

C. And in study hours, children are not quiet one moment.

M. That is because they are in a condition which is not natural to them. The healthy children are only quiet when they sleep; the rest of the time they are in active motion. They have nothing to do but to think how they shall employ their activity upon some pleasant and profitable objects. They find much for their little hands to do, and many objects about which to chatter, and in this manner, they expend their animal spirits.

C. How many vexations they occasion me by their malicious wickedness!

M. Malicious wickedness? I have not often observed this in boys. Give me an example of it.

C. An example! I could write a book full. Even yesterday I let my boys go out—it vexes me to think of it.

M. What was the matter then?

C. They threw snowballs.

M. And do you call that malicious wickedness?

C. Not yet! But before I expected it, a snowball struck me in the back—struck me, *their Instructor*.

M. Was it done for the sake of mortifying you?

C. For what else could it have been done?

M. Ah! that is just the point in which teachers so often fail. They ascribe every little act of mischief and of thoughtlessness, to malice, and in this way do injustice to children. Malice is not a common vice of childhood, and if they exhibit it at all, it often arises from the bad management of those who are grown up.

C. But what other motive could the boy who threw the snowball at me have had, but to vex me?

M. To allure you to come and join his pastime. But what did you do after you were hit with a snowball?

C. I turned round, and inquired who the boy was that threw it.

M. Well, what answer did you get?

C. None. I threatened to shut them up all dinner time, if they did not tell me who the boy was that insulted me and my character. No one replied. They all preferred fasting at the room with only a dry crust, rather than be so candid as to make known the guilty boy.

M. I see nothing so abominable in this as you seem to suppose.

C. What, will you approve of the plot, which these little villains contrived against their master and superior?

M. I see no plot or little villains. One of the boys has mischievously thrown at you—they all know it. You demand of them the offender. You threaten them by your looks, and by the rough voice with which you speak, with severe punishment. The boys all feel that it is unjust for you to do so, and on that account will not betray their comrade. They will go without their dinners, rather than expose a boy, who is on the whole a good boy, but a little wanton, to severe chastisement. Granted that these boys act wrong in this; but have you not given occasion to such conduct by your rigor? Would you know how I should have acted had I been in your place? I would have turned round, and in a *smiling* manner said: "I believe you want to have me join you; who is the little hero that wants to try his skill with me?" The boy would then have come forward and said: 'I!' Then, when I had contested a little with him, and thrown two or three snowballs, I would have said: 'Now, my little friend, we have tried our skill with each other, long enough.' He would then have dropped the snowball which he held ready to throw, and the play would have ended with universal satisfaction.

Here Mr Corydon may stop. If I suffered him to speak on, he would fill up all the space which I have devoted to my little book. How numerous will be the complaints of that individual who treats childish propensities as crimes.

THINKING.

Extract from Alcott's 'Description of the first Public School in Hartford.'

[In the work noticed on our last page, we find the following interesting account of a useful exercise, which is practicable in every school.]

'The inventive and reflective powers of the children in the third department, are rather more highly cultivated than elsewhere. In the girls' division, when they have been confined to their seats for a considerable time, the following plan is some times adopted, both to teach them to think, and as a physical exercise.'

'They are required in the first place to sit still a few moments, and try to recall some fact of which they have read or heard; or recollect something which has fallen within their own range of observation. After a

short interval of silence, those who have thought of something to say, raise their hands. The teacher then selects one from this number, who goes to the middle of the floor, and repeats, in a distinct voice, the fact which she has thought of. Sometimes they walk once round the room while they are speaking. The pupil then takes her seat, and another follows in the same manner. They are very fond of this exercise, and I never saw them weary of it; but they always leave off with apparent reluctance."

"The following is a description of one of these exercises, as nearly as the language could be taken at the time; together with a few questions from the teacher. Those who engaged in it, were from six to nine years of age. Each sentence usually includes what was said by one pupil. Great pains are taken to render these little speeches the results of their own mental operations."

"Tea is brought from China. It is the leaves of a plant or shrub.' What is a shrub? 'It is some like a bush.' Is tea the green leaves of the plant, or the dry? 'The dry; but they are green when they are picked.' 'The Lion is the king of beasts. He is a fierce and dangerous animal, and lives in hot climates.' 'Paper is made of linen rags.' 'The capital of Ohio is the name of the man who first discovered America.' 'Washington was remarkable for always telling the truth.' 'I live in Hartford, in Hartford county; and in the state of Connecticut.' 'Columbus lived in Italy; and the people of Italy are said to be some of the sweetest singers in the world.' 'Gold is found in plenty in Asia and South America; and they dig it out of the ground.'"

"The following remarks and questions were by a class from three to five years of age:"

"I have been thinking a great while; almost half an hour.' 'What are hats made of? Sometimes fur, and sometimes baked straw.' 'If I have an apple and cut it into five pieces, how many fifths would there be?' 'The Turks do not smoke tobacco; they smoke opium.'"

"In some cases the exercise consists wholly of asking each other ingenious questions on a former reading lesson, or story which they have heard. Questions of a moral nature are occasionally asked, which would puzzle the philosopher or metaphysician."

MISCELLANEOUS.

STATE OF EDUCATION IN FRANCE.

The *Moniteur* contains a report to the King, from the Minister of Public Instruction, proposing that, for the future, a detailed account of the application of the funds allotted for the purposes of primary education, shall be submitted to the King and the Chambers annually; and that a full statistical report of the state of elementary education in France should in like manner be made every three years. Appended to this report is a schedule, from which it appears that the present number of elementary schools in France is 30,796; of which 28,618 are Catholic, 904 Protestant, and 62 Jewish. The aggregate number of children instructed is stated to be 1,372,296 in winter, and 681,005 in summer.

This proportion is very good for Europe, but it would be very bad in the United States.

In *how many* of the free states of North America are such pains taken, to ascertain whether men are preparing to be useful citizens, or ignorant and criminal subjects for public justice?

WOODWARD HIGH SCHOOL, CINCINNATI.

This institution was founded in the city of Cincinnati, Nov. 1829, by the gentleman whose name it bears, but was not carried into successful operation, until October last. It was then opened with three professors; one for Mathematics, one for Languages, and one for the Academic Department. The number of students is at present 95; but it is expected that at the opening of the second session in April, their number will be 150.

The avails of the property granted by the founder, now pay for the gratuitous instruction of about 50 of the students. These are also gratuitously furnished by the Trustees with books and stationery. The school is flourishing, and is rapidly rising into respectability. It has recently been found necessary to add a fourth professor, whose duties are to aid in conducting the academic department. The buildings when completed will be spacious and convenient, and the site of the institution is represented as very fine.

ADAMS FEMALE ACADEMY, DERRY, N. H.

This institution proposes to give, in the highest possible degree, a thorough and extensive course of education to females. It is furnished with a good Library, Philosophical Apparatus, and Chemical Laboratory. The price of board, tuition, &c. is uncommonly low; being estimated as follows for each term of 13 weeks:

Board, including washing, fuel, and light, \$19.50 to \$22.74. Use of books and stationery, \$1.00 to \$3.00. Tuition \$5.00. It is under the care of C. C. P. Gale, A. M., aided by suitable female assistants.

ARITHMETIC.

'Much time is usually lost in the study of arithmetic, because a knowledge of the proportion and relation of numbers to each other is not early inculcated by means of visible objects. Children should be taught, almost from their infancy, to add, subtract, multiply, and divide, small numbers of apples, plums, stones, blocks, &c. When they see that *two* plums, added to *six* plums, make eight plums, an impression is made on their minds which prepares the way for progress. Most people suffer all their lives for want of this tangible teaching. In this respect, Holbrook's apparatus has done great good; but a thinking teacher cannot fail to observe that the world around him is full of apparatus. Not an object on which his eye rests, but may be made to afford useful lessons of instruction. Not a pebble or flower in nature's book, exists in vain.'

Alcott's Hist. Description.

NOTICES.

Child's Expositor and Sabbath School Teacher's Assistant. First series. By L. F. Clark, A. M., Associate Principal of Westfield Academy. Second edition. Schenectady, Wilson & Wood, 1831.

We intended long since to notice this interesting manual of Evangelical History. It is a simple account of the life of Christ, condensed from all the Evangelists, and presented in a continued narrative, in the language of childhood. It is accompanied by explanatory notes, which contain such a variety of illustra-

tions from the Scriptures themselves, and from the best writers on biblical antiquities, as we have never seen collected in the same compass. An interesting and comprehensive account of Sacred Geography is added, together with a series of questions on the work. While we are aware of the necessity of great plainness in addressing children, we think the language might in many instances be more elevated without injury, and the hymns annexed to the lessons are not always selected in the best manner. The writer seldom introduces any opinions which would not be universally received. We consider this little work one of the most valuable manuals which has been offered to the Sunday School teacher.

A Historical Description of the First Public School in Hartford, Connecticut, now under the superintendence of J. Olney, A. M., with a particular account of its methods of instruction and discipline, accompanied by general remarks on common schools. By Wm. A. Alcott. 12mo. pp. 102. Hartford, D. F. Robinson & Co.

We regret that a simple statement of facts, forming the basis of valuable observations, should be liable to have a prejudice excited by a title of such unreasonable length; but if our readers can get over this obstacle, at the outset, we can promise them an interesting view of the progress and methods of instruction, of an improved common school.

The school in question was formed by the union of three, previously existing in the first school district of Hartford, in order to obtain the important advantage of classifying the pupils, according to their age and acquirements. The result has shown, that the plan promotes economy, no less than improvement; and renders the labors of the instructor more efficient, as well as less severe, in proportion to the number of pupils. It was organized in 1810; and was brought nearly to its present state, by the labors of Messrs. Webb and Talcott, who were principals during the first seventeen years of its existence. It has been improved in some respects, during the four years past, under the direction of Mr Olney, its present principal, and the very able assistant teachers, some of whom have been in the institution, from ten to fifteen years, and have thus acquired that experience, which is of the greatest value.

The school is divided into three departments, each occupying one story of the building. The whole school contains from 500 to 600 pupils, from three to sixteen years of age, under the care of the principal, and ten assistant teachers, eight of whom are females. We cannot suffer the occasion to pass without speaking of the strong evidence of the importance of employing females more extensively in the business of instruction, afforded by the character of this school, in connection with the fact, stated by Mr Alcott, that most of the recitations are heard by female teachers. While we know not but masculine energy, (we mean that which is *not usually* possessed by females) may be necessary in *directing* a large school, we cannot resist the conviction, that feminine mildness and patience, are most efficient with young children, in the details of instruction and government.

The methods of instruction in Writing, Mental and Written Arithmetic, and Grammar, appear to have nothing peculiar. In Reading, some improvements have been introduced, designed to render it less mechanical. History is made more interesting by the study of newspapers, (among which is the *Juvenile Rambler*), and a reference to the passing events of the day. Geography appears to have been taught substantially on the improved plan now adopted, for ten years past. Music has been introduced as a branch of instruction with happy effect, and the school is opened and closed with singing. Natural Philosophy is studied, but, as Mr Alcott observes, with little interest, for want of apparatus.

We cannot pass by one defect, which has been strongly impressed upon us in visiting this school, because we believe it is not a solitary case;—we mean, the confinement of one hundred little children, in a *low basement room*, poorly lighted and aired, with only six square feet to each individual pupil, in place of fifteen or twenty,—the least quantity which ought to be furnished. We hope the same spirit of enterprise and perseverance by the author, which founded this school, will remove this serious evil.

The work is interspersed with valuable and practical remarks, which are evidently the result of reflection and experience; and we can cordially commend it to all who are concerned with common schools.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

APRIL, 1832.

ART. I.—DEFINITIONS OF EDUCATION.

[To the Editor of the Annals of Education.]

MR EDITOR—In the title page of the ‘Annals you distinguish *Education* from *Instruction*; but the meaning of the word *Education* seems to be too little settled in the minds of most persons to justify the separation.

This term suggests to some, merely the idea of a *liberal course of instruction* such as that of Universities and Colleges. Any other instruction they scarcely consider as having any claim to the name of Education. With this idea, a person in the common walks of life will tell you that there are three educated men in his village; the minister, the lawyer, and the physician.

Others consider a course of instruction in the Academy as entitled to the name of Education; and would enumerate ten or twenty educated persons in the same village. But not a few of the less informed will denounce education under these views of it, as tending ‘to make people, idle, and conceited, and unfit for business.’

Others regard *all instruction* in general knowledge, as Education, whether obtained at the Infant School or the University. They have no idea, however, that physical or moral improvement have any thing to do with the subject.

Another, and a much larger class, include Sunday School instruction among the means of educating children. With them,

reply *briefly*, in a manner satisfactory to himself, and has therefore embodied his views in the following article, to which he begs leave to refer 'One of his readers.' To this correspondent, and to many other readers, it will probably present nothing new. He can only say, that could he have found a similar development of the subject elsewhere, he would not have undertaken the preparation of this.

THE EDITOR.

ART. II.—WHAT IS EDUCATION?

It is a trite maxim, which needs to be incessantly repeated, that 'nothing is more important to the distinctness of our *ideas*, than a careful discrimination of our *words*.' Errors have often been inculcated, and adopted, and perpetuated, by the improper use of an important term. Liberty has been the watchword of the most tyrannical oppressors; and the basest crimes have been excused and imitated under the name of religion. There is not a little danger of falling into this error, on the great subject to which this work is devoted. *Education* is justly represented as the greatest blessing which the parent can bestow upon his child, or the state upon its subjects, as the great means of preventing poverty and crime, and securing public and private prosperity. But the term Education is then applied to the mere acquisition of knowledge, or even of the elements and keys of knowledge, and in this way is made synonymous with *Instruction*. It is entirely forgotten that any thing more is needed; and all the eulogies so justly bestowed upon it, all the benefits supposed to be derived from it, are attributed to a course of mere Instruction, in a few branches of knowledge.

But no deception can be more dangerous. Nothing is more evident upon reflection, than that the mere communication of knowledge does no more than to give the power to act, while the question whether it will be a source of good or evil, of happiness or misery, will be determined by the manner in which the character and disposition of the individual lead him to employ it. Teach the art of Reading to the profligate and licentious, and he will revel in all that our libraries present, of the gross and debasing kind. Communicate this same art to the savage, on whose mind the light of Christianity has begun to dawn, and he will search eagerly the page of inspiration, and drink deeply of the fountain of life. Teach the affectionate child the art of Writing, and he will use it in expressing his attachment to his absent father. Give it to the man in whose heart every other consideration is absorbed by the love of money, and he will apply it in counterfeiting the name of his neighbor. Arithmetic will be used as a means of security by the honest, and as an instrument of fraud by the dishonest. The

philanthropist will employ his knowledge of Geography in discovering and supplying the wants of his fellow men ; and the pirate and the slave dealer will avail themselves of its aid, to guide them to their work of destruction.

The same course of Instruction, in the same school, will furnish one with the means of usefulness, and supply another with instruments for doing evil. It is the character which decides the question, whether knowledge is a blessing or a curse, to the individual and the community ; and this character is determined, not by the amount of knowledge communicated, but by the influence exerted on the pupil, by the circumstances, the examples, the discipline under whose operation he is placed. To this mass of influences alone, can the term Education properly be applied. It *includes instruction*—but it implies vastly more, if it possesses the power and importance which are ascribed to it.

To confound these terms, is to mislead those whose duty it is to provide for the Education of others. The parent will feel, that when he has placed his children under the instruction of an able teacher, he has provided for their Education. The founders of public institutions may suppose that they have nothing to do but to make arrangements for the communication of knowledge ; and the rulers of a State will be left to act as if its citizens were to be rendered obedient and happy, by securing to them the possession of the arts of reading, writing, and computation. Nay, we fear some of the most noble and philanthropic spirits of the age are led astray by this confusion of terms. It is too often announced from the halls of legislation, and the chair of state, and even the platform of the benevolent institution, that *ignorance* is the great evil with which we have to contend—that *knowledge* is the grand panacea for human misery. It is too often imagined, that if the low and degraded portion of society, could only be instructed in the elements of science and the principles of art, vice and misery would be banished from among them. But does experience prove this true? Have the most atrocious and persevering criminals been found among the ignorant? Have the worst men been the weakest? We believe not ; and when we look at Byron and Voltaire, do we not see the most incontrovertible evidence, that knowledge is but an engine of destruction in the hands of the unprincipled, more dangerous, as it is more perfect ; and that the *immediate* welfare of society at least, would rather be promoted by its extinction, than by placing it in improper hands.

Education, therefore, we consider as consisting in the formation of the character, and a *good* Education, in the preparation of man for usefulness and happiness.

It involves the right development, and cultivation, and direction, of all his powers, physical, intellectual, and moral. It implies In-

struction in all the branches of knowledge which are necessary to useful and efficient action in the sphere of the individual. But it must also include the *physical training* which is to render the body capable of executing the purposes of the soul, the *skill* which is requisite in order to apply our knowledge and strength to the very best advantage; and above all, the *moral discipline*, by which the character and direction of our efforts is to be decided. Each of these branches includes an extensive list of particulars; and the means of education comprise all those circumstances and influences by which the human character is formed and modified.

In this view, Education does not begin with the school; nor does it terminate with the university. It is not confined to the nursery, or the family, or the public institution.

It begins with the first moment of consciousness. Every being, every object, every event, forms a part of it. The first lessons are given in the arms of the mother. The parent by her looks and movements, and the sun by its varying light, are educating the eye. The songs of the birds, and the whistling of the wind, are cultivating the ear, no less truly than the voice of the mother, or the instrument of music. The air and the temperature of the room, are fitting the body to enjoy or to suffer. Every look, and tone, and action, of the mother, or the nurse, or the visitor, makes an impression, exerts an influence, on the little recipient of ideas. The food which is given him calls forth his appetite, and forms him to habits of temperance or sensuality. The clothing which he wears, begins to inspire the taste for simplicity, or the love of finery. In the progress of childhood, the daily and hourly treatment he receives, the conduct he witnesses, and the language he hears, in the family circle, in the company of domestics, in the little society of his school fellows and playmates, all exert an influence upon him, no less decided, and often more powerful than the instructions of the school, or the exhortations of the parent, or the worship of the church; and all, therefore, make an essential part of his education.

As he advances into youth and manhood, the number of the educators who thus surround him, and the variety of influences to which he is exposed, are greatly increased. Society at length begins to act upon him, and he feels the force of public opinion. The church presents its weekly school of instruction and discipline, which may exert the most efficient and salutary influence; and the State employs its power in directing and restraining, and thus educating the man, by means of laws, and institutions, whose operation terminates only in the grave.

But does Education terminate here? Nature—Reason—cast no light upon the ‘valley of the shadow of death.’ But Revelation points us to a higher world, and enables us to discern, through the cloud which rests upon the grave, that state, in which those who

have improved the privileges already enjoyed on earth, shall be allowed higher and nobler means of advancement.

There, the immediate perception of all that is excellent and glorious in the Creator, and in the most exalted of the rational creation, shall take the place of imperfect descriptions. There, that knowledge, which is here the result of painful study, will be seen as intuitively as the visible objects which now surround us; and there the *mind* will no longer have to struggle with those gross defects, that painful weakness of its material organs, which now obscure its perceptions, and arrest and retard its progress, in truth and excellence. But such a state—such progress—it is now incapable even of conceiving; and we can only rejoice in the distant glimmerings of that light whose full glory like the beams of some of those orbs whose remoteness reduces them to stars, would overpower our minds. Nor can we suppose any termination to this glorious course. At every period of enlargement in the faculties, the field of vision will be extended. Unlike the mountain traveller, who sees ‘Alps on Alps arise,’ but knows that another day will bring him to the summit, where all will be beneath him, we shall only learn at every step, with the more delightful certainty, that the exhibitions of Infinite Wisdom and Infinite Goodness, present a field for unending occupation, and untiring enjoyment.

Education, then, in its largest sense, is not limited to time; it is not confined to the narrow boundaries of existence which we can discern. We have said that its first lessons are given in the mother’s arms. The family is its primary school; the series of public institutions is but the academy of this great course. The world itself is the university, in which man is to make his final preparation, for the employments and pleasures of that future, endless state, in comparison with which the period of our residence on earth, is less than the hours of infancy, in the life of a century—for that true *life of the soul*, in which it first begins its free, its independent existence.

The social, the religious, the political institutions of the world, are the principal departments of this great school, which are placed under the control of man. But the Deity himself condescends to assume its direction, to act as the great educator. He has provided its library and its means of instruction, and he presents the illustrations of all its most important branches of knowledge.

The means of *Physical Education* are provided in the richest abundance. Every man is passing through that incessant course so admirably developed in the work, ‘On the Constitution of Man.’ Every act of obedience to the organic laws of his nature, which its Author has prescribed, and which direct the manner in which he can best exercise his bodily powers, is followed by that highest of pleasures, the sensation of health, the full possession and enjoyment of all his faculties and powers, which results from regularity,

and prudence, and temperance. Whenever he violates these salutary laws, imperfection, disorder, pain and disease, follow in speedy succession, to warn and to punish him. Such is the regularity and distinctness of these warnings, that in the ordinary course of events, we have to charge upon ourselves, or upon those who have been the instruments of forming our constitution, a large part of the bodily suffering we endure, and we can usually trace their origin to our neglect of the laws of our physical nature. On some of the objects which affect our bodily enjoyment and health, 'Touch not, taste not, handle not,' is legibly written in the first sensations they produce. The first touch of the flame, the first taste of an acrid poison, excites all our powers to flight or resistance. The effect of other agents, we are obliged to learn by a course of experiments; and are thus taught those lessons of caution, which are indispensable to our physical existence and comfort.

But the provision for *Intellectual Education* is no less ample. In this school, is the vast museum of Nature itself. Its stores of minerals, and plants, and animals, are open to our visits, and its most magnificent objects are obtruded upon our notice. Here, too, we learn what the most splendid cabinets cannot teach us, the origin, and growth, and changes, and the peculiar characteristics and habits, of all that have life. Here, in short, is the *study* of the natural historian, the mine from which all his collections are drawn, the magnificent prototype of those museums, and delineations, which excite the admiration of the world, opened by the great author of nature, and accessible to all men, at all times.

But we have here also, the immense laboratory of the Creator. In this, a series of experiments is going on, of which those of the philosopher and the chemist are but childlike imitations, with an electrical vial to mimic the thunder-cloud, and a crucible to supply the place of the volcano. The effects of light, and heat, and moisture, the phenomena of evaporation, and rarefaction, and condensation, the laws of attraction, and motion, of mechanics, and pneumatics, and optics, are presented to us in a series of grand experiments, repeated every day, and varying with almost every hour. The movements of the planets, the influence of the sun, the changes of the atmosphere, the revolutions of the seasons, the flood, and the cataract, the earthquake and the volcano, are all but the results of these experiments, far more striking than any which the puny apparatus of the philosopher or the chemist can produce. Here, indeed, is the true school of science, the great observatory where his principles must be examined, and the laboratory in which all his experiments must finally be repeated, before he can be assured of their practical truth. It is only the feebleness of his power, and the imperfection of his instruments

for discovering and measuring the results, which compels him to adopt the toys of a child, and represent the sun by a taper, and the 'great globe itself,' by a bubble of glass, or a two inch ball of wood.

The libraries of human institutions are crowded with volumes on the history of man. But how many are filled with imperfect details, in imperfect language, often founded upon inaccurate and even corrupted statements of events, which occurred in other countries, and in a different state of society. They afford us invaluable lessons on the character and progress of man ; but their errors may often mislead us in our estimates of human nature, and their characters and events, are too unlike those of our own day, to serve as safe examples. Instead of this, the library of the great school we have referred to, presents us with a living picture of man, in which we may trace the springs of feeling, and the motives of action, without the danger of being misled by the errors of others, and thus learn, in the most effectual mode, what it is the great end of history to teach, the characteristics and tendencies of human nature. Theory would tell us, that the knowledge thus acquired would be imperfect, because the observer must rely on his own judgment only, in a limited sphere of observation ; but experience shows us, that those who have thus observed for themselves, evince a peculiar tact in their opinions and in their management of men, and will predict results, and accomplish plans, in private, and in public life, where the studious and well read historian is entirely at fault.

But this same living picture of the animate and inanimate creation, furnishes us with lessons of a higher order. The objects and changes of the universe around us, are so many witnesses of the existence and power of the Creator, who made all things, and renews all. Passing events are a living record of his government on earth—a standing commentary on its laws. In the visitations of Providence, in the sunshine and the shower, the earthquake, the famine, and the pestilence, the results of virtue and of vice, the rise and fall of empires, and monarchs, and private individuals, we discover the nature of these laws, and the agents and instruments by which they are executed.

The indications of the being and character of the first cause, which the works of nature and providence afford, are in themselves indeed obscure ; and some of the most profound philosophers, who have been confined to these alone, have doubted. But the great Author of nature has condescended to furnish us a written commentary upon his works, which, in our country, forms a part of the great library, open, and 'read of all men ;' and when seen in the light of Revelation, they reflect the brightest evidence of the existence, and power, and moral government of God.

All these means of *instruction* serve, at the same time, not only as means of *intellectual education*, by developing and cultivating the faculties to which they are appropriate, but also of *moral education*.

We are the constant witnesses of mysterious changes in the air, the earth, and the world of vegetable and animal life, whose progress we cannot arrest, and whose nature we can scarcely discern. Is not this enough to teach the wisest man *humility* ; and in view of his own limited and imperfect faculties, to make him feel the *necessity* of an *Omniscient Mind*, to whose direction the conflicting elements of the material world may safely be entrusted ? And subject, as he himself is, to influences which he can neither foresee nor control, the sport of every element, and every disease, and often the feeble victim of his own experiments, how could he be taught more distinctly his *dependence* upon that Supreme Mind, or led more directly to that constant look of expectation, that habitual breathing of desire, towards the Great First Cause, which constitute the essence of *devotion* ?

Unceasing blessings, mingled at times with the tremendous visitations of Providence, the pleasures which attend the appropriate exercise of his powers, and the rebukes of pain, and the chastisements of disease, which follow their abuse, form a combination of *persuasion* and *authority*, of *influence* and *compulsion*, which tend no less to cultivate *virtue*, than to call forth that personal attachment to the Being who thus watches over him, which forms the essence of *piety*. If to all this we add the light and the sanctions of Revelation, which extend to every Christian land, surely it is *the fault of the pupil*, when the lessons and discipline of this great school, do not lead them to the highest moral elevation.

To sum up all *our views* then, we regard *Education* as *the formation of the character*, Physical, Intellectual, and Moral ; as the process by which our faculties are developed, and cultivated, and directed, and by which we are prepared for our future station and employments.

As to its *period*, Education commences with the first moments of existence—it will terminate only with the ages of eternity. It is begun on earth—it will never be completed, even in heaven. Its *results* are virtue and happiness, or vice and misery ; results to whose development neither reason nor revelation assigns any limits.

We consider the *process of Education*, in the largest sense, as comprising all those influences which accomplish this end, whether from within or from without, whether from earth or from heaven. Its *agents*, are the Deity and all his creatures ; and its *instruments*—every object and event, every truth, and every precept, and every example, by which knowledge is communicated, or impressions received, whether from the material or the intellectual world

whether it is from the bench, the pulpit, the press, or the social circle, or from the institutions of learning.

So far as the agency of man is concerned, we regard *the world as the great school* for Education, of which every other is but a department, or a branch. It was in this school that Homer became a Poet, and Euclid a Mathematician; and here, Ptolemy, and Galileo, and Newton, and Franklin, and Rittenhouse, and Pestalozzi, were educated as Philosophers. It was here that the sculptors and architects of Greece and Rome, and the Wests, and Watts, and Whitneys, and Brindleys of modern times, acquired their art. It was here that Patrick Henry became an Orator, and Roger Sherman a Statesman; and here that Washington was trained to those high and noble qualities, which made him '*Father of his country.*'

Are books and schools then to be abandoned—are we to leave every mind to teach and direct itself? Far from it. It is not every mind which is capable of entering the 'university,' without direction, and without preparation, or of studying its museum and library without assistance; and if it were, the state of society forbids it. A large number of human beings are confined to the streets of towns and cities, or the walls of workshops and manufactories, to whom nature is almost a sealed book. The artificial condition and wants of civilized nations, compel man to an incessant, painful struggle, in procuring what he has learned to regard as the means of existence; and he is forced to prepare himself with premature haste, for some one of those occupations by which he is to maintain that form of life which custom has prescribed. The attempt to produce equal elevation in all, would therefore be useless, even if it were desirable.

What then have we to do? What is the business of education, as confided to human skill? It is to watch over every individual that rises into being, to ascertain his faculties and dispositions, and to apply every means within our reach, to elevate him to the highest point of improvement of which he is capable, to direct him to the best objects, and thus to render his existence a blessing to himself, and to his country, and to the world.

Man cannot produce the human being, more than the rolling planet. But he may guard him from certain extraneous influences; he may subject him to others. He may succeed too in the vain-glorious attempt to put 'his image and superscription' upon him; but he cannot efface all those characteristics which the Creator has enstamped; and if the copy be more than a perverted, ruined original, it will only be a tame reflection of another's image, in which the dignity of the individual is lost, or a mortifying caricature of the feeblest and least valuable portions of the model. We deprecate these attempts to *manufacture men*. It is the

man who in common language, is said to teach himself, does, in effect, place himself in the school of the Creator, the great Educator of our race. He attends to the lessons of Eternal Wisdom, illustrated by the experiments of Almighty Power, in the laboratory of the universe. He is subjected to the severe but salutary discipline by which Infinite Goodness compels him to learn and to exercise his powers; and where these have been exerted to the utmost, and his own sphere or powers of observation prove too limited, he is taught and urged, by the same necessity, to avail himself of the experience of others, in the records of human wisdom.

No wonder that we find such men rising above the common level of mankind. Such were the men of former days, the founders of literature, and science, and art, whose works excite the admiration and astonishment of modern scholars, that have studied the arts in models and pictures, and the sciences in diagrams and apparatus, and human nature in the portraits which others have drawn, while they shut their eyes to the neglected originals and prototypes, as unworthy their attention, or beyond their reach.

No wonder that those among ourselves, who have had the perseverance and energy of character to seek for knowledge at its sources, exhibit a clearness of perception, a freshness of thought, which he can never attain, who has been accustomed, from his childhood, to receive all his ideas by reflection from the mirror of other minds, who has been taught to regard *books* as the fountain, and the stream, and the *very ocean* of knowledge, and who scarcely values the light of heaven, but as the means of distinguishing the mysterious lines and curves of the alphabetic emblems, by which others have represented in feeble outlines, the very objects which this light is sent to exhibit to his own mind, in their original character, their native beauty. The seedling of the hot-house is not more distinguished from the tall pine of the forest, than these intellectual parasites, from the oaks from which they derive their unnatural or sickly growth.

It is with no small pleasure, therefore, that we introduce to our readers a work in which some of these self taught men are described, and the secret of their progress and success illustrated, by a gentleman who has been familiar with many that are now struggling on in the same course.

The introductory essay of Mr Edwards is full of interesting, expansive thought. His first plea is for *his country*—a call upon all who desire its future welfare, who dwell with fond delight upon its prospects of future greatness, and believe that this welfare, and these prospects, all depend upon moral and intellectual elevation, to *unite* in their efforts for this object. He complains, that we are ‘better as private citizens, than as members of a *commonwealth* ;’ that the state of *public morals* is not so elevated as that of the in-

dividuals of the community, for want of a 'more fervent and general co-operation of the advocates of good and right.' 'When a great principle is at stake,' he observes, 'we must learn to dismiss all minor differences, to forget all local attachments, to abjure utterly every selfish consideration. What is a party, what is a religious denomination, when a *fundamental law of right or justice is at issue?*'

If we understand him, he would persuade us to maintain *principles* with *undeviating firmness*; but to leave it to those of another age, to refuse to unite in a deed of charity, for no better reason than that 'the Jews have no dealings with the Samaritans.'

He next urges the necessity of more constant reference to the Providence and to the word of God, and to the Scriptures which he has given us, to direct our principles and practice on all subjects; to make it our standard of action in political, as well as social life, in literature and education, no less than in religion; and not to wear the motley garb, in which men so often appear in private life as Christians, in literature as Pagans, in commerce as mere votaries of Mercury, and in Politics, as the disciples of Machiavelli.

He gives a just rebuke to our national thirst for wealth, one of whose results is, that our government expends its resources 'not in extending the boundaries of science and of civilization, but *rather in the purchase of more land*,' and seems more anxious that the branches of our national greatness should spread wider, than that its top should rise higher, or its roots strike deeper in its native soil.

Mr Edwards dreads, and we think with good reason, rather the excess than the want of prosperity in the United States. 'Our country is ruined,' he observes, 'if it becomes too prosperous. It is the extension of the empire of mind which we need'—not of mind in a few chosen leaders, but of the whole mass of mind—'the due ascendancy of mind over matter'—and the elevation and direction of that mind by the influence of Christianity—not of a sect or party, but of the Bible.

'But,' observes the author, 'in order to fulfil these great trusts, and to accomplish these high purposes, we must bring some new powers into the field'—and no other in his view is adequate, but a body of the self taught men to whom we have referred. Of these, he remarks, we have in our lyceums, and academies, and manual labor schools, and colleges, 'at least 100,000 young men in the United States, who are in a course of self-education;' and he adds, '*no other nation on earth is possessed of such a treasure.*' We cannot do justice to the subject, without inserting a part of his description of men of this character.

'They possess some peculiar advantages over all other classes of men. They have confidence in their own power. Whatever of character they possess has been tried in the school of severe discipline. They have breasted the billows, in a great measure, alone. Others have had their

doubts resolved by teachers. In the final resort, they have depended on foreign and auxiliary aid. Their own powers have been tasked for a while, but the last weight has been lifted up by the shoulders of others. A clearer eye has penetrated the dark cloud for them. It is sometimes the fact, that an individual who has been taught by others, has more confidence in the opinion of every one else, than in his own. As a direct consequence, he is wavering, timid, pliable. His character is not compacted and assimilated, but yielding and capricious. His usefulness is of course greatly diminished. But the men, of whom I speak, have measured their powers. They have depended very little on extraneous aid.

Another attribute of this class of individuals is independence of purpose. They are accustomed to form opinions according to the decisions of their own judgments. They are like that description of lawyers, who have deeply studied the elementary principles of their profession, who have followed out these principles into all their ramifications, and who come to conclusions, which are, in a great measure, irrespective of particular facts—facts which may coincide, or may not, with an original principle. Such lawyers are independent, in a great degree, of precedents, or of the opinion of courts. By severe thought, and well-directed study, they have formed an independent habit of judgment. Such is the fact with those individuals who have been self-instructors. They may err in opinion, and their purposes may be formed on insufficient grounds; but they are not accustomed to bow to human authority, nor yield their free agency at the call of party or sect.

Many of this class have, moreover, an invincible perseverance. The resoluteness with which they resolve, has a counterpart in the untiring execution of their schemes. Difficulties only excite a more ardent desire to overcome them. Defeat awakens new courage. Affliction nourishes hope. Disappointment is the parent and precursor of success. A resolution so strong is sometimes formed, that it seems to enter into the nature of the soul itself. It swallows up the whole man, and produces a firmness of determination, an iron obstinacy of pursuit, which nothing but death can break down.

I have seen an individual commence a course of preparatory studies for a liberal education. Weakness of sight compelled him to suspend his labors. After a season of relaxation he resumed his books, but the recurrence of the same disorder induced him to abandon the pursuit. He then assumed the duties of a merchant's clerk; but the same inexorable necessity followed him. He entered into the engagements of a third profession, with as little success as before. But he was not discouraged. An unconquerable determination took possession of his soul, that, come what would, he would not despair. In the merciful providence of that Being who "helps those who help themselves," he was directed to the manufacturing of a certain article which was new in that part of the United States, and his labors were rewarded with entire success. In a few years, he became one of the most affluent individuals in his vicinity.'

Mr Edwards then presents us with several striking illustrations of these remarks, which should rouse to action, or put to shame, those who have every want supplied, and every privilege furnished, and every thought and feeling left at liberty for the pursuit of knowledge, from infancy to manhood, and yet slumber in comparative inactivity, or complain of their inability to accomplish the great purposes of life.

Another valuable characteristic of self taught men, Mr Edwards

observes that they usually devoted themselves to practical objects ; among which *instruction* is one of the most common, and the most important in our country. It is one for which they are peculiarly fitted, because they have learned the art of communicating their knowledge to others clearly.

'Self taught men have also the faculty of clearly communicating their knowledge to others. In this respect, they make excellent teachers. They have worked their own way up the steep of knowledge, and they can point out the path in which they came. Their attention was not absorbed by the movements of their guide, for they had none. The various objects which they met, they clearly marked and defined. Whatever were the general principles which they adopted, they were not taken upon trust, but were well considered. These individuals may not be able to explain their progress logically, or scientifically, but they can do it intelligently and to good purpose. They have also, in a striking degree, the ability to employ familiar illustrations. For the sake of throwing light upon their course, they have not searched for the images of poetry, nor listened to the personifications of the orator ; they have collected the apposite and graphic illustrations and facts, which common people can apprehend and relish, and which are gathered from the rocks and the fields, and from all the incidents of ordinary life. Arthur Young, the self taught English agriculturist, was distinguished as an instructor, insomuch, that La Fayette, and the Russian prince Galitzin, and the Russian emperor himself, intrusted him to his guidance and care.'

After thus describing the valuable traits of self-taught men, Mr Edwards notices some of the defects which are almost inseparable from a plan of self-education. Among these he mentions, a want of comprehensiveness of mind ; liability to exclusive attachment to pursuits followed by immediate practical results, without appreciating sufficiently the value of personal knowledge ; rigidity of character ; and over estimation of their attainments, arising from the want of comparison and contact with others. These are defects which often diminish their usefulness ; but they are by no means so serious defects, as the indolence, or feebleness of purpose, or ignorance of practical life, which are too often found in those who have never been obliged to rely upon their own resources, and have spent their time exclusively in *study*, in order to be prepared for a life of *action*.

In the conclusion of his introductory essay, Mr Edwards presents a few striking examples of men who succeeded in the pursuit of knowledge under every embarrassment, some after the loss of sight and hearing, as the ground of an earnest call upon all who have the disposition, to undertake without fear, the task of self-instruction. He sets forth the high responsibility devolving upon a generation, which like the present, is preparing the welfare or woe of one hundred millions of human beings, who will inhabit the United States ; and he again makes the appeal to those who are living as insulated beings, or as mere combatants for minor interests—'We are the

representatives of millions.' 'To provide intellectual and moral sustenance for such an amazing population requires an enlargement of thought, and an expansiveness of philanthropy, such as has never yet been exhibited on our earth.'—'How pitiable, how deplorable are the contests between political parties, and benevolent societies, and religious denominations. While thus contending with one another, we are losing forever the favorable moment for effort.'

We cannot let the occasion pass, without again urging upon those who are anxious to do good to their country, the importance of an AMERICAN TEACHER'S EDUCATION SOCIETY, to search out, and to *aid*—not wholly to support—the valuable class of men whom Mr Edwards describes. What institution is more needed, or could diffuse blessings more widely, than one which should supply our vacant or ill-taught schools, and the thousands of children daily added to our population, with *able and faithful instructors*?

Mr Edwards then presents us with a series of highly interesting illustrations of the principles he has advanced, in brief sketches of the life, and struggles, and success of some of the self-taught men of our own and of other countries, both living and dead, among whom we find Murray, Gifford, McLean, King, Cary, Young, Davy, Scott, &c.

Perhaps a more striking example could not be found, to exhibit the results of self-instruction, than in a subsequent article on the labors of *Se-quoyah*, the Cherokee Cadmus, illustrated as it is by another, in which our own written language, the product of centuries of civilization, and generations of learned men, appears in striking contrast with that which has been devised by a *single self-taught man*.

We have neither time, nor disposition, to remark upon occasional defects of style in this interesting volume. Indeed, literary criticism is not the object of the 'Annals;' and with so vast a field before us as the subject of education presents, we should scarcely feel ourselves justified in turning aside to dwell upon mere rhetorical blemishes, where they do not form an essential obstacle to the usefulness of the author.

We recommend this work as a cordial to those who are now struggling in a course of self-instruction, as a reproof to those, who, with the highest privileges, are sleeping in comparative inaction, and as a more valuable gift than any which could be bestowed, to those in whom benevolence may discover latent power—a gift which may rouse to action a spirit whose influence shall be felt in other continents, and in future ages.

In closing this article we would again revert to the necessity which exists, that *every man*, however great his privileges, however numerous his instructors, should be also *self-taught*; nor can we present our own views better, than in the following extracts from an interesting article on self-education, in a recent publication.

“Without this self-labor, self-discipline, self-education, all direct instruction must be unavailing and useless. And is not this obvious? For what is the nature and extent of all the ordinary processes of direct instruction? They are at best but means, facilities, and aids, which presuppose in the mind to which they are applied, an active, self-moving co-operation. Without this, they can effect nothing. They are efficacious just so far as the individual by his own energies, seconds their application, and no further. They cannot advance him a single step, unless he makes corresponding efforts to go. As means, facilities, and aids, they are of immense importance. They may put us in a condition for improvement; they may afford us the light of experience to direct our efforts; they may remove unnecessary obstacles from our path; they may point out our defects, and show us the method of correcting them; they may enable us to strengthen what is weak and to use well what is strong; they may instruct us in the best employment of our faculties; they may teach us how to study, when to study, what to study, and wherefore to study;—but after all, study we must, and study is self-work, and incomparably the hardest work that is accomplished beneath the sun.”

“All this, thus stated, is very plain, and will be readily admitted. And yet there is nothing, in point of fact, more frequently forgotten. There is a vague notion, as has been justly remarked, widely prevalent, that schools, and ampler seminaries are able, by a power inherent in themselves, to fill the mind with learning; or that it is to be received inertly, like the influences of the atmosphere, by a mere residence at the places of instruction. But this is a sad mistake.”

“The truth, after all, is, that the most elaborate and manifold apparatus of instruction can impart nothing of importance to the passive and inert mind. It is almost as unavailing as the warmth and light of the sun, and all the sweet influences of the heavens, shed upon the desert sands. “The school master,” we are told by one, who, be it observed, is himself a prodigy of self-education, “the school master is abroad.” The word has been caught up by the nations as prophetic of mighty changes. But the school master is abroad to little purpose, unless his pupils stand ready in their places to receive him with open and active minds, and to labor with him for their own benefit. And it would be a happier auspice still, for the great cause of human improvement, if it could be said that men were bent on becoming, each in his several station, their own instructors.”

ART. IV.—ENGLISH ORTHOGRAPHY

[For the *Annals of Education*.]

MR EDITOR—The English language is to exert an important influence in the moral renovation of the world. It may be a conceit of Anglo-American vanity, but when I look at the attitude the British nation and our own have assumed, in regard to civil and religious liberty, at the incessant and increasing intercourse of their merchants with all parts of the world, at their political relations with the southern portions of Asia, Africa, and America, at the moral power which their civilization and religion give them, I regard them as the channel, through which the blessings of a bounteous Providence shall flow to this now degraded world.

We are to affect the world by moral influence. If we war against its darkness, our weapons are the mild radiance of goodness and truth. Our example must exhibit the first; the last shines upon the

* *Christian Examiner*, Jan. 1832.

mind through the medium of language. Language is nothing but as it is understood. A word understood, may move a continent.

Our language is the repository of political, moral, and religious truth, immense in amount—ineestimable in value. Is there any thing, which prevents the easy acquisition of it by foreigners? Does the obstacle lie in the *nature* of the language, or in our arbitrary and whimsical manner of representing it? Is the *labyrinth* of *pure English* an Ethiopia, guarded against all access by natural obstructions, or rather a China or Paraguay to which foreigners are denied access by the arbitrary law of his Celestial Majesty, or the Dictator Francia?

While it is, and ever will be, a task, to learn a language comprising 40,000 words, the anomalous and incongruous manner of representing it by letters which has obtained, is, I apprehend, the obstacle which the foreigner, whether European or Asiatic, finds it most difficult to surmount. One who would learn English, must learn, not *one* peculiar and copious language, but two—a spoken dialect, the more difficult, because he looks for help to the written—and a written language, the more intricate and perplexing because of its presumed correspondence with the spoken. The anomalies of English orthography are so numerous, that neither is the mode of writing any guide to the actual sounds of the oral language, nor are these a clue to the mode of spelling. Not a single elementary sound is represented uniformly, and only by any one alphabetic character; while on the other hand, a number of these stand for six or eight sounds each. I might amuse your readers by pointing out some of the deformities of our orthography. To occasion wonder, they 'need but to be seen.' Not however to select individual words from the ten thousand liable to the same reproach, I wish to present to your readers a brief account of the manner, in which we use, or rather abuse, the choice gift of Cadmus.

No one who attempts to learn a language is willing to be long ignorant of his *a b c*. Having learned them perfectly, he *should* be able to read with fluency, and commit to writing any word, that he may hear. For a letter is defined to be '*a mark* of a sound or of an articulation of sound.' An alphabet is a catalogue of these marks. If there are combinations of letters, (as we have many in English) (*ng th ch ae,*) to represent the elementary sounds, these are learned also, as composing a part of the alphabet. We cannot show how a complete knowledge of our letters and their powers qualifies for reading, better than by the following anecdote of a foreigner, beginning to apply his alphabetical attainments. The words *wrought iron* were before him. He attempted to articulate them, and after a painful effort he uttered *oo-ro-ug-ht i-ron*. 'Oh! no,' said his teacher, '*raut i-ern*.' 'Ah, sir,' he replied, 'I cannot learn your language.'

Dr Barber, who has reduced to a popular form the results of Dr Rush's inquiries concerning the human voice, gives 17 *tonic*, (i. e. vowel) *elements* of our articulate sounds. To these should be added an eighteenth, viz. *e* in *there*, or *ai* in *air*. The following are the sounds, 1st. *e* in *paper*; 2nd. *a* in *all*; 3d. *o* in *not*; 4th. *a* in *hate*; 5th. *e* in *met*; 6th. *a* in *father*; 7th. *a* in *at*; 8th. *o* in *no*; 9th. *o* in

home; 10th. *ou* in loud; 11th. *e* in me; 12th. *i* in pit; 13th. *u* in rude; 14th. *u* in pull; 15th. *oi* in toil; 16th. *i* in tile; 17th. *u* in mute; 18th. *a* * in mare. Besides these modes of marking the several sounds, there is an *ungessed* variety of others. Of these I will now give a list, with an example to each.

The first elementary sound, represented by *e* in paper, is also represented by *twenty distinct characters*, as follows; *a* in sugar, *ai* Britain, *es* pearl, *ee* cheerful or treenail, (pron. trunnel;) *eo* surgeon, *eu* gorgeous, *es* Messieurs, or thereupon, *i* fir, *io* religion, *iou* religious, *o* son, *oe* blood, *es* cupboard, *oe* does, *ou* rough, *u* cur, *ue* guerdon, *y* myrrh, and *we* in answer.

Of the second sound, there are eight distinct representations; *au*, *maul*, *aw* *awl*, *awe* *awe*, *eo* georgics, *o* nor, *oa* broad, *ou* cough.

Of the third, six; *a* alter, *au* laurel, *e* encore; *ou* heugh, *ow* knowledge.

Of the fourth, eleven; *ai* hail, *ao* gaol, *ay* hay, *aye* aye, (ever) *aw* gauge, *aa* haak, *ea* break, *e* tete-a-tete, *ei* veil, *ey* they, *oei* coup d'oeil. Of the fifth, fourteen; *a* many, *ae* Michaelmas, *ai* said, *ay* says, *ea* dead, *es* (and been in N. E.) *ei* heifer, *eo* feoff, *ia* parliament, *i* squirrel, *ie* keelson, friend, *w* bury, *ue* guess.

Of the sixth, there are six; *au* launch, *aa* baa; *e* clerk, (Eng. Dict's) *es* heart, *ua* guard. Of the seventh, five; *ai* plaid, *aa* Isaac, *ea* pageantry, *us* guaranty. Of the eighth, twelve; *au* hautboy, *eau* beau, *eo* yeoman, *ow* shew, *oa* boat, *oe* hoe, *oo* door, *ou* soul, *ow* tow, *owe* owe, *wo* sword. Of the ninth, two; *oa* coat.

Of the tenth, five; *eo* M'Leod, (pr. name) *ow* now, *owe* Howe, *e* account.

Of the eleventh, there are fifteen; *ae* aegis, *ea* seal, *ee* peel, *ei* conceit, *es* people, *ey* key, *i* marine, *ia* ratifia, *ie* mien; *a* acumenical, *oi* Turks; *ay* quay, *ui* palanquin, *ui* Turquoise; and of the twelfth; the same number; *ai* oraison or certain; *ea* guinea, *ee* threepence, coffee, *ei* forfeit, *ey* money, *e* England; *ia* marriage, *ie* sieve; *o* women; *oi* chamois, (see Webster,) *ui* guilt, *u* busy, *uy* plaguy, *y* Smyrna.

Of the thirteenth, there are seven; *o* move, *au* manœuvre, *ou* you, *oo* pool, *oe* shoe; *wo* two. Of the fourteenth, four; *oo* stood, *ow* could; *w* twist. Of the fifteenth, four; *awy* strawy, *oy* boy; *woy* buoy (in common life at least).

Of the sixteenth, three are ten; *ai* aisle; *ei* heighten, *ey* eyes, *eye* eye; *is* lie, *ui* guile, *uy* buy, *y* by, *ye* lye; Of the seventeenth, twelve; *eam* beauty, *eo* feed, *eu* rheum, *ew* few, *ewe* ewe; *ieu* lieu, *iew* view; *ou* youth; *us* blue, *ui* suit, *ueue* queue. Of the eighteenth, there are nine; *ai* air, *ay* Ayres, (pr. name) *aye* prayer; *e* there, *ee* e'er (ever) *ea* bear, *ei* heir, *ey* eyre.

I have purposely omitted the words *memoir*, *connoisseur*, because there is little uniformity in pronouncing them; and also *one*, whose initial letter stands for two elements. We shall see similar cases among the consonants.

* See Preface to Webster's 8vo. Dictionary, and Cummings' Spelling Book.

The following table gives a condensed view of the same facts, the examples being omitted.

Table of letters and combinations of letters, used to represent the tonic elements.

1. <i>e</i> in paper	a, ai; ea, ee, eo, eou, eu; i, io, iou; o, oa, æ, oo, ou; u, ue; y; we.	20
2. <i>a</i> in all	au, aw, aue; eo, au; o, oa, ou.	8
3. <i>o</i> in not	e, eo; ou, ow.	6
4. <i>a</i> in hate	aa, ai, ao, au, ay, aye; e, ea, ei, ey; oei.	12
5. <i>e</i> in met	a, ae, ai, ay; ea, ee, ei, eo; i, ia, ie; u, ue.	14
6. <i>a</i> in father	aa, au; e, ea; ua.	6
7. <i>a</i> in at	aa, ai; ea; ua.	5
8. <i>o</i> in no	au; eau, eo, ew; oa, æ, oo, ou, ow, owe; wo.	12
9. <i>o</i> in home	oa.	2
10. <i>ou</i> in loud	eo; o, ow, owe.	5
11. <i>e</i> in me	æ; ea, ee, ei, eo, ey; i, ia, ie; oe, oi; uay, ui, uoi.	15
12. <i>i</i> in pit	ai; e, ea, ee, ei, ey; ia, ie; o, oi; u, ui, uy; y.	15
13. <i>u</i> in rule	o, æ, oeu, oo, ou; wo.	7
14. <i>u</i> in pull	oo, ou; w.	4
15. <i>oi</i> in toil	awy; oy; uoy.	4
16. <i>i</i> in tile	ai; ei, ey, eye; ie; ui, uy; y, ye.	10
17. <i>u</i> in mute	eau, eo, eu, ew, ewe; ieu, iew; ou; ue, ueue, ui.	12
18. <i>a</i> in mare.	ai, ay, aye; e, ea, ee, ei, ey.	9
		166

From a careful inspection of this table it will be seen, that there are fiftyfour letters and combinations in use to express 18 elementary tonic sounds. Of course no account is made here of the proper diphthongs, as *ua* persuade, *oe*, poet, &c. The 54 letters and combinations are employed to express, on an average, a little more than three elements each. The task of learning perfectly this portion of the alphabet is equal to learning an alphabet of 166 characters. For it is quite as easy to learn three letters, each having its own power, as to learn one, which has three powers. Suppose the Greek letter π , to denote the articulations $\pi \times \tau$ indiscriminately. Would it not be as easy to learn the three letters at once, as one with the powers of the three? We shall be convinced that it would, if we remember, that, in the latter case, we must learn, with no general principle to guide us, *which* of its powers it has, in any given instance. Our knowledge must embrace every word of the language in which the letter occurs, before the alphabet is fully known. Just so it is in English. It is impossible to tell with certainty, at first sight, how any one of our vowels is sounded.

We turn now to the consonants. The following list embraces all the *subtonic* and *atonic* elements; and indeed there are four articulations, that are not strictly elements. Yet they either have, or ought to have, characters appropriated to them.

1. *B.* in *beg*; marked also by *p* in *cupboard*; 2.
2. *D.* in *aid*; 1.
3. *F.* in *fee*; *p* sapphire; *ph* in *seraph*, *gh* in *laugh*; 4.
4. *G.* in *gag*; *gh* *ghost*; 2.
5. *H.* in *he*; 1.

6. *K*. in *bake*; *c* in *act*, *q* *quill*, *ch* *chord*, *ck* *sack*, *gh* *hough*, *g* in *strength*, *Kk* *Khan*; 8.
7. *L*. in *limb*; *gl* *seraglio*; 2.
8. *M*. in *me*; 1.
9. *N*. *no*; *m* *accompant*; 2.
10. *P*. *put*, *ph* diphthong (Walker;) 2.
11. *R*. in *read*; *rh* *rhetoric*, *l* *colonel*; 3.
12. *S*. in *set*; *c* *ceiling*, *t* *nation*, *sc* *scene*; 4.
13. *T*. in *at*; *b* *subtle*, *c* *virtuals*, *d* in all words after *p*, *k*, *t*, *s*, and *c*, in the same syllable, as *wip'd*, *chas'd*; *z* *mezzotinto*, *th* *thyme*; 5.
14. *V*. in *havoc*; *f* *of*, *ph* *Stephen*; 3.
15. *Y*. in *ye*; *h* *humor* (*yumor*), *j* *hallelujah*, *e* *Europe*, *i* *onion*; 5.
16. *Z*. in *dozen*; *s* *has*, *z* *Xerxes*, *c* *discern*; 4.
17. *NG*. in *thing*; *n* *thank*; 2.
18. *TH*. in *thin*; 1.
19. *TH*; in *thee*; 1.

The remaining letters are capable of analysis, but in practice, it is better to regard them as elements. I have yet seen no accurate description of them.

20. *Sh*. in *shine*; *s* in *sure*, *ch* *chicane*, *c* *enunciate*, *t* *partiality*; 5.
21. *Z*. *azure*; *s* *pleasure*, 2.
22. *CH*. in *charm*; *t* *virtue*, *c* *vermicelli*; 3.
23. *J*. in *join*; *g* in *gem*, *d* *educate*, *dg* *edg*; 4.

Adding the number of the modes of marking the several letters, we have 68 ways of representing the twentythree atonic and subtonic elements. For this there are 32 distinct letters or combinations. *B*, *d*, *f*, *g*, *l*, *m*, *p*, *r*, *s*, *t*, and *z*, are doubled at the end of words. *X* is used for *ks*, and *gz*. Many words beginning with *u* (e. g. *union*.) have a consonant *y* articulated before the *u*. We uniformly insert a *t* in uttering the word eighth—(*ati-th*.) On the contrary, of the representatives of the articulate sounds, eighteen of the consonant and six of the vowel letters, or combinations, are *oti-ant*, if I may be permitted to borrow an expressive word from Hebrew Grammar. They are perfectly *at rest*. Thus the *g* in *gnaw*, *k* in *know*, *ue* in *dialogue* and their countless fellows, stand 'for ornament—not use.' If we retain our usual definition of a letter, they are no more letters, than the suttlers, women, and boys, that followed Xerxes, were his soldiers.

Not to be tedious upon the *minutia*, when the whole system is as bad as any of its parts, I wish to turn the minds of your readers to a few of the considerations, which a glance at the subject naturally awakens. We have seen that there are in use, to denote our 18 vowel sounds, 54 characters, or groups of these. They are *a*, *aa*, *ae*, *ai*, *ao*, *au*, *aw*, *awe*, *awy*, *ay*, *aye*; *e* *ea*, *eau*, *ee*, *ei*, *eo*, *eu*, *ew*, *ey*; *eye*; *i*, *ia*, *ie*, *ieu*, *iew*, *io*, *iou*; *o*, *oa*, *oe*, *oei*, *ocu*, *oi*, *oo*, *ou*, *ow*, *owe*, *u*, *ua*, *uay*, *ue*, *ueue*, *ui*, *uoi*, *uoy*, *uy*; *y*, *ye*; *w*, *we*, and *wo*. To learn these with their triple uses and their particular application, we believe is unquestionably more difficult, than to fix in mind an alphabet of 166 characters. So our 32 consonant representatives, for like reasons,

are worse than 70 distinct characters would be, if distributed equally among the 23 consonant sounds. How then does our language present itself to the foreigner? His first task is, if he would know his *a b c*, to learn 236 letters, or, what is a task of no less difficulty certainly, twenty-six letters with 236 sounds! We will suppose him to have learned them, as they are exhibited in our tables. He knows the letter *a* with its eight distinct sounds; *e* and *o* with the same number of each; the combinations *ai*, *ea*, and *ou*, and all of the seven sounds, which each of them marks; and so throughout.

To make the case simple, we will imagine him to know by intuition, whether any letters in the words before him are *otiant*, *i. e.* *silent*, in the stricter sense of the term; and whether in such cases as *aloes*, *poet*, *coin*, *coincide*, *co-operate*, &c. the vowels form one, or two syllables; to know likewise whether any consonant is to be understood before, or inserted in a word, in case he is to read;—for we must look at him as either *translating* written language into oral, that is, reading; or oral into written, that is, writing down what he hears. We will likewise suppose him, if engaged in this last duty, to know when to omit a consonant that is articulated, and to supply one, which is not. In these circumstances, we will suppose him to look at a word, and attempt to discover by reasoning from his knowledge of the powers of the letters, what sound he must utter. Let any common word, say *discovery*, attract his eye. He sees five consonants and four vowels. True, the *e*, *i*, and *y* often mark a consonant articulation. But let him know by instinct, if he cannot otherwise, that *here* they are vowels. Since the consonants in general have two uses each, he sees it is but an even chance whether he shall be right in regard to them; while with respect to the vowels, ten to one, he will be wrong. But he must come to particulars. He must apply the *minutiae* of his attainments. *D* has two sounds, *s*, four, *c* as many, *v* one, and *r*, but one. Hence there are but seven possible errors in uttering the consonants merely! Of the vowels, *i* has five authorized sounds, *o* eight, *e* eight, and *y* three. He may therefore give to each vowel one of its own sounds, and yet err in twenty different modes. Hence it is evident, that his knowledge of the alphabet, which, if it were such as it ought to be, would guide him infallibly, gives but one chance in twenty-eight, of pronouncing the word accurately.

But children and others, likewise learn words by hearing, and it is to this sense, that language is first addressed. In *translating* the oral language into written, the evils of an irregular orthography are most felt. Many a person trained to the spelling lessons of our schools, through the dozen years in which spelling is a daily task, finds himself, or is found, a bad speller. I have seen the manuscripts of boys and young men in our Academies, of undergraduates in our Colleges, of graduates, and of professional men, and, notwithstanding the disproportionate time devoted to orthography, I have noticed so many orthographic errors, that I do not hesitate to say that one half of these persons were bad spellers, while a majority of the remainder, were more or less deficient in accuracy.

We shall see whence this arises, by supposing that our learner, knowing the alphabet in its length and breadth, is now endeavoring to record a 'winged word,' that lights upon his ear. Let it be the same word *discovery*. That we may not be detained with the consonants, let him be guided to these instinctively. With the *first* tonic element he is familiar, and he knows the fifteen ways of representing it by letters. There are no less than twenty ways, by which usage, the '*jus et norma scribendi*,' authorises us to mark the *second* vowel. The same sound occurs in the third syllable. Lastly, the final vowel is the twelfth in our list and may be denoted by fifteen different letters or combinations. If then, as we have supposed he may, he *hits* the consonants, he may misspell the first syllable in fourteen modes, the *second* and third in nineteen each, and the last in fourteen, and yet, *use in each case, an authorized representative of the sound that strikes his ear.*

He may therefore write the word wrong in 66 different ways, and still, with respect to the marks of the sounds, keep within the limits prescribed by the indulgent genius of English orthography.

In the light of these facts, we see why adults so often find the task of learning to read and write with accuracy, one of hopeless magnitude. We are probably making daily advances in acquisitions of the knowledge of the powers and uses of our letters, during the first twenty years of our education. The adult expects to attain in a few weeks, what has cost us a daily expanse of labor, for years.

If it is true, that so long as we cling with intense fondness to the deformities of our orthography—with a fondness like the mother's love to her offspring, enhanced by deformity—much time is, and must be, wasted over the elementary books of reading and spelling. It becomes the friends of education to examine the facts, and act with energy, as men living in the age of reform. We have laid aside the *wigs* and *queues* and *hoops* of our ancestors; what harm if we clip a *word* of some of its supernumerary letters? We will not balance the wheat on the horse's back with a stone;* why continue to give balance and symmetry (!) to *though* and the hundreds of words that resemble it, by as useless an appendage? Yet we laugh at others for retaining the stone and ourselves cling to the other with a pertinacious contempt of him who is not equally zealous for the *orthographic* 'traditions' of the men of olden time. Let him who wishes to learn the importance of reform, here examine its probable effects, in reference to the time spent by children in acquiring the arts of reading and spelling—to the acquisition of our literature by foreigners, and its influence over them,—particularly to the mental and moral improvement of English and American colonies; and to name a single case, to the infant settlements of Liberia and the adjacent African tribes. It were easy to illustrate its bearing on each of these, but my communication is already long.

* It is said to be a fact, that the Dutch, in some of the more obscure settlements of our country, still carry their grain in one end of a bag thrown over a horse's back, with a stone in the other end to balance it.

ART. V.—INVENTION OF A NEW ALPHABET.

[The man who invents a valuable machine, to diminish labor, or increase wealth, is deemed worthy of public honors and rewards. If it facilitates the intercourse of men, and the means of improvement, he is ranked still higher; and he who produces something original, whether it be an instrument, or a book, or a plan, or even a single truth, which contributes directly and in a high degree to the promotion of intellectual light, is placed upon the calendar of public benefactors, to whom we pay a never ceasing tribute of gratitude and respect. Watt, and Whitney, and Fulton, and Arkwright, and Franklin, and Harvey, are claimed as an honor to their country on such grounds; and the birthday of Robert Raikes, is a jubilee on both sides of the ocean.

But a *Cadmus* is so rarely seen, and the invention of a written language is an effort of genius and perseverance so unlike any combination of wheels and levers and moving powers,—so distinct from any new arrangement of words and ideas, or any of those plans and systems which genius has devised, or benevolence executed, to employ written language as a means of improving mankind—that we have no standard by which to estimate at once, the value of the original discovery of the *instrument*, by means of which all these operations of beneficence are performed.

Let us, however, imagine every book in our language to be blotted out, let us suppose ourselves unable to communicate our thoughts to the absent, or to keep a record of the past, or to preserve our knowledge for the future, with no other evidence of our rights and property but beads, and wampum, and landmarks, and oral testimony, and we may approximate the value which should be placed upon the labors of *Sequoyah*, the inventor of the alphabet which serves as the medium of intercourse to the Cherokee nation. Let us examine the multitude of efforts which have been made to devise a perfect alphabet for our own language, by the most learned men, and we can better estimate the honor due to an untutored Indian, who has produced an alphabet by which a Cherokee boy may learn to read his native language in two or three days, as readily as we could read our own, after months of instruction. We are persuaded that we shall gratify our readers in presenting them the following account of this remarkable invention, which we requested from Mr Elias Boudinot, himself a Cherokee, and the editor of the national paper, the *Cherokee Phoenix*, as *prepared and corrected by himself*.]

TO THE EDITOR OF THE ANNALS OF EDUCATION.

Many of your readers are aware of the existence of the Cherokee Alphabet; but few, perhaps, have had access to a history of its invention, and hardly any have any idea of the nature of the Alphabet itself. It is to be regretted that this remarkable display of genius has not been more generally noticed in the periodicals of the day, and a proper tribute paid to the untutored inventor. It is not yet too late to do justice to this great benefactor of the Cherokees, who, by his inventive powers, has raised them to an elevation unattained by any other Indian nation, and made them a reading and intellectual people.

In compliance with your request, I have therefore thought proper to present to the readers of the 'Annals of Education,' a short account of this invention, and some particulars relating to the nature of the Alphabet. In giving the former, I shall take occasion to use the account given by Mr Knapp, in his first lecture on 'American Literature.' The facts stated by him can be relied upon, as they were derived from Sequoyah himself, through the interpretation of intelligent Cherokees. Mr Knapp prefaces his account thus :

'The Indians themselves are becoming philologists and grammarians, and exciting the wonder of the world, by the invention of letters. The invention of the Cherokee alphabet, has excited the astonishment of the philosopher in this country and in Europe; but as I have not as yet seen any satisfactory account of the progress and history of this greatest effort of genius of the present day, I will state what I know of it, from the lips of the inventor himself.'

Mr Knapp then relates the manner in which his interview with Sequoyah was conducted.

'In the winter of 1822, a delegation of the Cherokees visited the city of Washington, in order to make a treaty with the United States, and among them was Se-quo-yah,* the inventor of the Cherokee alphabet. His English name was George Guess; he was a half-blood; but had never, from his own account, spoken a single word of English up to the time of his invention, nor since. Prompted by my own curiosity, and urged by several literary friends, I applied to Sequoyah, through the medium of two interpreters, one a half-blood, Capt. Rogers, and the other a full-blood chief, whose assumed English name was John Maw, to relate to me, as minutely as possible, the mental operations and all the facts in his discovery. He cheerfully complied with my request, and gave very deliberate and satisfactory answers to every question; and was at the same time careful to know from the interpreters if I distinctly understood his answers. No stoick could have been more grave in his demeanor than was Sequoyah; he pondered, according to the Indian custom, for a considerable time after each question was put, before he made his reply, and often took a whiff of his calumet, while reflecting on an answer.'

The appearance and habits of Sequoyah are those of a full-blooded Cherokee, though his grandfather, on the father's side, was a white man. He was educated in all the customs of his nation, and, as Mr K. says, was and is to this day ignorant of any language but his own.

'The details of the examination are too long for the closing paragraph of this lecture; but the substance of it was this: That he, Sequoyah, was now about sixty-five years old, but could not precisely say; that in early life he was gay and talkative; and although he never attempted to speak in Council but once, yet was often, from the strength of his memory, his easy colloquial powers, and ready command of his vernacular, story-teller of the convivial party. His reputation for talents of every kind gave him some distinction when he was quite young, so long ago as St Clair's defeat. In this campaign, or some one that soon followed it, a letter was found on the person of a prisoner, which was wrongly read by him to the Indians. In some of their deliberations on this subject, the question arose among them, whether this mysterious power of *the talking leaf*, was the gift of the Great Spirit to the white man, or the discovery of the white man himself? Most of his companions were of the former opinion, while he as strenuously maintained the latter. This frequently became a subject of contemplation with him afterwards, as well as many other things which he knew, or had heard, that the white man could do; but he never sat down seriously to reflect on the subject, until a swelling on his knee confined him to his cabin, and which at length made him a cripple for life, by shortening the diseased leg. Deprived of the excitements of war, and the pleasures of the chase, in the long nights of his confinement, his mind was again directed to the mystery of the power of *speaking by letters*; the very name of which, of course, was not to be found in his language.'

The immediate circumstances which induced him to the great undertaking, are not stated by Mr Knapp. It appears that he was led to think on the subject of writing the Cherokee language by a conversation which took place at a certain town called Sauta. Some young men were remarking on the wonderful and superior talents of the white people. One of the company said that white men could put

*The spelling of the name is conformed to the Cherokee standard.

a talk upon a piece of paper and send it at any distance, and it would be perfectly understood by those who would receive it. All admitted that this was indeed an art far beyond the reach of the Indian, and they were utterly at a loss to conceive in what way it was done. Sequoyah, after listening for a while in silence to the conversation, raised himself, and putting on an air of great importance, observed, 'You are all fools; why the thing is very easy; I can do it myself.' And taking up a flat stone which lay near him, he commenced making words on it with a pin. After a few minutes he told them what he had written, by making a mark for each word. This produced a laugh and the conversation on that subject ended. The inventive powers of Sequoyah were however now put in active operation, although it would seem from the narrative of Mr K. that he had thought on the subject long before, and had to contend with the prejudices of some of his nation, who believed that the knowledge of letters belonged only to the white man. Some of this portion of his countrymen attempted to convince him that God had made that great distinction between the white and red man, by relating to him the following tradition:

In the beginning, God created *Yv* we yah e*, a term applied to an Indian, signifying a *real* or *genuine man*; and the *yv we na gv*, or *white man*. The Indian was the elder, and in his hands the Creator placed a *book*; in the hands of the other he placed a *bow and arrow*, with a command that they should both make a good use of them. The Indian was very slow in receiving the book, and appeared so indifferent about it that the white man came and stole it from him when his attention was directed another way. He was then compelled to take the bow and arrow, and gain his subsistence by pursuing the chase. He had thus forfeited the book which his Creator had placed in his hands, and which now of right belonged to his white brother.

The narration of such a story was not, however, sufficient to convince Sequoyah, and to divert him from his great purpose. After the interview at Santa alluded to above, he went home, purchased materials, and in earnest began 'to paint the Cherokee language on paper.' The process of his labors is properly detailed by Mr Knapp in the following paragraph.

'From the cries of wild beasts, from the talents of the mocking-bird, from the voices of his children and his companions, he knew that feelings and passions were conveyed by different sounds, from one intelligent being to another. The thought struck him to try to ascertain all the sounds in the Cherokee language. His own ear was not remarkably discriminating, and he called to his aid the more acute ears of his wife and children. He found great assistance from them. When he thought that he had distinguished all the different sounds in their language, he attempted to use pictorial signs, images of birds and beasts, to convey these sounds to others, or to mark them in his own mind. He soon dropped this method, as difficult or impossible, and tried arbitrary signs, without any regard to appearances, except such as might assist him in recollecting them, and distinguishing them from each other.'

Sequoyah, at first, thought of no way but to make a character for

*The character denoting the Cherokee nasal sound of *u* in *under*.

each word. He pursued this plan for about a year, in which time he had put down several thousand characters. He was then convinced that the object was not to be attained in that way. But he was not to be discouraged. He firmly believed there was some way in which the Cherokee language could be expressed on paper, and after trying several other methods, he at length hit upon the idea of *dividing the words into parts or syllables*. He had not proceeded far on this plan, when he found to his great satisfaction, that the same characters would apply in different words, and that the number would be comparatively few. After putting down and learning all the syllables that he could think of, he would listen to speeches, and the conversation of strangers, and whenever a word occurred which had a part or syllable in it, which he had not before thought of, he would recollect it until he had made a character for it. In this way he soon discovered all the syllables in the language. After commencing upon the last plan, it is believed he completed his system in about a month. He adopted a number of English letters which he took from a spelling book then in his possession. Mr Knapp then goes on to state :

‘ At first, these signs were very numerous ; and when he got so far as to think his invention was nearly accomplished, he had about two hundred characters in his Alphabet. By the aid of his daughter, who seemed to enter in the genius of his labors, he reduced them, at last, to eighty-six, the number he now uses. He then set to work to make these characters more comely to the eye, and succeeded. As yet he had not the knowledge of the pen as an instrument, but made his characters on a piece of bark, with a knife or nail. At this time he sent to the Indian agent, or some trader in the nation, for paper and pen. His ink was easily made from some of the bark of the forest trees, whose coloring properties he had previously known ; and after seeing the construction of the pen, he soon learned to make one ; but at first he made it without a slit ; this inconvenience was, however, quickly removed by his sagacity.’

During the time he was occupied in inventing the alphabet, he was strenuously opposed by all his friends and neighbors. He was frequently told that he was throwing away his time and labor, and that none but a delirious person, or an idiot, would do as he did. But this did not discourage him. He would listen to the expostulations of his friends, and then deliberately light his pipe, pull his spectacles over his eyes, and sit down to his work, without attempting to vindicate his conduct. After completing his system, he found much difficulty in persuading the people to learn it. Nor could he succeed until he went to the Arkansas and taught a few persons there, one of whom wrote a letter to some of his friends in the Cherokee nation, east of the Mississippi, and sent it by Sequoyah, who read it to the people.

So contemptible were his efforts considered by the Cherokees generally, that he was laughed at as a ‘ fool.’ I recollect very well, the first intimation I had of the attempt of Sequoyah to invent an alphabet for the Cherokee language. In the winter of 1822, '23, I was travelling with an intelligent Cherokee, who is now the principal Chief of the nation, on a road leading by the residence of Sequoyah. I had never heard of him until my companion pointed to a certain cabin on the way-side, and observed, ‘ there, in that house resides

George Guess, who has been for the last year attempting to invent an alphabet. He has been so intensely engaged in this foolish undertaking, that he has neglected to do other labor, and permitted his farm to be overrun with weeds and briars.' We rode on, and I thought no more of Sequoyah and his alphabet, until a portion of the Cherokees had *actually* become a reading people. The first evidence I received of the existence of the alphabet, was at a General Council held in New Echota in 1824, when I saw a number of the Cherokees reading and writing in their own language, and in the new characters invented by one of their untutored citizens.

The mode by which Sequoyah introduced his alphabet to the notice of his Arkansas brethren, is minutely described by Mr Knapp.

'His next difficulty was to make his invention known to his countrymen; for by this time he had become so abstracted from his tribe and their usual pursuits, that he was viewed with an eye of suspicion. His former companions passed his wigwam without entering it, and mentioned his name as one who was practising improper spells, for notoriety or mischievous purposes; and he seems to think that he should have been hardly dealt with, if his docile and unambitious disposition had not been so generally acknowledged by his tribe. At length he summoned some of the most distinguished of his nation, in order to make his communication to them—and after giving them the best explanation of his discovery that he could, stripping it of all supernatural influence, he proceeded to demonstrate to them, in good earnest, that he had made a discovery. His daughter, who was now his only pupil, was ordered to go out of hearing, while he requested his friends to name a word or sentiment which he put down, and then she was called in and read it to them; then the father retired, and the daughter wrote; the Indians were wonder struck; but not entirely satisfied. Sequoyah then proposed, that the tribe should select several youths from among their brightest young men, that he might communicate the mystery to them. This was at length agreed to, although there was some lurking suspicion of necromancy in the whole business. John Maw, (his Indian name I have forgotten,) a full-blood, with several others, were selected for this purpose. The tribe watched the youths for several months with anxiety; and when they offered themselves for examination, the feelings of all were wrought up to the highest pitch. The youths were separated from their master, and from each other, and watched with great care. The uninitiated directed what the master and pupil should write to each other, and these tests were varied in such a manner, as not only to destroy their infidelity, but most firmly to fix their faith. The Indians, on this, ordered a great feast, and made Sequoyah conspicuous at it. How nearly is man alike in every age! Pythagoras did the same on the discovery of an important principle in geometry. Sequoyah became at once school-master, professor, philosopher, and a chief. His countrymen were proud of his talents, and held him in reverence as one favored by the Great Spirit.'

Mr Knapp then goes on to describe his efforts as to numbers, of which I have no knowledge than what is contained in this account.

'He did not stop here, but carried his discoveries to numbers. He of course knew nothing of the Arabick digits, nor of the power of Roman letters in the science. The Cherokees had mental numerals to one hundred, and had words for all numbers up to that; but they had no signs or characters to assist them in enumerating, adding, subtracting, multiplying, or dividing. He reflected upon this until he had created their elementary principle in his mind; but he was at first obliged to make words to express his meaning, and then signs to explain it. By this process he soon had a clear conception of numbers up to a million. His great difficulty was at the threshold, to fix the powers of his signs according to their places. When this was overcome, his next step was in adding up his different numbers in order to put down the fraction of the decimal, and give the whole number to his next place. But when I knew him, he had overcome all these difficulties, and was quite a ready arithmetician in the fundamental rules.'

I ought to add, that the figures in use among the Cherokees, are the Arabic figures.

After having narrated the result of his interview with Sequoyah, Mr Knapp states further particulars relating to the genius and talents of this 'American Cadmus.'

'This was the result of my interview; and I can safely say, that I have seldom met a man of more shrewdness than Sequoyah. He adhered to all the customs of his country; and when his associate chiefs on the mission assumed our costume, he was dressed in all respects like an Indian. Sequoyah is a man of diversified talents; he passes from metaphysical and philosophical investigation to mechanical occupations, with the greatest ease. The only practical mechanics he was acquainted with, were a few bungling blacksmiths, who could make a rough tomahawk, or tinker the lock of a rifle; yet he became a white and silver smith, without any instruction, and made spurs and silver spoons with neatness and skill, to the great admiration of people of the Cherokee nation. Sequoyah has also a great taste for painting. He mixes his colors with skill; taking all the art and science of his tribe upon the subject, he added to it many chemical experiments of his own, and some of them were very successful, and would be worth being known to our painters. For his drawings he had no model but what nature furnished, and he often copied them with astonishing faithfulness. His resemblances of the human form, it is true, are coarse, but often spirited and correct; and he gave action, and sometimes grace, to his representations of animals. He had never seen a camel hair pencil, when he made use of the hair of wild animals for his brushes. Some of his productions discover a considerable practical knowledge of perspective; but he could not have formed rules for this. The painters in the early ages were many years coming to a knowledge of this part of their art; and even now they are more successful in the art than perfect in the rules of it. The manners of the American Cadmus are the most easy, and his habits those of the most assiduous scholar, and his disposition is more lively than that of any Indian I ever saw. He understood and felt the advantages the white man had long enjoyed, of having the accumulations of every branch of knowledge, from generation to generation, by means of a written language, while the red man could only commit his thoughts to uncertain tradition. He reasoned correctly, when he urged this to his friends as the cause why the red man had made so few advances in knowledge in comparison with us; and to remedy this was one of his great aims, and one which he has accomplished beyond that of any other man living, or perhaps, any other who ever existed in a rude state of nature.'

Mr Knapp closes by observing that 'the Government of the United States had a fount of types cast for his alphabet,' &c. which, however, is a mistake. The types now used at New Echota in printing the Cherokee Phoenix, were paid for by the Cherokee Government and the voluntary subscriptions of their friends in the United States, and procured through the kind agency of the Treasurer of the American Board of Commissioners for foreign missions.

As to the nature and characteristics of the Alphabet, I cannot do better than refer you to a very satisfactory and correct account furnished by the Rev. Samuel A. Worcester, a missionary among the Cherokees, and inserted in the first number of the Cherokee Phoenix.

When the usefulness of the Cherokee Alphabet became fully developed, it spread through the nation in a manner unprecedented. Reading and writing very soon became common, for within a few months after its introduction, there were Cherokees in various parts of the nation who could use the '*talking leaf*.' It is worthy of remark, that it was at first confined to the more obscure individuals of the Cherokees, nor did the most intelligent portion consider it of any

importance until their senses gave evidence of the existence and utility of this remarkable invention, when they saw them read and write in their own language.

To increase its utility, the Council of the Cherokee nation had a font of types cast, as has been already observed, and a newspaper established, printed in the English and Cherokee languages. About 200 copies of this newspaper are circulated weekly, in the nation, and read by hundreds in every section of the country. At the same press have also been published in Cherokee, the Gospel of Matthew, and a Hymn book; and a tract containing portions of Scripture. It is found that these publications are read with great interest, and weekly meetings are held in some neighborhoods, to read the Cherokee Phenix.

It is perhaps difficult to say what proportion of the Cherokees may be called a reading people. At a convention of gentlemen, well capable of forming a correct judgment, held at New Echota in 1830, six years after the invention of the Cherokee alphabet, it was calculated that upwards of one half of the adult males could read and write in their own language. I am convinced there is nothing exaggerated in this calculation. And if they are suffered to go on as they have done, it will be but a few years before reading and writing will be *universal* among them.

E. BOUDINOT.

NOTE. The following account, given by Sequoyah to the late lamented Mr Evarts, is entirely in accordance with the preceding narrative, and gives some additional facts.

Mr Evarts asked Guess, by David Brown as an interpreter, to tell what induced him to form an alphabet, and how he proceeded in doing it. His reply, as written by Mr Evarts, was as follows:

'He had observed that many things were found out by men, and known in the world, but that this knowledge escaped and was lost, for want of some way to preserve it. He had also observed white people write things on paper, and he had seen books; and he knew that what was written down, remained, and was not forgotten. He had attempted, therefore, to fix certain marks for sounds, and thought that if he could make things fast on paper, it would be like catching a wild animal and taming it. He had found great difficulty in proceeding with this alphabet, as he forgot the sounds which he had assigned to marks, and he was much puzzled about a character of the *hissing* sound, but when this point was settled, he proceeded easily and rapidly. This alphabet (after surmounting the first difficulties) cost him a month's study. He afterwards made an alphabet for the pen, (that is, for speedy writing) the characters of which he wrote under the corresponding characters of the other.

'Guess is about fifty years old, modest in appearance, and was, at the interview abovementioned, dressed in the costume of his country. He speaks only the Cherokee language.'

ART. VI.—DESCRIPTION OF THE CHEROKEE ALPHABET.

[The following extract from the letter of the Rev Samuel A Worcester, to the Editor of the Cherokee Phenix, is copied from the first number of that paper, and presents an account of the Cherokee alphabet by a gentleman qualified to compare it with the alphabets of cultivated nations. The letters as arranged in the order used by Sequoyah, are omitted.]

The number of characters (in the Cherokee Alphabet of Guess) is 85. The original number was 86, one of which has since been omitted, as being too little distinct in the sound represented by it from another character.

The arrangement, like that of all other alphabets of which I have any knowledge, is entirely without system. The characters appear to have been placed in the order in which they presented themselves to the mind or to the eye of the inventor, when he was putting the finishing stroke to his work, by embodying his signs of sounds, after having found his number sufficient for writing all the words of the language.

A systematic arrangement of the characters, with the sounds expressed by means of the Roman letters, will be attempted below. But it is necessary first to explain the manner in which some of the Roman letters are used.

The vowels have the following sounds :—

a as *a* in father, or short, as *a* in rival ;

e as *a* in hate, or short, as *e* in net ;

i as *i* in pique, or short, as *i* in pit ;

o as *aw* in law, or short, as *o* in not ;

u as *oo* in fool, or short, as *u* in full.

To these add *v* as *u* in but, made nasal ; nearly as if followed by the French nasal *n*.

This sound is not found in the English language. I have used the letter *v* as a vowel, because it is necessary to have some representative of the sound, and this letter, when the use of it is explained, will answer the design as well as another.

The consonants are used as follows :—

D represents nearly the same sound as in English, but approximating to *t* ; *g*, nearly the same as its hard sound in English, but approximating to *k* ; *h*, *k*, *l*, *m*, *n*, *g*, *s*, *t*, *w*, *v*, as in English. The letter *g*, as in English, is invariably followed by *u*, with the same powers equivalent to *kw*. The sounds of the other Roman consonants never occur.

The following is the systematic arrangement of the alphabet proposed. Those syllables which are written with the consonant *g*, except *ga*, sometimes have the sound of *k*.—*A* do, *s* du, *o* dv, are sometimes sounded to, tu, tv. Those written with *tl*, except *z* tl*a*, sometimes vary to *dl*. Instead of *ts*, might be written *ds*, but the distinction is not very perceptible. A German would write with sufficient accuracy *za*, *ze*, &c. Each character expresses a syllable by itself, with the exception of *o*—which has precisely the power of the Roman *s*, and

is never used but as a prefix to a syllable beginning with the sound of g, q, or d, unless, occasionally, before o ka, w ta, t te, and x tih.—To dispense with this character, and substitute in its stead a separate character for each of its combinations, would require the addition of 17 new characters. This would make the whole amount to 102, and would render the alphabet entirely syllabic.

CHARACTERS SYSTEMATICALLY ARRANGED, WITH THE SOUNDS.

D a	R e	T i	ᵃ o	ᵒ u	i v
ᵇ ga o ka	ᵇ ge	ᵇ gi	A go	J gu	E gv
ᶜ ha	ᶜ he	ᶜ hi	ᶜ ho	ᶜ hu	ᶜ hv
w la	ᶜ le	ᶜ li	ᶜ lo	M lu	ᶜ lv
ᶜ ma	ᵒ me	H mi	ᶜ mo	ᵇ mu	
ᵇ na t hna ᵒ nah	ᶜ ne	ᶜ ni	Z no	ᶜ nu	ᵒ nv
x qua	ᵒ que	ᶜ qui	ᶜ quo	ᵒ quu	ᶜ quv
ᵒ s ᵇ sa	ᶜ se	ᶜ si	ᶜ so	ᶜ su	R sv
t da w ta	ᶜ de t te	ᶜ di x tih	ᶜ do	s du	ᶜ dv
ᶜ dla t tla	L tle	G tli	ᶜ tlo	ᶜ tlu	P tlv
ᶜ tsa	ᶜ tse	ᶜ tsi	K tso	ᶜ tsu	ᶜ tsv
ᶜ wa	ᶜ we	ᵒ wi	ᵒ wo	ᶜ wu	ᶜ wv
ᵒ ya	ᶜ ye	ᶜ yi	ᶜ yo	ᶜ yu	B yv

This circumstance of the Alphabet being syllabic, and the number of syllables so small, is the greatest reason why the task of learning to read the Cherokee language is so vastly easier than that of learning to read English.

When an English scholar recollects the tedious months occupied in his spelling-book, he regards it as a matter of astonishment, and nearly incredible, that an active Cherokee boy may learn to read his own language in a day, and that not more than two or three days is ordinarily requisite. Yet such is believed to be the fact. Nor is it so great a mystery to one who has learned to read both languages, and who reflects a little on the subject. When an English child has learned the names of his letters, he has *just begun* learning to read. The main thing is to learn the *combinations of sounds*; unless, indeed, it be a still more difficult task, to divest himself of the idea that he must pronounce the name of each successive letter in order to read. If, for illustration, ba, were to be pronounced be-a, he would soon learn. But after once learning to pronounce the letter be, then to detach from the consonant sound that of the vowel e,—and attach to it that of a in one instance, i in another, and so on, and in the same manner to learn a thousand other, and some of them extremely complicated combinations, is a task indeed. But the Cherokee boy has not a single combination to learn, except that of s with a succeeding consonant; and the name of each character is the syllable which it represents. To read is only to repeat successively the names of the several letters. When, therefore, he has learned two characters, he can read a word composed of those two; when he has learned three, he can

read any word written with those three, and when he has learned his alphabet, he can read his language. I say he can read, not perfectly, but he can spell out the meaning, and, by practice, may become perfect.

But another very important advantage which this alphabet has over the Roman, as applied to the writing of the English language, is, that excepting the variations of longer or shorter, harder or softer, as from (d to t,) and more or less aspirated sounds, each character is the invariable representative of the same sound; while in English, the same sound may have half a dozen different signs, or the same sign may represent as many different sounds.

The alphabet used by Mr Pickering in his *Cherokee Grammar*, and some other modifications of the Roman alphabet, as applied to languages till lately unwritten, possess the same advantage. Hence it is, that a Sandwich Islander, though, as I suppose, he cannot equal the Cherokee with his syllabic alphabet, will yet, in the rapidity with which he acquires the art of reading, leave every English scholar far behind.

Another source of wonder in regard to the Cherokee alphabet is, that so few syllabic characters are sufficient to write a language. They are certainly sufficient to write it, and that, for the reason implied in the last paragraph, in a manner vastly more perfect than the English language is written by means of the Roman alphabet of letters.

Two things account for the fewness of the requisite syllabic characters. First the fewness of consonant sounds in the language. Secondly, and chiefly, the circumstance that every syllable in the language ends with a vowel sound. A little calculation will shew what a vast difference the latter circumstance makes in the number of possible syllables.

Suppose, for example, the number of simple and compound consonant sounds in each of two languages to be 15, and the number of vowel sounds six: in either language a vowel standing alone may constitute a syllable; but in one, every syllable ends with a vowel sound, (as in Cherokee,)—in the other, (as in English,) a syllable may either begin or end, or both, with a consonant. Now, though the number of consonants and of vowels is the same in each language, yet, if my arithmetic is correct, the number of possible syllables in the latter is 1536—while in the former it is only 96. On this account the syllabic method of writing would be readily applicable to the languages of the South Sea Islands; while to some of the Indian languages, as the Choctaw, for example, its application would be next to an impossibility. The attempt has been made in reference to the last mentioned language, by a gentleman residing in that country, who, having swelled the number of his characters to more, I believe, than 600, was still uncertain whether his task was accomplished. To the Cherokee language the system is proved to be applicable; and I earnestly hope that the result of its application, will be such as to be the just occasion of many thanksgivings to God.

In succeeding letters, Mr Worcester makes the following additional remarks upon the alphabet, and its reception among the Cherokees.

'In no language, probably, can the art of reading be acquired with nearly the same facility. Young Cherokees travel a great distance to be instructed in this easy method of writing and reading. In three days they are able to commence letter writing, and return home to their native villages, prepared to teach others.'

'Their enthusiasm is kindled; great numbers have learned to read; they are circulating hymns and portions of Scripture, and writing letters every day; and have given a medal to the inventor of the wonderful method of writing their own language.'

'They have talked much of printing in the new and famous character; and have appropriated money to procure a press and types, and taken measures to ascertain the cost. Some are eagerly anticipating the printing of the word of God, in a manner in which they can read and understand it.'

The following extract from a communication from a gentleman who visited the Cherokee country in 1828, will shew the progress of alphabetical instruction at that time.

'When I travelled through the Cherokee Nation, during the months of January and February, 1828, before the press was set up, or any printing had been executed in the alphabet of Guess, I was informed in many parts of the nation, that almost all the young and middle aged men could read in that alphabet, with many of the old men, and of the women, and of the children. One very old Cherokee man came to a place where I spent a night, to obtain a sheet of paper, for the purpose of writing a letter to a friend, residing among that portion of the tribe west of the Mississippi. When asked if he could write, he replied that he could not, but that his son had learned the new letters and could write what he told him. A small full-Cherokee boy, who had been received into one of the schools from a very ignorant part of the nation, totally unacquainted with the English language, except that he was beginning to learn the alphabet, was requested to read a few lines in the characters of Guess, that were printed in Boston merely as a specimen of the language. He read it correctly, and without hesitation.'

'I frequently saw, as I rode from place to place, Cherokee letters painted or cut on the trees by the road side, on fences, houses, and often on pieces of bark or board, lying about the houses. The alphabet of Guess had never been taught in schools. The people have learned it from one another; and that too without books, or paper, or any of the common facilities for writing or teaching. They cut the letters, or drew them with a piece of coal, or with paint. Bark, trees, fences, the walls of houses, &c. answered the purpose of paper or slates.'

'That the mass of a people, without schools or books, should by mutual assistance, without extraneous impulse or aid, acquire the art of reading, and that in a character wholly original, is, I believe, a phenomenon unexampled in modern times.'

ART. VIII.—LANGUAGE OF INFANCY.—No. III.

BY T. H. GALLAUDET.

IN the two former essays, I have attempted to illustrate some of the modes in which the *expressions of the countenance*, and especially of the mother's, may be employed in the elementary stages of the education of the child. This is, indeed, the true language of infancy,—a language which Nature inspires, and without which, in connection with signs and gestures, *oral language* would be of very difficult attainment, if it could be acquired at all, with complete precision and accuracy.

It is to this latter point, that I wish, at present, particularly to invite the attention of my readers.

The attempt has sometimes been made, to account for all the pleasurable and painful emotions which we feel on hearing certain sounds, on the mere principles of association. That this is true with regard to a very great number of sounds, there can be no doubt. But it seems to me equally true, that there are certain simple sounds which are originally either pleasant or painful to the human ear ; which are universally so ; and which always continue to be so, unless modified or changed by some peculiar associations affecting particular individuals, or classes of men.

This is certainly true with regard to many of the objects of *taste*, which are originally and every where, if the organs of taste are in a natural and healthy state, either agreeable or disagreeable. Why should it not be so with regard to the other senses ?

Besides, it is well known, that many of the cries of animals are understood by their young at so early an age that it cannot be accounted for, on the principle of association. Can the human ear be so much inferior to that of the brute in this respect ? And surely the melodies of a succession of sweet tones, or the harmony of combined ones, and the contrary harsh and discordant tones, depend on fixed and invariable principles, recognized by all who have an ear for music, and among all nations. But if all this depends on the mere association of perceptions, and ideas, and emotions, it takes place at so early a period, and so completely eludes all attempts at analysis, that for all practical purposes, it is not to be taken into the account.

I assume it, then, as a fact, that there are many *inarticulate* sounds of the human voice which when heard by the infant, are accompanied, in its breast, with either pleasant or painful emotions, and which, to a certain extent, indicate good-will or disapprobation, on the part of the one who utters them. And when such sounds are accompanied with certain expressions of the countenance, and

motions of the body, they become still more affecting and intelligible.

These *inarticulate* sounds, varying in tone, in force, and in inflection, prepare the way for the child's being aided to understand somewhat of the import of *articulate* sounds, from the tones, the force, and the inflections with which *they* are uttered. But this assistance is of very limited extent. It gives a *general character* to the whole phrase or sentence which is uttered, more especially with regard to the *emotions* that exist in the breast of the speaker, or those which he wishes to produce in the hearer. With regard to the precise import of *individual words*, (with one exception,) or of the phrase, it is wholly unmeaning.

This exception is, when the sounds of animals are imitated, or when some of the qualities of sound, as high and low, loud and soft, are explained by actual examples.

In all other respects, then, when a child hears single words, *for the first time*, or the combination of words into phrases, these words and phrases, are quite unintelligible, unless accompanied with a reference to objects addressed to some one of the other senses. If the words relate to *smell*, that sense must be addressed by an object to which the words refer; if to taste, to touch, or to sight, these respective senses must be addressed in the same manner.

Now the words in our language which relate to objects of *sight*, and their qualities; or to relations, and analogies, and comparisons, derived from this sense, form the most numerous class. It is through this sense, peculiarly, that mind has intercourse with mind. The soul speaks through the eye, the features, the ten thousand varied expressions of the countenance, the signs, gestures, and attitudes of the body, with a distinctness and force, of which none of the other senses participate in any thing like an equal degree.

The little words and phrases which are first addressed to the child, would not be understood, if they were not accompanied with certain expressions of countenance, and motions of the hands and pointing to the objects referred to.

Every body knows how the hands are alluringly moved towards the speaker, and how his very face also invites approach, when the words 'come to me,' are addressed to the child; and how the expression of countenance varies, and the movement of the hand also, when 'go away' is uttered.

Sometimes, these expressions of countenance, or motions of the hands, and pointing with them, are so faint and indistinct, that the child is at a loss to understand what is said, and continues to scrutinize the face of the speaker, and to look around for some more definite allusion, until an effort is made to relieve it from this uncertainty, by a more distinct look and motion.

If these principles are correct, it shows the importance of atten-

tion to two objects, in the earliest stages of the education of the child, and especially at that period, when *he begins to understand the import of words*. The tones of the voice and its inflections, should be cultivated, on the part of those who have care of the child, so as to give them pleasantness, distinctness, and a natural expression. The countenance and the motions of the limbs and body, and its attitudes, should be, to the highest degree possible, *a living exposition of the oral language*, which the child is beginning to acquire.

Only notice the deep interest, the intense gaze, the delighted attention with which the little learner regards the speaker, whose look and gesture are marked by life, and expression, and force; the ease with which he seems to understand what is said to him; and the eagerness with which he listens for still further conversation; and no further illustration is necessary to show how much may be accomplished, by cultivating this part of *the language of infancy*.

In confirmation of the principles advanced in this, and the preceding essays, I would refer such of my readers as can procure it, to the deeply philosophical and ingenious work of Charles Bell, entitled '*Essays on the Anatomy and Philosophy of Expression*.' I believe there are very few copies in our country, and, for the benefit of those who cannot get access to the work, I propose, as a conclusion to this essay, to give a very brief sketch of some of its leading views, especially as they go to establish, from physiological principles, from the very structure and organization of our bodies, the truth of the sentiments which I am advocating in these essays. Indeed, I could not consider myself as at all doing justice to my subject, without a distinct reference to them.

It seems, that this very distinguished surgeon, discovered, that there is a system of nerves, distinguishable by structure and endowments, which had hitherto been confounded with the common nerves; and, having traced them through the face, and neck, and body, and compared them in the different classes of animals, he finally ascertained that *these nerves were the sole agents in expression, when the frame was under the influence of passion*.

He also ascertained, and shows abundantly in his Essays, that the marks of passion, and of bodily suffering are the same, and that *the respiratory organs are the source of all expression*.

Independent of the common nerves which bestow sensibility, and also of the branches of the sympathetic nerve, there is a nerve which comes out before the ear, and extends, from one point over the whole face, possessed of totally different powers. The motions of breathing and speaking, as far as they regard the face, and all the indications of emotion in the countenance of man, or of passion in brutes, are produced solely through the influence of this

nerve. Its singular course, apart from the common nerves of the face (a circumstance always known, but not hitherto explained,) is for the purpose of its being associated with a set of nerves of the same class and function with itself; so that *the whole extended apparatus of respiration is the instrument of expression, as it is of voice and speech.*

When the nerve of expression, that is spread over the face, is cut across, the sensibility of the skin is not diminished, but the motions of the nostrils which accompany the act of breathing, immediately cease. On the contrary, *if the other nerves* which are spread over the face, (branches of the fifth pair,) are divided, sensibility is destroyed; but the fine motions of the face, those which are concerned in expression, and which keep time with the motions of the chest in breathing, continue unimpaired.

The nerves of expression exhibit profusion and seeming intricacy, in proportion to the animal's power of expression. The monkey approaches nearest to man, in this respect. On cutting the respiratory nerve, on one side of a monkey's face, the expression on that side was utterly extinguished, while the chattering and mewing, the scowl of the eyebrow, and the grinning of the lips and cheek, remained on the other side. His skin, too, was sensible, and the muscles of the jaws and tongue were capable of the actions of chewing and swallowing.

All the expression in a dog's face disappears, the instant that the nerve of respiration is divided. He will fight as bitterly, but with no retraction of his lips, or sparkling of his eye, or drawing back of his ears.

If disease injures the respiratory nerve, on one side, the individual can neither laugh nor weep with that side of the face. The slightest smile deforms the countenance, by the unequal action of the muscles; on that side where the nerve is entire, the act of smiling takes place, while the muscles of the other remain inactive, and are drawn into distortion.

This nerve of expression is a part of the general system of the respiratory nerves; and, thus, what the eye, the ear, or the figure are to the mind, as exciting those conceptions which have been appointed to correspond with the qualities of the material world, *the organs of the breast are to the development of our affections*; and without which we might see, hear, and smell, but we should walk the earth coldly indifferent to all these emotions, which may be said in an especial manner to actuate us, and give interest and grace to human thoughts and actions.

Connected with the heart, and depending upon its peculiar and excessive sensibility, there is an extensive apparatus of muscles and nerves. These constitute the organs of breathing and of speech; and they are, also, *the organs of expression, and neces-*

sary to the development of emotions, of which, by their activity, they become the outward signs. Certain states of the mind produce sensation in the heart, and through that corporeal influence, directly from the heart, indirectly from the mind, an extensive class of agents is put in motion.

This influence has sway, at so early a period of our existence, that it must be admitted, that the operation of the organs of expression precede the mental emotions with which they are to be joined, accompany them in their first dawn, strengthen them, and direct them; and thus, we may conclude that the organs of the body, which move in sympathy with the mind, produce the same uniformity among men in their internal feelings and emotions, or passions, as there is in their ideas of external nature, through the uniform operations of the organs of sense.

I cannot forbear interrupting the sketch of Mr Bell's views, for one moment, to remark that the opinions which he here advances are most singularly confirmed by that wonderful uniformity of the language of natural signs, which prevails among the uneducated deaf and dumb, not only with regard to external, material objects, but, also, with regard to the *internal* operations and emotions of the mind. But to proceed with our author.

Many of the outward signs of the passions cannot be traced to the direct influence of the mind. It is to the heart, and lungs and all the extended instruments of breathing, that we must trace these effects.

From this we see, how *that grief which strikes the heart* should affect the regularity of breathing—why the muscles of the throat should be affected with spasm—why slight quivering motions pass from time to time over the face, the lips, the cheeks, and nostrils; because *these are organs of respiration*, organs which have their muscles united to the sensibility of the heart, and moved under its influence. Now we comprehend how the passion of rage or terror binds and tightens the chest, why the features are so singularly agitated by the indirect as well as by the direct influence of the passions—how the words are cut—how the voice sticks in the throat—how the paralysed lips refuse the commands of the will, so that they are held in a mixed state of violence and weakness, which, more than any fixed expression, characterizes the influence of the passion.

It is worthy of notice, too, that while *the muscles used in speaking*, are, also, those of expression, there are, besides, peculiar muscles of expression which have nothing to do with the voice, but are purely indicative, by signs, of the operations of the mind. It is also found, that the countenance of man is not merely pre-eminent, by the possession of powers of expression, peculiar to him, but also by this, that he stands intermediate between the two

great classes of animals, the carnivorous, and the graminivorous, (each of which has its peculiar organs of expression, which the other has not,)—possessing the muscular system of both combined.

I regret that my limits do not permit me to give my readers still more copious illustrations of my subject, from this profound and ingenious author. What a new light his discoveries have thrown over the philosophy of the human mind ; and how strange it is, that those who have written on the human mind, seem to have paid so little attention, if, indeed, they have any, to this wonderful action and reaction that the mind, and the systems of nerves and muscles, as concerned in expression, have upon each other.

ART. V.—SKETCHES OF HOFWYL.

INFLUENCE OF AGRICULTURE IN EDUCATION.—LETTER I.

Influence on the body—Effects of a city education on the mind and on the moral sentiments—of an agricultural education—Special importance of agricultural education to the poor in reference to health—to intellectual and moral development.

MY DEAR FRIEND—In seeking to combine physical and intellectual education, Fellenberg became persuaded that no employment was so conducive to the harmonious development of our powers, as Agriculture.

The remark is familiar to all, that the pure air, the influence of vegetable life, the regular habits and salutary exercise connected with a country life, produce a vigor of constitution, an energy of character, in an agricultural population, which is not found in the *mass* of those who are educated in the confined and corrupt atmosphere of a city. These are sufficient grounds in his view for deciding that the city ought not to be selected as the seat of an institution for early education, and that agricultural employments are far preferable to mechanical, as means of physical education. Indeed, these points are so generally conceded, that it seems only necessary to state them, and if poets have sometimes painted the enjoyments of a country life in brilliant colors, philosophers will generally admit, that they have not estimated its *beneficial influences* too highly.

But Fellenberg is also persuaded, that an agricultural life is most favorable to a sound and healthy development of the mind. That the intellectual development of the citizen is most rapid, is beyond all doubt ; but precocity, either in the natural or the intellectual world, is no evidence of superior vigor ; and it is often at the expense of the physical power and the moral purity. Fellenberg

believes, that it is generally too rapid to be solid, that from the very nature of the case, it must in a large number of instances be partial and imperfect.

The child educated in a city acquires the habit of talking upon all subjects, without always understanding them ; and gains attention and praise, by employing the words and phrases he has heard from others, before he has acquired the ideas they express. He sees objects, and witnesses events perpetually, which his age does not enable him to comprehend, or which those around him have not time or capacity fully to explain. He learns, in this manner, to content himself with superficial knowledge—to see, to hear, and to speak, without fully understanding the subject before him. Nothing is more prejudicial to intellectual vigor—nothing so certain to make him think superficially, and to act mechanically, in accordance with the views and habits of those around him.

In addition to this, he is in a great measure shut out by his circumstances or habits, from those objects of nature in which the Creator's power is exhibited. He is continually surrounded with the productions of human skill, with the art and science which are at once the work of man and the sceptre of his power, and with which he seems to hold all things under his command. It is these which supply his wants, which provide his pleasures. It is *on men* that his happiness or misery chiefly depends. It is on them that his hopes and fears are chiefly fixed ; and it is with men only that he seems to be in relation. The daily supplies of food and clothing, come to him as the production of human labor and skill ; and if they fail, he discerns no cause but in his fellow men. Hence the importance, the power of man, are the objects continually presented to his view, while scarcely any thing in his daily life calls his attention directly to the works or the providence of the Author of all, and to his dependence on him. On the other hand, when surrounded and occupied with the objects of Nature, he perceives continually such luxuriant richness, such varying and inimitable beauty, such immense operations, as put to shame all the efforts of man—as surpass even his powers of comprehension ; and when he reaches the age of reflection, human weakness is placed in the strongest contrast with infinite and unsearchable power. In an agricultural life, he almost necessarily perceives his immediate dependence on some higher cause, which prospers or blasts the fruits of his labors, with a power beyond his foresight or control, and with the aid of Revelation, is more likely to feel that dependence. Every object with which he is conversant is fitted to lead his mind towards God, instead of towards man, if a proper direction is given to it. Here, then, is to be found the best school for inculcating the lessons of humility and piety which the scriptures present, aside from all other considerations.

But when we reflect on the comparative purity of the sphere of

observation around him, the difference is immense. The collections of men drawn together by industry, and commerce in our cities, usually attract the worst materials of the country. The increase of population, the necessity and facility of promiscuous intercourse, lead to the rapid development of vices which cannot be concealed from view, and which cannot but leave upon the tender mind the most indelible and dangerous impressions.

All these arguments apply with double force, where the education or reformation of the poor is proposed. To them, especially, health and strength of body are of prime importance. One of the most important means of preserving them from the temptation which necessity presents, or which vice may offer, is to give them a degree of vigor which shall enable them to endure the necessary toils and vicissitudes of a life of labor, without sinking; and which shall give them confidence in their own power of gaining an honest livelihood. There are few countries where a greater number of agricultural laborers might not be usefully employed in cultivating neglected ground, or in increasing the produce of that already cultivated. But if youth are destined to sedentary employments, or to those which demand confinement in manufactories or large cities, they have even more need of a sound constitution, and it is more desirable that they should lead an agricultural life, until the development of the body is complete. If the greater part of their life must be passed in the close, unhealthy air of the manufactory or the workshop—above all in those of deleterious arts, or in the confined prison-like dwellings of the poor in large cities—it is of far greater importance to them, to their employers, and to the country which their labours should benefit, to pass their youth in such a manner as to give their constitution all the vigor of which it is capable. To place them in these circumstances, while the organs and limbs are developing themselves, is to render them imperfect beings for life.

In an intellectual and moral point of view also, these remarks are of greater importance, as applied to the poor. They have none of those means of elevating their conceptions above the spinning machine or the work bench, which journeys, visits, extended intercourse with well taught men and reading, furnish to the wealthy; and they are doubly exposed to the torrents of corruption which flow through the streets, and to the exhalations of vice which arise from crowded shops and manufactories, or the still more infectious atmosphere of those wretched habitations, into which so many of the laboring classes are thrust together, and where they learn to regard vice as the only mode of obtaining even temporary enjoyment. How evident is it, that a mere change of residence from the city to the country, in many cases of this kind, would remove half the sources of temptation and crime.

Yours, &c.

INFLUENCE OF AGRICULTURE IN EDUCATION.—LETTER II.

Different views of Agriculture.—Influence of Agricultural life at Hofwyl on the improvement of the mind—its reference to geometry—arithmetic—natural philosophy—natural history—to moral cultivation—Influence of the improved system of agriculture on the mind—on the habits.

MY DEAR FRIEND—In addition to the *indirect influence* of an agricultural life upon the mind, to which I referred in a preceding letter. Agriculture, as it is pursued at Hofwyl, and as it may be pursued in any institution, furnishes many means for *direct intellectual instruction* and *moral improvement*.

Agriculture may be considered as a handicraft, an art, or a science.

As a *handicraft*, it contributes to the health and vigor of body, by giving active employment, in the open air, where it is in its purest state.

It should be known also as an *art*, and its principal rules should be communicated to all; for he who labors only mechanically, often commits serious errors. Pursued in this manner, as it is at Hofwyl, it tends to cultivate the spirit of observation and of systematic effort, to exercise the judgment, and to produce habits of foresight and prudence.

The *science* of agriculture can generally be pursued only by those who are relieved from the necessity of day-labor, and is therefore taught at Hofwyl only to those who are expected to be proprietors or overseers.

But the employment itself, as pursued at Hofwyl, leads to the acquisition and practice of important branches of knowledge. In laying out the ground for different crops, for planting, or for spreading manure, care is taken in determining the points, in drawing the lines parallel, in measuring the distances and the intervals of the plants with the eye, or by paces. The number of plants or heaps of manure is calculated, and the whole is a lesson in geometry and arithmetic, as well as an exercise of accuracy and foresight.

In cutting the trenches for watering an artificial meadow, the level of different portions is observed by some; others trace the lines in such a manner that the water shall perform the circuitous route necessary to supply the whole of a given space, without descending below its level—and others still place the sluices necessary to prevent excess in one part, or deficiency in another. All these operations are practical lessons upon the laws of gravitation, and are often employed to lead the pupils in the most striking manner to the existence and influence of this universal agent. If the pupils are engaged gathering the stones out of the fields, these become the subjects of examination, first in reference to their color, hardness, and texture, then the uses to which they are res-

pectively applicable, and finally their name, either in the moments of rest, or in some of the lessons of the day. The instructions thus received are recalled, almost involuntarily, at every fresh operation of the same sort, and such associations serve to divest this lowest of agricultural occupations of its purely mechanical character. The pupil is thus constantly led to seek for new subjects of observation, and to consider how those he sees may be best employed.

If they are clearing the ground of weeds, the name, characteristics, and qualities of each one are made the subject of remark. The relative effect of sun and air and moisture, and cultivation, upon these plants, and those of a useful nature, is necessarily brought to view by the observation of the pupil, and by the instructions given him; and inferences are then drawn, as to the best mode of exterminating them. The passage is very easy to the operation and importance of those general laws, which produce weeds in the midst of the harvest, and to the design of Providence in subjecting all to the same laws as a means of calling into action the intellectual and physical powers of man.

The difficulties, the disappointments, the losses which are encountered from events beyond the control of man, serve in the hands of the Christian teacher, as so many lessons of submission to the will of Him who orders them, and of patience and courage in endeavoring to surmount or repair them.

The labor necessary for the acquisition and preservation of property, serve to show them its value, and to inspire a respect for that of others. This feeling is more strongly impressed by the arrangement at Hofwyl, which gives to every one his garden, a tree and its fruits, the produce of his gleanings, and his own tools. A part of what they are capable of earning is put aside also, as a fund in case of necessity.

A well regulated system of agriculture, where every individual has a certain occupation, where every duty has its place assigned, and every moment a duty, produces habits of regularity and industry, which are of inestimable value, not only in securing the worldly prosperity, of those who are subjected to their discipline, but in excluding the opportunities and the inducements to evil.

The improved instruments and methods of cultivation at Hofwyl, also furnish continual and important lessons. They inspire the taste for performing everything they do in the best manner, and do not permit the pupil to acquire imperfect or slovenly habits of labor.

The admirable system of a rotation of crops which is pursued, furnishes valuable lessons of foresight and prudence, and a striking evidence of the power which system and skill place in the hands of man. Order, and constant industry, are indispensable to gather and secure their regular returns. Equal regularity of arrangements is required in preparing for them by a connected series of calcula-

tion, extending through several years. The pupil learns the method of exposing the soil of his little garden spot, during the winter, in such a manner that it must derive the greatest quantity of nutriment from the air. He is taught the mode of destroying noxious weeds and animals, and of increasing or preserving the fruits of his labors. He is thus encouraged to act, by discovering the power with which Providence has invested him over the earth.

All these improvements also serve an important purpose, in showing the difference between the man who is a mere slave to the soil, and him whose foresight enables him to subdue it, to change its character and productions, and to render it subservient to his purposes. They are, in short, so many lessons on the superiority of mind over matter, which may be applied with happy effect.

The care with which the whole series of measures in an improved system is devised and executed, is used as a lesson to impress upon the heart the importance of neglecting no means, by which the labors of men and animals may be diminished, and the fruits of the ground, which are necessary for their subsistence, increased.

The accuracy with which the amount and the results of labor are measured and recorded at Hofwyl, has not less influence on the habits of the pupils. Every portion of land is measured, the amount of the seed and that of the products compared, and the expenses rigidly placed in the balance with the proceeds. An account is opened in the same manner with every individual, with every animal, and with the manure carried out, and the weight of the crops brought in; and thus the necessity of constant and accurate observation is imposed upon every individual, and the habit is formed of estimating the results of all their efforts.

It will not escape you, that in all these methods, the surest foundation is laid for that *self-instruction* and *self-education*, as we call them for want of a better term, without which the acquisitions of early years, are lost in the cares and labors of life. You will perceive also, that I consider other influences, as mere aids to the indispensable lessons of Revelation.

Yours, &c.

We have interrupted the course of letters on the Intellectual Education of Hofwyl, to give place to these, in consequence of repeated applications in reference to the establishment of agricultural schools, and especially in reference to that which is about to be established near Boston, under the name of the '*Farm School*.' We have already described its general object—the education and rescue of 'the morally exposed,' especially of the city of Boston. Our impression of the important character and influence which the school may assume, is strengthened by every consideration of the

subject. Founded in a State which we believe has no rival in agricultural improvements except Pennsylvania, to be situated in the neighborhood of an enlightened and wealthy metropolis, which will furnish at once, all the facilities for obtaining information to direct its operation, and for disposing of the products of industry, what should prevent its being rendered, like Hofwyl, at once the seat of an improved system of education and of agriculture—a *model school* and a *model farm*—whose influence may be felt throughout our continent. We trust that those who are interested in either, will not suffer so favorable an opportunity to pass unimproved.

ART. IX.—COMMON SCHOOL SYSTEM OF CONNECTICUT.

Report of the Committee of the Society for the Improvement of Common Schools in Connecticut. 1828.

Report to the School Convention, May, 1831.

EARLY in the year 1827, a Society was formed in the state of Connecticut, with a view to the improvement of Common Schools. At one of their meetings a Committee was appointed to procure information and prepare a report. This committee opened a correspondence on the subject with the friends of education in every town in the state, through the medium and aid of the representatives, and a report was accordingly prepared and laid before the Legislature, in May 1828. From a manuscript copy of that interesting document, which we obtained from the office of the Secretary of state, and from the report of a Committee of a School Convention held in Hartford, in May 1831, together with other authentic documents, we present our readers with some of the results of the Common School System of Connecticut. We have prefaced it with the accurate description of the system, by the Hon. R. M. Sherman of Fairfield, Conn., in a letter addressed to a Committee on Education, in the State of New Jersey.

“At a very early period, the State of Connecticut was divided into parochial societies, whose limits sometimes comprised the whole of a town (township) and sometimes only a part of it.

In May 1717, these societies were empowered by the Legislature, to levy taxes on their own inhabitants, and make the regulations for the support of schools. Considerable appropriation was made from the public treasury to aid in this object, except a small discount from the general state tax, which each town was authorized to reserve, until May 1795, when the avails of certain lands (now forming a part of the state of Ohio) and amounting to \$1,200,000 were appropriated to the maintenance of Schools throughout the State, and the annual product made liable to a perpetual distribution for the purpose.” In various ways it has gradually increased to upwards of \$1,700,000;

and about \$70,000 are annually distributed for the support of schools."

'Previous to the appropriation, no general system existed, but every society adopted its own method of instruction, rarely resorting to the power of taxation, except for the erection of school-houses. In the country towns, the employment of the citizens was chiefly agriculture. In the warm season, the children who were of sufficient age, were employed in the labors of husbandry, and in winter were generally kept at school. For one third, or half the year, teachers were employed in almost every neighborhood in the State; and reading, writing, and the rules of arithmetic adapted to ordinary use, were understood by almost every child at the age of fourteen years, throughout the State. In these schools, morning and evening prayers and religious instruction were almost universal, and conducted not a little to inspire an early respect for the principles of morality and religion.

'When the appropriation was made in 1795, the territories composing ecclesiastical societies, were formed into *school societies*, and when convened in that capacity, possessed no power, except in regard to the regulation of common schools. This change became very proper, and even necessary. Originally, the inhabitants of the territory were of one religious denomination, and the same individuals had a common interest in all its concerns, both religious and secular; but at that period the great diversity which had arisen in the course of time, gave rise to a new corporation, of the same territorial limits, for the regulation of schools. As early as 1766, the several societies in the state were authorized to divide their territory into school districts; and when the act of 1795 was passed, that power had been exerted, and districts formed in almost every part of the State.

'The outline of the system now existing is briefly this;—Every school society is required to hold an annual meeting, and elect a clerk, a treasurer, a committee to direct and manage their concerns; a committee for each school district within their limits; and a number of persons, not exceeding nine, of 'competent skill in letters,' to be overseers or visitors of the several district schools. The districts are legal corporations, with power to levy a tax for the erection or repair of a school-house, furnishing it with all proper accommodations, and supplying the school with fuel;—the teacher is elected by the committee for the district appointed by the society, with the assent of the district; but is not allowed (*by the statute*) to commence his duties until he has been examined and approved by the visitors. The visitors have a general discretionary power to prescribe regulations, and they may at any time, displace the teacher. It is made their duty to visit the schools at certain periods, to exact such exercises and exhibitions, as may enable them to judge of the proficiency of the pupils, and to superintend and direct the general course of instruction.

'Each society may institute, within its limits, a school of higher order, for instruction in the higher branches of literature. This appertains to no district, but its privileges are common to the whole so-

ciety ; and it derives a proportional share, according to its number of pupils, of the revenues of the school fund, payable to the society.'

'The school fund is managed by a single commissioner, who pays to the treasurer of the State, its annual nett proceeds.—Twice in each year the treasurer transmits to the several societies in the State, which have conformed to the requirements of the law, the sums then in the treasury, proportioned to the number of children in each society between the ages of four and sixteen, as ascertained by actual enumeration ; but not until the society's committee have first certified, that the monies previously received from the treasury, for the like purpose, have been *wholly* expended in paying and boarding teachers, who were duly examined and approved, and whose schools have been kept in all respects according to law. 'The monies are also distributed among the several districts in each society by a similar proportion.'

A system, so excellent as that which is here faithfully described by Mr S., sustained by funds more ample we suspect, than are provided for any other community of the same number, would very naturally be expected to produce the most happy results. But we have more than once expressed our conviction, that the condition of education, in this State, when compared with improvement in other respects, is no better than it was before the fund was provided, nor even as good. Instruction had, indeed, been in a very excellent condition for a long period. For sixty years, not an individual was known to appear before the courts of justice, who could not write his name. But we are assured that in one town, at least one member of a School Committee was recently found, who could not write ; and there have been very many whose knowledge of Arithmetic was limited to Addition and Subtraction of simple numbers. 'The effect of this fund has been that which may always be expected, where he who is able and habituated to earn his own subsistence, is supplied with the means of living without exertion. The State by its bounty has virtually declared that parents need no longer pay for the instruction of their children, (that is, for their tuition) ; and the habit, and the sense of obligation to do this duty, were destroyed together. The State has been made exclusively responsible, and it has, too extensively, been deemed sufficient to provide such teachers as the fund would pay for.

We beg our readers to understand, that in these, and the following statements, we refer to the *majority* of the 1600 school districts of Connecticut, and *not to all*. We know that there are *many*—we hope *several hundred, honorable exceptions* ; and it is worthy of remark that (other things being equal) those districts, which either from necessity or choice, depend most on their own exertions, have the best schools.

The *letter* of the system, is, in most instances, complied with, but its *spirit* is often disregarded. The districts into which each school society is subdivided, are usually of a convenient size ; but in some cases, party feelings and other local causes, have produced so minute a division that although the school is brought nearer to the pupils, yet the means of supporting it are greatly diminished : and the

trifling advantage derived, is greatly outweighed by the loss which has actually been found to result. Several societies, embracing a territory of not more than five miles square, contain no less than ten or twelve districts, while from six to eight would be a far more useful division. In some parts of the state, the inhabitants have recently made the districts larger, by adopting a new arrangement.

The number of visitors, as we have already seen, is not to exceed *nine*. Most societies appoint precisely that number, whether their limits embrace *two* or *twenty* schools. Where the number of schools in a society is very great, nine visitors may be necessary; but where it is small, we think the duties would be more thoroughly and effectually performed by three; for it often happens, that where the responsibility is shared by so many, no one feels its weight. As a natural consequence, their duties are by no means well performed.

There are, however, a *variety* of causes which contribute to produce neglect. The visitors receive no compensation for their services. Those who are most 'competent,' after a few years of laborious, and sometimes thankless service, generally decline a re-appointment; and the result is, that the board is often composed in part of men, whose want of knowledge, or ignorance of the theory and practice of teaching, unfits them for the employment. Of course, the duties of school visitors are either neglected, or attended to as a mere formality. There are however exceptions, for in many societies the board embraces one or more spirited members, whose zeal in the cause of education prevents such consequences.

In those societies where the spirit of improvement is beginning to prevail, the visitors meet soon after their appointment, organize themselves, and adopt certain rules to regulate their proceedings. They determine the standard of qualifications of instructors, and give notice of the times and places of meeting for examinations. At those meetings, the candidate undergoes a thorough examination in the various branches of an English education which their rules require him to understand. But these examinations are wholly of a *theoretical* character. The object is merely to ascertain what the candidate *knows*, not whether he can *communicate* his knowledge. We are acquainted with one society, however, in which the visitors make it their practice to require a candidate whom they are disposed to approve, to teach one month upon trial; when, if found competent to his task, they license him; if not, he is rejected.

But in by far the majority of cases, the visitors hold no regular meetings for examining teachers, nor adopt any rules for their own conduct. If the candidate, either alone or with the aid of the committee who employs him, can collect two or three of their number, they proceed to examine him, but their examinations are often a mere formality; for if he is a favorite friend or acquaintance, either of the district committee or the visitors, or if he has ever taught before, he is licensed almost of course. At most, he is only questioned on the spelling book and the ground rules in arithmetic, and required to read and write a few sentences. Where an attempt has been made to raise the standard of qualifications, to the exclusion of certain old, but less informed instructors, the clamors of those who had employed

him from it. If he finds his way into the best social or domestic circles, it is either because he possesses a natural talent to shine in society, or from some other claim than his station as a schoolmaster ; for that would never procure for him this privilege. We speak of this, by the way, as a general rule, to which there are, as in the case of other general rules, many exceptions.

Schools are kept up about eight months in the year upon an average, or about three to four months in the winter, and four to five in the summer. Summer schools are usually opened in May, those for the winter in November. But in many parts of the State, the winter school does not commence before about the first of December ; and the summer schools are often either suspended, because the public money is exhausted on the previous winter school, or established by a feeble and stinted contribution, for a short time only.

Nothing more strikingly evinces the paralyzing effect of a large fund, as it has been hitherto applied, than the indifference which prevails almost universally in regard to setting up schools. When the district committee warn a meeting, only a small proportion of those concerned can, in ordinary cases, be induced to attend ; and within a few years it has often happened that a sufficient number could not be collected to transact business in a proper and legal manner. When, however, the people of a district are collected, their inquiries, so far as regards a teacher, are not generally, ' Is he qualified ?'—but ' What are his terms ?' and ' Can he get a certificate ?' It is usually understood that the Committee, in selecting the candidate, will keep principally in view the amount of money likely to be received from the State treasury and the Society fund, (when one exists) and employ an instructor for such a length of time, and on such terms, as will just absorb that sum and no more. Indeed they are often directed to this effect by a vote of the meeting. If a small sum is to be raised by taxation to complete the payment of the expenses at the close of the term, it is usually paid with far greater reluctance than the whole expenses were paid before the year 1795, when no fund existed. It is also a well known fact, that before that period, it was customary to continue the schools nearly as great a proportion of the year as at present ; and the interest which parents and the public at large manifested in their welfare, was incomparably greater. We once more beg to be understood, as speaking *generally* ; for there are, in almost every part of the State many honorable exceptions to the truth of these remarks.

The long vacations of spring and autumn, besides occupying for the most part those portions of the year in which it is most pleasant and agreeable for children to attend school, have a very unfortunate effect. Children lose much of the knowledge which they had acquired during the previous term ; and several weeks are taken up at the least, in regaining what they had lost. But it will be easily seen that if a month is lost at the commencement of each of the two terms in a year, it costs the parent just as much to support the school on the present plan, as it would if a month more were added to each term. But placing this consideration out of the question, it is certainly bad economy to have the vacations occupy the most pleasant and health-

them, have generally compelled the visitors to relinquish the stand they had taken. We have known, however, a few exceptions.

These remarks, however, apply particularly to arrangements for winter schools; for there is still less attention paid to the qualifications of the female teachers of summer schools. It often happens, that they are not examined at all; and they are still more rarely visited as the law requires. At the same time, the teacher is paid from the public fund, to obtain a share of which the Society's committee are accustomed to certify that the schools have been kept *in all respects according to law!*

But the visits even to the winter schools, though less frequently omitted, are rarely of much consequence. Although invested with power almost unlimited, as we have already seen, they seldom exercise any considerable influence over the concerns of the school, either to aid in the classification of the pupils, in the direction of their studies, or in recommending proper books, or modes of instruction. They merely enter the school, spend a short time in hearing brief recitations in the various branches, and just glancing at the writing books, slates, &c. ; then, after making a few common place remarks, they retire. This duty is also sometimes performed by a single visitor, although the law expressly requires at *least* two. However deficient the instructor may be found, we have known but one instance of displacement at these visits; and that was not justified by public opinion. Besides, these visits seldom occupy more than one fourth of a day, while it is impossible to form a just estimate of most schools in so short a time. In some instances, the visitors make it a point to visit three schools in half a day!

Not only are those, whose special duty it is to oversee and direct the schools, justly chargeable with neglect; but *parents* manifest a great want of interest in the subject. Months sometimes pass without a single parent's entering the school. Or if he enters, he retreats as soon as possible, as if it were a burden to remain. Parents seldom have any intercourse with the instructor, except while he is boarding in their families. They may sometimes be induced to visit the school, if the instructor gives a special and general invitation. Even these invitations are however almost wholly disregarded in a majority of the districts in the State, unless notice is given that dialogues will be spoken, or other extra performances take place. In such cases a considerable number attend. A gentleman who has often obtained permission of teachers to inquire of their scholars whether their parents ever converse with them at home on the subject of their studies, says it is not uncommon for a whole school to answer in the negative. The consequences of this neglect of parents to cultivate a familiar acquaintance with the instructor of their children are deplorable; for the children are led from this circumstance, to regard the teacher as a sort of useful servant, rather than the companion, friend, or substitute of their parents. He also occupies a kind of insulated position in society. His arduous duties forbid him to mingle in its usual scenes of enjoyment; and the coolness and indifference of those around him, tend also to dissuade

him from it. If he finds his way into the best social or domestic circles, it is either because he possesses a natural talent to shine in society, or from some other claim than his station as a schoolmaster ; for that would never procure for him this privilege. We speak of this, by the way, as a general rule, to which there are, as in the case of other general rules, many exceptions.

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ful parts of the year, and continue the school during the hottest part of the summer and the severest portion of the winter.

Male instructors are usually employed in the winter, and females in the summer. They generally board in the families of the district, by rotation. This gives them an opportunity of becoming partially acquainted with the parents of the children committed to their charge, while on the other hand it exposes them to many inconveniences; and even in some cases, endangers their health. Besides, it often happens, that they are in this way, left destitute of a regular boarding house, for a day or two, as no one is prepared to receive them—in consequence of which they are forced to repair to the house of the district committee, or, if extremely sensitive on this point, to their own home or the house of some friend.

The average compensation, in addition to board, is about \$11 a month for male teachers, and a dollar a week for females. Many females, however, of considerable experience, teach at 75 cents a week; and some whose experience is less, at 62 1-2, or even 50. Many board themselves and teach for one dollar; as it is very generally supposed that a female instructor can earn enough at some other employment, during the intervals between school hours, to pay for her board. It seems scarcely understood by parents, or even by some teachers, that duty requires them to devote any greater part of their time to their school, than the *six hours* usually allotted for this purpose. It is even regarded as a matter of surprise, to see an instructor, as occasionally happens, devoting his whole time to the interests of his school. We have indeed known one teacher of unusual qualifications, who for the sum of 100 dollars a year and board, devoted himself wholly to the duties of a large school; and in one instance at even a smaller price. Another, made a still greater sacrifice, and for two or three years expended about half his wages in improving his school, furnishing books for his pupils, &c. But such instances are very rare.

One of the greatest evils which exists in connection with the common schools of Connecticut, is a *perpetual change of teachers*. It is, indeed, the general belief in the country towns, so far as we can learn, that *it is better for the school* to exchange often. We are inclined to think this opinion, has, till recently, been extending in that State; for 30 years ago, it was more common for an instructor to be employed two successive seasons in the same school than now.

Where there is no motive to improve in their profession, mankind cannot be expected to derive much benefit from experience. The compensation for teaching is so small, that few are employed as teachers, except those who happen for a short time to be destitute of any regular employment. So soon as constant employment, with increased wages, is offered them, they usually abandon school keeping. Thus it happens, that few teachers of tried experience, are to be found. The profession is generally filled by young persons from sixteen to twenty-five years of age, and many of them strangers in the town where they are employed. As they are not expecting to gain their reputation or livelihood by teaching, there is little motive to exertion or improvement. That there is a less amount of loss sustained by exchanging

such teachers, than those of long experience, is obvious; still there is an immense loss. Every new teacher, on being introduced into a school, brings with him new methods of instruction and discipline; and much time is spent in making the pupils thoroughly acquainted with them. But it often occurs too, that from motives of some kind, the new teacher follows different rules in regard to pronunciation, &c. and demands different school books; or if they are not furnished, perpetually complains of the old; and thus by destroying his pupil's confidence in them, prevents his deriving the little benefit from their use, which he might otherwise have done. Thus, much of the early part of the school is lost in undoing what was done the previous season, by a teacher whose qualifications were perhaps superior to those of his successor.

There is a great want of punctuality and regularity of attendance on the part of the pupils. This arises from various sources. One principal cause is the neglect or parsimony of parents. Another is their ignorance of the loss which the pupil actually sustains by late attendance or by absence, and the inconvenience to which it subjects the teacher and the class to which the pupil belongs. The want of punctuality on the part of the teacher, has no inconsiderable share in producing the same results in the pupils; and the want of that employment, which, by keeping them constantly interested, might serve to beguile the tedious hours of school, is another fruitful source of late and even irregular attendance.

The whole number of pupils who attend the winter schools, is upon the average, about 40 to each school; the number in attendance in summer is much less. In one society, containing 499 pupils, between 4 and 16 years of age, only 200 were in attendance during the summer. However great the number of pupils—and there are sometimes 80 or 100,—only one teacher is allowed. There are a few exceptions in some of the larger towns, where a female assistant has been employed, especially during the winter. The great benefits which have resulted from this arrangement, and even its *economy*, seem however to have attracted but little attention—There are a few children in the State, who receive no instruction at all; but their number is by no means considerable.

The size of school houses is generally much too small. We often find 50 or 60 pupils crowded into a room, twenty feet square, or twenty by eighteen feet, of which number, 30 write, 20 study arithmetic, and a few, grammar and geography: and within these narrow dimensions, all the evolutions of the school, or the arrangement and disbanding of classes, are to be performed, and room found for that display of rules, and inkstands, and slate, and pencils, and maps, which those studies commonly involve. Added to all this, the instructor's table or desk, and a stove, when a fireplace is not used, are all comprehended in the same space; and to crown the whole, the outer clothes, hats, &c. of half a hundred pupils, with their baskets of food and drink, are sometimes deposited in various parts of the school room. How is it possible to proceed with the appropriate exercises of the school, encaged in this manner?

Again, school houses are generally very poorly lighted. We have

ful parts of the year, and continue the school during the hottest part of the summer and the severest portion of the winter.

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Again, school houses are generally very poorly lighted. We have

pectively applicable, and finally their name, either in the moments of rest, or in some of the lessons of the day. The instructions thus received are recalled, almost involuntarily, at every fresh operation of the same sort, and such associations serve to divest this lowest of agricultural occupations of its purely mechanical character. The pupil is thus constantly led to seek for new subjects of observation, and to consider how those he sees may be best employed.

If they are clearing the ground of weeds, the name, characteristics, and qualities of each one are made the subject of remark. The relative effect of sun and air and moisture, and cultivation, upon these plants, and those of a useful nature, is necessarily brought to view by the observation of the pupil, and by the instructions given him; and inferences are then drawn, as to the best mode of exterminating them. The passage is very easy to the operation and importance of those general laws, which produce weeds in the midst of the harvest, and to the design of Providence in subjecting all to the same laws as a means of calling into action the intellectual and physical powers of man.

The difficulties, the disappointments, the losses which are encountered from events beyond the control of man, serve in the hands of the Christian teacher, as so many lessons of submission to the will of Him who orders them, and of patience and courage in endeavoring to surmount or repair them.

The labor necessary for the acquisition and preservation of property, serve to show them its value, and to inspire a respect for that of others. This feeling is more strongly impressed by the arrangement at Hofwyl, which gives to every one his garden, a tree and its fruits, the produce of his gleanings, and his own tools. A part of what they are capable of earning is put aside also, as a fund in case of necessity.

A well regulated system of agriculture, where every individual has a certain occupation, where every duty has its place assigned, and every moment a duty, produces habits of regularity and industry, which are of inestimable value, not only in securing the worldly prosperity, of those who are subjected to their discipline, but in excluding the opportunities and the inducements to evil.

The improved instruments and methods of cultivation at Hofwyl, also furnish continual and important lessons. They inspire the taste for performing everything they do in the best manner, and do not permit the pupil to acquire imperfect or slovenly habits of labor.

The admirable system of a rotation of crops which is pursued, furnishes valuable lessons of foresight and prudence, and a striking evidence of the power which system and skill place in the hands of man. Order, and constant industry, are indispensable to gather and secure their regular returns. Equal regularity of arrangements is required in preparing for them by a connected series of calcula-

tion, extending through several years. The pupil learns the method of exposing the soil of his little garden spot, during the winter, in such a manner that it must derive the greatest quantity of nutriment from the air. He is taught the mode of destroying noxious weeds and animals, and of increasing or preserving the fruits of his labors. He is thus encouraged to act, by discovering the power with which Providence has invested him over the earth.

All these improvements also serve an important purpose, in showing the difference between the man who is a mere slave to the soil, and him whose foresight enables him to subdue it, to change its character and productions, and to render it subservient to his purposes. They are, in short, so many lessons on the superiority of mind over matter, which may be applied with happy effect.

The care with which the whole series of measures in an improved system is devised and executed, is used as a lesson to impress upon the heart the importance of neglecting no means, by which the labors of men and animals may be diminished, and the fruits of the ground, which are necessary for their subsistence, increased.

The accuracy with which the amount and the results of labor are measured and recorded at Hofwyl, has not less influence on the habits of the pupils. Every portion of land is measured, the amount of the seed and that of the products compared, and the expenses rigidly placed in the balance with the proceeds. An account is opened in the same manner with every individual, with every animal, and with the manure carried out, and the weight of the crops brought in; and thus the necessity of constant and accurate observation is imposed upon every individual, and the habit is formed of estimating the results of all their efforts.

It will not escape you, that in all these methods, the surest foundation is laid for that *self-instruction* and *self-education*, as we call them for want of a better term, without which the acquisitions of early years, are lost in the cares and labors of life. You will perceive also, that I consider other influences, as mere aids to the indispensable lessons of Revelation.

Yours, &c.

We have interrupted the course of letters on the Intellectual Education of Hofwyl, to give place to these, in consequence of repeated applications in reference to the establishment of agricultural schools, and especially in reference to that which is about to be established near Boston, under the name of the '*Farm School*.' We have already described its general object—the education and rescue of 'the morally exposed,' especially of the city of Boston. Our impression of the important character and influence which the school may assume, is strengthened by every consideration of the

subject. Founded in a State which we believe has no rival in agricultural improvements except Pennsylvania, to be situated in the neighborhood of an enlightened and wealthy metropolis, which will furnish at once, all the facilities for obtaining information to direct its operation, and for disposing of the products of industry, what should prevent its being rendered, like Hofwyl, at once the seat of an improved system of education and of agriculture—a *model school* and a *model farm*—whose influence may be felt throughout our continent. We trust that those who are interested in either, will not suffer so favorable an opportunity to pass unimproved.

ART. IX.—COMMON SCHOOL SYSTEM OF CONNECTICUT.

Report of the Committee of the Society for the Improvement of Common Schools in Connecticut. 1828.

Report to the School Convention, May, 1831.

EARLY in the year 1827, a Society was formed in the state of Connecticut, with a view to the improvement of Common Schools. At one of their meetings a Committee was appointed to procure information and prepare a report. This committee opened a correspondence on the subject with the friends of education in every town in the state, through the medium and aid of the representatives, and a report was accordingly prepared and laid before the Legislature, in May 1828. From a manuscript copy of that interesting document, which we obtained from the office of the Secretary of state, and from the report of a Committee of a School Convention held in Hartford, in May 1831, together with other authentic documents, we present our readers with some of the results of the Common School System of Connecticut. We have prefaced it with the accurate description of the system, by the Hon. R. M. Sherman of Fairfield, Conn., in a letter addressed to a Committee on Education, in the State of New Jersey.

“At a very early period, the State of Connecticut was divided into parochial societies, whose limits sometimes comprised the whole of a town (township) and sometimes only a part of it.

In May 1717, these societies were empowered by the Legislature, to levy taxes on their own inhabitants, and make the regulations for the support of schools. Considerable appropriation was made from the public treasury to aid in this object, except a small discount from the general state tax, which each town was authorized to reserve, until May 1795, when the avails of certain lands (now forming a part of the state of Ohio) and amounting to \$1,200,000 were appropriated to the maintenance of Schools throughout the State, and the annual product made liable to a perpetual distribution for the purpose.” In various ways it has gradually increased to upwards of \$1,700,000;

and about \$70,000 are annually distributed for the support of schools."

'Previous to the appropriation, no general system existed, but every society adopted its own method of instruction, rarely resorting to the power of taxation, except for the erection of school-houses. In the country towns, the employment of the citizens was chiefly agriculture. In the warm season, the children who were of sufficient age, were employed in the labors of husbandry, and in winter were generally kept at school. For one third, or half the year, teachers were employed in almost every neighborhood in the State; and reading, writing, and the rules of arithmetic adapted to ordinary use, were understood by almost every child at the age of fourteen years, throughout the State. In these schools, morning and evening prayers and religious instruction were almost universal, and conducted not a little to inspire an early respect for the principles of morality and religion.

'When the appropriation was made in 1795, the territories composing ecclesiastical societies, were formed into *school societies*, and when convened in that capacity, possessed no power, except in regard to the regulation of common schools. This change became very proper, and even necessary. Originally, the inhabitants of the territory were of one religious denomination, and the same individuals had a common interest in all its concerns, both religious and secular; but at that period the great diversity which had arisen in the course of time, gave rise to a new corporation, of the same territorial limits, for the regulation of schools. As early as 1766, the several societies in the state were authorized to divide their territory into school districts; and when the act of 1795 was passed, that power had been exerted, and districts formed in almost every part of the State.

'The outline of the system now existing is briefly this;—Every school society is required to hold an annual meeting, and elect a clerk, a treasurer, a committee to direct and manage their concerns; a committee for each school district within their limits; and a number of persons, not exceeding nine, of 'competent skill in letters,' to be overseers or visitors of the several district schools. The districts are legal corporations, with power to levy a tax for the erection or repair of a school-house, furnishing it with all proper accommodations, and supplying the school with fuel;—the teacher is elected by the committee for the district appointed by the society, with the assent of the district; but is not allowed (*by the statute*) to commence his duties until he has been examined and approved by the visitors. The visitors have a general discretionary power to prescribe regulations, and they may at any time, displace the teacher. It is made their duty to visit the schools at certain periods, to exact such exercises and exhibitions, as may enable them to judge of the proficiency of the pupils, and to superintend and direct the general course of instruction.

'Each society may institute, within its limits, a school of higher order, for instruction in the higher branches of literature. This appertains to no district, but its privileges are common to the whole so-

ciety ; and it derives a proportional share, according to its number of pupils, of the revenues of the school fund, payable to the society.'

'The school fund is managed by a single commissioner, who pays to the treasurer of the State, its annual nett proceeds.—Twice in each year the treasurer transmits to the several societies in the State, which have conformed to the requirements of the law, the sums then in the treasury, proportioned to the number of children in each society between the ages of four and sixteen, as ascertained by actual enumeration ; but not until the society's committee have first certified, that the monies previously received from the treasury, for the like purpose, have been *wholly* expended in paying and boarding teachers, who were duly examined and approved, and whose schools have been kept in all respects according to law. 'The monies are also distributed among the several districts in each society by a similar proportion.'

A system, so excellent as that which is here faithfully described by Mr S., sustained by funds more ample we suspect, than are provided for any other community of the same number, would very naturally be expected to produce the most happy results. But we have more than once expressed our conviction, that the condition of education, in this State, when compared with improvement in other respects, is no better than it was before the fund was provided, nor even as good. Instruction had, indeed, been in a very excellent condition for a long period. For sixty years, not an individual was known to appear before the courts of justice, who could not write his name. But we are assured that in one town, at least one member of a School Committee was recently found, who could not write ; and there have been very many whose knowledge of Arithmetic was limited to Addition and Subtraction of simple numbers. The effect of this fund has been that which may always be expected, where he who is able and habituated to earn his own subsistence, is supplied with the means of living without exertion. The State by its bounty has virtually declared that parents need no longer pay for the instruction of their children, (that is, for their tuition) ; and the habit, and the sense of obligation to do this duty, were destroyed together. The State has been made exclusively responsible, and it has, too extensively, been deemed sufficient to provide such teachers as the fund would pay for.

We beg our readers to understand, that in these, and the following statements, we refer to the majority of the 1600 school districts of Connecticut, and not to all. We know that there are many—we hope several hundred, honorable exceptions ; and it is worthy of remark that (other things being equal) those districts, which either from necessity or choice, depend most on their own exertions, have the best schools.

The *letter* of the system, is, in most instances, complied with, but its *spirit* is often disregarded. The districts into which each school society is subdivided, are usually of a convenient size ; but in some cases, party feelings and other local causes, have produced so minute a division that although the school is brought nearer to the pupils, yet the means of supporting it are greatly diminished : and the

trifling advantage derived, is greatly outweighed by the loss which has actually been found to result. Several societies, embracing a territory of not more than five miles square, contain no less than ten or twelve districts, while from six to eight would be a far more useful division. In some parts of the state, the inhabitants have recently made the districts larger, by adopting a new arrangement.

The number of visitors, as we have already seen, is not to exceed *nine*. Most societies appoint precisely that number, whether their limits embrace *two* or *twenty* schools. Where the number of schools in a society is very great, nine visitors may be necessary; but where it is small, we think the duties would be more thoroughly and effectually performed by three; for it often happens, that where the responsibility is shared by so many, no one feels its weight. As a natural consequence, their duties are by no means well performed.

There are, however, a *variety* of causes which contribute to produce neglect. The visitors receive no compensation for their services. Those who are most 'competent,' after a few years of laborious, and sometimes thankless service, generally decline a re-appointment; and the result is, that the board is often composed in part of men, whose want of knowledge, or ignorance of the theory and practice of teaching, unfits them for the employment. Of course, the duties of school visitors are either neglected, or attended to as a mere formality. There are however exceptions, for in many societies the board embraces one or more spirited members, whose zeal in the cause of education prevents such consequences.

In those societies where the spirit of improvement is beginning to prevail, the visitors meet soon after their appointment, organize themselves, and adopt certain rules to regulate their proceedings. They determine the standard of qualifications of instructors, and give notice of the times and places of meeting for examinations. At those meetings, the candidate undergoes a thorough examination in the various branches of an English education which their rules require him to understand. But these examinations are wholly of a *theoretical* character. The object is merely to ascertain what the candidate *knows*, not whether he can *communicate* his knowledge. We are acquainted with one society, however, in which the visitors make it their practice to require a candidate whom they are disposed to approve, to teach one month upon trial; when, if found competent to his task, they license him; if not, he is rejected.

But in by far the majority of cases, the visitors hold no regular meetings for examining teachers, nor adopt any rules for their own conduct. If the candidate, either alone or with the aid of the committee who employs him, can collect two or three of their number, they proceed to examine him, but their examinations are often a mere formality; for if he is a favorite friend or acquaintance, either of the district committee or the visitors, or if he has ever taught before, he is licensed almost of course. At most, he is only questioned on the spelling book and the ground rules in arithmetic, and required to read and write a few sentences. Where an attempt has been made to raise the standard of qualifications, to the exclusion of certain old, but less informed instructors, the clamors of those who had employed

them, have generally compelled the visitors to relinquish the stand they had taken. We have known, however, a few exceptions.

These remarks, however, apply particularly to arrangements for winter schools; for there is still less attention paid to the qualifications of the female teachers of summer schools. It often happens, that they are not examined at all; and they are still more rarely visited as the law requires. At the same time, the teacher is paid from the public fund, to obtain a share of which the Society's committee are accustomed to certify that the schools have been kept *in all respects according to law!*

But the visits even to the winter schools, though less frequently omitted, are rarely of much consequence. Although invested with power almost unlimited, as we have already seen, they seldom exercise any considerable influence over the concerns of the school, either to aid in the classification of the pupils, in the direction of their studies, or in recommending proper books, or modes of instruction. They merely enter the school, spend a short time in hearing brief recitations in the various branches, and just glancing at the writing books, slates, &c. ; then, after making a few common place remarks, they retire. This duty is also sometimes performed by a single visitor, although the law expressly requires at *least* two. However deficient the instructor may be found, we have known but one instance of displacement at these visits; and that was not justified by public opinion. Besides, these visits seldom occupy more than one fourth of a day, while it is impossible to form a just estimate of most schools in so short a time. In some instances, the visitors make it a point to visit three schools in half a day!

Not only are those, whose special duty it is to oversee and direct the schools, justly chargeable with neglect; but *parents* manifest a great want of interest in the subject. Months sometimes pass without a single parent's entering the school. Or if he enters, he retreats as soon as possible, as if it were a burden to remain. Parents seldom have any intercourse with the instructor, except while he is boarding in their families. They may sometimes be induced to visit the school, if the instructor gives a special and general invitation. Even these invitations are however almost wholly disregarded in a majority of the districts in the State, unless notice is given that dialogues will be spoken, or other extra performances take place. In such cases a considerable number attend. A gentleman who has often obtained permission of teachers to inquire of their scholars whether their parents ever converse with them at home on the subject of their studies, says it is not uncommon for a whole school to answer in the negative. The consequences of this neglect of parents to cultivate a familiar acquaintance with the instructor of their children are deplorable; for the children are led from this circumstance, to regard the teacher as a sort of useful servant, rather than the companion, friend, or substitute of their parents. He also occupies a kind of insulated position in society. His arduous duties forbid him to mingle in its usual scenes of enjoyment; and the coolness and indifference of those around him, tend also to dissuade

him from it. If he finds his way into the best social or domestic circles, it is either because he possesses a natural talent to shine in society, or from some other claim than his station as a schoolmaster ; for that would never procure for him this privilege. We speak of this, by the way, as a general rule, to which there are, as in the case of other general rules, many exceptions.

Schools are kept up about eight months in the year upon an average, or about three to four months in the winter, and four to five in the summer. Summer schools are usually opened in May, those for the winter in November. But in many parts of the State, the winter school does not commence before about the first of December ; and the summer schools are often either suspended, because the public money is exhausted on the previous winter school, or established by a feeble and stinted contribution, for a short time only.

Nothing more strikingly evinces the paralyzing effect of a large fund, *as it has been hitherto applied*, than the indifference which prevails almost universally in regard to setting up schools. When the district committee warn a meeting, only a small proportion of those concerned can, in ordinary cases, be induced to attend ; and within a few years it has often happened that a sufficient number could not be collected to transact business in a proper and legal manner. When, however, the people of a district are collected, their inquiries, so far as regards a teacher, are not generally, ' Is he qualified ?'—but ' What are his terms ?' and ' Can he get a certificate ?' It is usually understood that the Committee, in selecting the candidate, will keep principally in view the amount of money likely to be received from the State treasury and the Society fund, (when one exists) and employ an instructor for such a length of time, and on such terms, as will just absorb that sum and no more. Indeed they are often directed to this effect by a vote of the meeting. If a small sum is to be raised by taxation to complete the payment of the expenses at the close of the term, it is usually paid with far greater reluctance than the whole expenses were paid before the year 1795, when no fund existed. It is also a well known fact, that before that period, it was customary to continue the schools nearly as great a proportion of the year as at present ; and the interest which parents and the public at large manifested in their welfare, was incomparably greater. We once more beg to be understood, as speaking *generally* ; for there are, in almost every part of the State many honorable exceptions to the truth of these remarks.

The long vacations of spring and autumn, besides occupying for the most part those portions of the year in which it is most pleasant and agreeable for children to attend school, have a very unfortunate effect. Children lose much of the knowledge which they had acquired during the previous term ; and several weeks are taken up at the least, in regaining what they had lost. But it will be easily seen that if a month is lost at the commencement of each of the two terms in a year, it costs the parent just as much to support the school on the present plan, as it would if a month more were added to each term. But placing this consideration out of the question, it is certainly bad economy to have the vacations occupy the most pleasant and health-

ful parts of the year, and continue the school during the hottest part of the summer and the severest portion of the winter.

Male instructors are usually employed in the winter, and females in the summer. They generally board in the families of the district, by rotation. This gives them an opportunity of becoming partially acquainted with the parents of the children committed to their charge, while on the other hand it exposes them to many inconveniences; and even in some cases, endangers their health. Besides, it often happens, that they are in this way, left destitute of a regular boarding house, for a day or two, as no one is prepared to receive them—in consequence of which they are forced to repair to the house of the district committee, or, if extremely sensitive on this point, to their own home or the house of some friend.

The average compensation, in addition to board, is about \$11 a month for male teachers, and a dollar a week for females. Many females, however, of considerable experience, teach at 75 cents a week; and some whose experience is less, at 62 1-2, or even 50. Many board themselves and teach for one dollar; as it is very generally supposed that a female instructor can earn enough at some other employment, during the intervals between school hours, to pay for her board. It seems scarcely understood by parents, or even by some teachers, that duty requires them to devote any greater part of their time to their school, than the *six hours* usually allotted for this purpose. It is even regarded as a matter of surprise, to see an instructor, as occasionally happens, devoting his whole time to the interests of his school. We have indeed known one teacher of unusual qualifications, who for the sum of 100 dollars a year and board, devoted himself wholly to the duties of a large school; and in one instance at even a smaller price. Another, made a still greater sacrifice, and for two or three years expended about half his wages in improving his school, furnishing books for his pupils, &c. But such instances are very rare.

One of the greatest evils which exists in connection with the common schools of Connecticut, is a *perpetual change of teachers*. It is, indeed, the general belief in the country towns, so far as we can learn, that *it is better for the school* to exchange often. We are inclined to think this opinion, has, till recently, been extending in that State; for 30 years ago, it was more common for an instructor to be employed two successive seasons in the same school than now.

Where there is no motive to improve in their profession, mankind cannot be expected to derive much benefit from experience. The compensation for teaching is so small, that few are employed as teachers, except those who happen for a short time to be destitute of any regular employment. So soon as constant employment, with increased wages, is offered them, they usually abandon school keeping. Thus it happens, that few teachers of tried experience, are to be found. The profession is generally filled by young persons from sixteen to twenty-five years of age, and many of them strangers in the town where they are employed. As they are not expecting to gain their reputation or livelihood by teaching, there is little motive to exertion or improvement. That there is a less amount of loss sustained by exchanging

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There is a great want of punctuality and regularity of attendance on the part of the pupils. This arises from various sources. One principal cause is the neglect or parsimony of parents. Another is their ignorance of the loss which the pupil actually sustains by late attendance or by absence, and the inconvenience to which it subjects the teacher and the class to which the pupil belongs. The want of punctuality on the part of the teacher, has no inconsiderable share in producing the same results in the pupils; and the want of that employment, which, by keeping them constantly interested, might serve to beguile the tedious hours of school, is another fruitful source of late and even irregular attendance.

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The size of school houses is generally much too small. We often find 50 or 60 pupils crowded into a room, twenty feet square, or twenty by eighteen feet, of which number, 30 write, 20 study arithmetic, and a few, grammar and geography: and within these narrow dimensions, all the evolutions of the school, or the arrangement and disbanding of classes, are to be performed, and room found for that display of rules, and inkstands, and slates, and pencils, and maps, which those studies commonly involve. Added to all this, the instructor's table or desk, and a stove, when a fireplace is not used, are all comprehended in the same space; and to crown the whole, the outer clothes, hats, &c. of half a hundred pupils, with their baskets of food and drink, are sometimes deposited in various parts of the school room. How is it possible to proceed with the appropriate exercises of the school, encaged in this manner?

Again, school houses are generally very poorly lighted. We have

seen many school rooms occupied by 40 to 60 pupils, lighted by only 60 to 72 panes of glass, the dimensions of which were only 6 by 8 inches. The amount in superficial feet is thus less than two thirds as great as the amount of glass in *two windows* of a chamber. The windows are also placed too low in the walls of the building, as they are thus exposed to frequent injury, and permit the pupils to be diverted from their studies by every little movement which takes place near the school house.

For want of due attention to temperature, the pupils are often annoyed by the extremes of heat and cold. The wood is not commonly kept under a covering, but is left in the open air, and is frequently encrusted with ice, wet with rain, or buried in snow. Sometimes it is quite green. At other times, it is cut too long. The latter is a very common evil. But it is an evil which resolute teachers and scholars know how to overcome more readily than that of having no wood at all, which sometimes occurs. In some cases, schools have been discontinued several days for want of fuel. Another considerable evil is, the building of fires too late in the morning. They ought, by all means, to be built from one to two hours before the time of opening the school. But all these evils, however great, are small in comparison to that of confining the teacher and pupils for two or three hours together in crowded and ill ventilated apartments, where the impure and poisoned air is slowly but surely undermining the health.

Greater attention ought also to be paid to the location and external arrangement of school-houses. They are usually placed as near as possible to the centre of the district. Stagnant marshes and ponds, or what is scarcely less injurious, sandbanks, in their immediate vicinity are by no means uncommon. Some are even placed in close contact with pounds and prisons, whose moral influence on little children, cannot but be unfavorable. There is another evil, whose *immediate* results are of still greater magnitude. Standing as a majority of school-houses do, contiguous to dwelling houses, and barns, and enclosures, and fruit trees, and gardens, serious difficulties are apt to arise between the scholars and the owners. Fences are apt to be thrown down, herds or flocks frightened, fruits purloined, &c. In seeking to avoid or prevent these and other kindred sources of evil, it is not necessary to go to the other extreme, and locate our school houses in a wilderness or desert. But we cannot avoid insisting on the indispensable necessity of selecting airy, shady, healthy situations; and avoiding villages and public roads, which expose to noise and dust, as well as to scenes of immoral and sometimes indecent example, whether in the centre of the district or not.

A few districts in the State are, even now destitute of any school houses at all. In one of the oldest, if not one of the wealthiest towns, there were in 1830 several instances of the kind. One of the schools occupied a chamber in a dwelling house; another a very small shoemaker's shop, badly constructed, and poorly lighted.

The want of any proper play ground is, it is believed, a universal evil. The pupils are compelled to exercise in the school room, or in the open public road or highway. In the former case, frequent injury

arises to the books, the benches, the desks, and the windows. In the latter, the utmost possible vigilance on the part of the teacher is scarcely sufficient to keep them from being covered with mud or sand, or from getting into fields, and exciting the prejudices and even hostility of the neighbors. No fact can be better proved than that half of the difficulties, in many schools, between parents, and teachers, and their pupils, have their origin in these circumstances;—and that consequently half the threats, and punishments, and painful feelings, and hatred of books and study, which exist, might easily be prevented by a proper attention to this subject, and without involving much additional expense. We are even of opinion that in country towns, where land is cheap, a play ground of suitable size, would cost less than the additional repairs of windows and furniture, for the school room, and the additional books and washing of clothes, which are otherwise demanded. In these, and in all points relating to the education of the young, no maxim is more important than that *prevention* is better than *remedy*, and that the greatest economy consists in providing every thing which is necessary to accomplish in the best manner, the great objects we have in view.

We cannot close this article without expressing our earnest wish that other States might be investigated with equal care; and our conviction that deficiencies equally unlooked for would be found.

ART. X.—EMULATION.

[For the Annals of Education.]

MR EDITOR—I am gratified to perceive among teachers, a disposition to inquire, whether the principle of emulation ought to be used as a motive to induce the young to application in acquiring knowledge. *Once* there was very little difference in the opinions or practices of instructors with reference to this subject. If any means could be used, to ‘make children ambitious,’ it was not a question whether these should be resorted to. In the village, the academy, and the primary school, *one* was urged to try to excel *another*. Classes in the latter, must have a ‘head’ and of course a ‘foot.’ Preferments or ‘appointments,’ prizes or medals, in the former, had sufficient power to induce scholars to constant competition.

But there has been a change: many schools are conducted on principles widely different. An examination of results, attendant on the different causes pursued, may lead to beneficial conclusions; and having been engaged for fifteen or sixteen years, in conducting the studies of the young, I crave a little space in your pages to state some of the results I have observed and the opinions I have formed from these results.

During several of the first years devoted to teaching school, I had recourse to the common means of making scholars 'ambitious.' Classes in reading, grammar, arithmetic and geography, as well as spelling, were permitted to have a 'head,' and to take rank according to their ability to repeat the lessons assigned. I often directed *one* to study his lessons, till able to recite it with as much ease as another had done. I gave tickets and rewards to the successful competitors.

The following were the usual, I may add, the invariable results.

1. A small part of the scholars applied themselves to their lessons with great correctness.

2. They aimed to get the lessons for recitations, but thought little of learning them for the purpose of applying knowledge to the practical purposes of life.

3. Efforts were relaxed, whenever the prospect of 'beating' became faint.

4. Those near the head were usually jealous of each other and not unfrequently exhibited envy and ill-will.

5. Those often obtained the prize, who were the least deserving of it; for, while one could recite a lesson by an hour's application, and another must devote two or three hours to it, the former was frequently idle a part of the time, and studied less than the latter.

6. Those who had become considerably acquainted with a study, had greatly the advantage of others, in their class, who had enjoyed less opportunity. Such competitors were, therefore, placed on unequal grounds.

7. Parents were frequently led to take the part of their children, and to believe they were treated unfairly. In this way, difficulties originated, which extended through the neighborhood.

After observing such results in different schools, and different states, I was also satisfied that it involved moral evil, a conclusion for which you will permit me to offer the following reasons, which I have given elsewhere.

'The meaning of emulation,' says Parkhurst,* '*is a desire to excel, for the sake of the gratification of being superior to others.*' This gratification includes both the pleasure of reflecting on our own superiority, and also that of seeing and thinking that this superiority is known to our companions and the world. This principle of action seems sometimes to become so strong, as to swallow up all others. Of this a striking instance is offered in the language which Milton ascribes to Satan:

"Better to reign in Hell, than serve in Heaven."

'He who is actuated by a principle of emulation, chooses to obtain a superiority to others, rather by elevating *himself*, than by depressing *them*: First, because he will in this way not only become superior to his competitors, but also to others at a greater distance, and will thus hold a more elevated station in the view of the world; and, secondly, because he will

* Moral Philosophy, p. 149.

gain more applause and admiration, if he raises himself by fair means, than if he retards or sinks others, in order to get above them.

In order more fully to answer the question, whether it is proper to have recourse to emulation in exciting attention to study, it will be necessary to consider with what it is connected; and also, from what it is distinct.

1. It is very evident that it is intimately associated with both pride and vanity. Here Mr Parkhurst speaks my own sentiments. 'Pride is the thinking of ourselves more highly than we ought to think.' Emulation, by leading a person to think frequently of his own attainments and excellences, cherishes pride. Vanity is a desire of admiration, and this is an essential ingredient of emulation. The votary of emulation usually receives his chief pleasure from being admired and commended. Here and there an individual may be satisfied with the proud consciousness of superiority; but there are few who would desire any great superiority to others, unless their superiority were known and noticed.

2. 'Emulation is intimately connected with hatred and envy.' 'Plato makes emulation the daughter of envy;' but I would rather say, she is the mother of envy, since it appears to be a desire to possess the superiority and advantages which we see another possess, that leads us to envy him these advantages. Envy appears not to be a simple principle, but compounded of a desire to deprive some other of a good which he possesses, because we do not possess the same ourselves, and hatred of that other because he enjoys something which we do not. The connexion between emulation and envy is, therefore, that of cause and effect.

Emulation is entirely distinct from some other principles, which are virtuous, or at least innocent, with which it is sometimes confounded.

1. 'It is distinct from a desire to make great attainments in virtue and knowledge. A person may desire knowledge and make great efforts to attain it, because he loves it; because every new idea which the mind acquires is a source of pleasure; and because he derives satisfaction from the exercise of his mental faculties in acquiring ideas, and in afterwards recollecting and comparing them. Again, he may desire knowledge for the sake of becoming more useful in the world, of promoting the happiness of others in a greater degree. This is a virtuous motive. In the same manner he may desire any virtuous endowment whatever, of body or mind, not because it will render him superior to others, but because it is valuable in itself, and may promote his own good, or that of the public.

2. 'Emulation is also distinct from a comparison of ourselves with others, for the sake of judging more correctly what progress we have made in knowledge and improvement. If emulation exists, a comparison of ourselves with others is sure to fan the flame, and if it does not yet exist, such a comparison is likely to enkindle it. But this comparison is not emulation itself, and may be made without exciting it. Suppose that a youth is pursuing his studies, actuated by a desire to do good. He observes that he makes greater progress than his fellows. This gives him pleasure, not because he excels, but because his prospect of being useful in the world is brightened. If, however, he believes their object the same as his own, and reflects that their inferiority in talents and learning will render them less useful than they might otherwise be, this reflection will give him more pain, than he will derive pleasure from the prospect of his own superior usefulness. But after all, a frequent comparison of our own talents and attainments with those of others, is a dangerous experiment; and a disposition, frequently to make it, is almost a sure sign of a spirit of emulation.

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so high, may spring from the purest benevolence, and is therefore no evidence of a spirit of emulation, or an ambitious principle. A man who thus distinguishes himself is not to be called ambitious, unless he appears fond of being known to be eminently useful, and gives evidence of love, of fame and applause.

4. 'Emulation is distinct from a desire to imitate the virtuous deeds of another, or *resemble* him in virtuous character. "Virtue appears more amiable, when it is exhibited in a living character, and when its happy fruits are actually seen, than it can appear, when viewed in the abstract. Whoever loves virtue, therefore, will feel a stronger desire to possess and practise it, in proportion as his perceptions of its excellence are more distinct and lively."* A desire to imitate the wise and good is easily distinguished from emulation, because it involves no desire of superiority. There is an instance in scripture where this desire to imitate the virtues of another, is spoken of under the name of emulation. But in this place, Rom. xi. 14. the term is evidently used in a good sense, for it was Paul's object to persuade the Jews to imitate the Gentiles by believing in Christ. The appropriate use of the word may be seen in Gal. v. 20. where it is classed with "hatred, variance, wrath, strife, envyings, murders," &c.

5. 'Emulation is distinct from the desire of having a good name and enjoying the approbation of the wise and good. A good name is to be desired for the sake of increasing our influence and usefulness in the world. The approbation of the wise and virtuous is to be desired for the same reason, and also because it assures us of the friendly regard of those whose approbation we enjoy. There is an innocent and lively pleasure in being beloved by those we love; and some degree of this pleasure is felt, when we learn that we have gained the approbation of good men, even though we have no personal acquaintance with them. This is totally distinct from the love of praise and the desire of admiration and applause.'

Such being the character of emulation, the conclusion must be obvious, that its tendency is injurious. "The encouragement of emulation, cannot fail to strengthen the selfish principles of our nature."

The next inquiry was, whether some other motives might not be presented, which would subserve my purpose better; and the experiment was first made with the same scholars, among whom I had previously attempted to *excite* emulation.

My *first* endeavor was to make the studies more interesting.

2. To show the value of knowledge.

3. To excite a wish to gratify parents and instructor.

4. To show the value of time, the responsibility of scholars to themselves, their parents, and especially to God.

5. I urged them to improve time, as a means of securing their own happiness, and a preparation for usefulness in the world.

Among the results immediately witnessed, were the following.

1. Far better lessons.

2. A much more regular and punctual attendance at school.

3. Much more affection and kindness among the scholars.

4. The scholars were more easily governed.

5. My pleasure in teaching was increased.

6. Parents were pleased, and led to wonder what had taken

* See Kame's Elements of Criticism, vol. i. p. 55.

place at school, which made their children so much interested in being there.

7. Punishments were considered almost unnecessary.

Similar results have been uniform, and very seldom have I found any one who is not pleased with the acquisition of knowledge, and willing to make commendable efforts from that motive simply, in order to obtain it.

I hope, Mr Editor, instructors, who have pursued both of these modes, at different periods of their labors, will furnish the public with the results of their experience. If by banishing the principle of emulation from our schools, many evils may be averted, and much benefit secured, it is highly important that it should be known and believed. My own convictions are, that emulation is always evil in its effects—that it does no real good, and much evil.

S. R. HALL.

ART. XI.—ACCOUNT OF A FEMALE SCHOOL.

[We have repeatedly solicited accounts of the actual course pursued in institutions for education, and the results which have followed. For the two following valuable articles, we are indebted to instructors who have received public approbation. We think it is obvious, that in giving such statements, justice cannot be done to the subject, or to the instructor, without stating all the essential means adopted; and we hope our correspondents will adopt this plan; while we of course cannot hold ourselves responsible for their opinions, nor yet feel ourselves called upon in all cases to express our dissent.]

FIRST ANNUAL REPORT OF A FEMALE SCHOOL.

ADVANCED DEPARTMENT.*

I. PREFATORY EXPLANATIONS.

The instruction of this branch of the school, has been conducted on the following general principles; a preliminary statement of which seemed essential to an exposition of the plan of instruction, in the details of methods and exercises.

1. Education is regarded as the influence exerted on the human being, with a view to the perfect development of *all* his capabilities.—2. The consummation of man's capabilities consists in the completion of *character*.—3. The completion of human character depends on the due cultivation of man's *whole constitution*.—4. The *exclusive* cultivation of the physical or of the intellectual faculties, leaves character *imperfect* and *defective*; as it infringes the unity of man's nature, and leaves him destitute either of physical or of intellectual power; while it incapacitates him, likewise, for moral progress.—5. Education, if true to its design, *unites* the human powers in harmo-

* The report of the elementary department was presented separately, and may be offered for a future number.

nious operation, tending to consentaneous development, and concentrated vigor.—6. The process of education should therefore consist of a due *proportion* and *combination* of physical, intellectual, and moral exercise.—7. In the early stages of education, the condition of the human being requires a liberal provision for the acquisition of *physical* vigor, as the basis of energy of character.—8. The successful formation of character, involving the beginnings of habit, requires an early attention to the *tendencies* and *dispositions* of the juvenile mind, while yet in their pliant and susceptible state.—9. The development of *intellect* is necessarily a consideration of *subordinate* importance, during the earliest period of life; and it is not until the progress of years has confirmed the vigor of the physical constitution, and given a determination to the affections and dispositions, (thus securing these more important means of human progress,) that this department of education claims equal attention with either of the others.—10. The education of the *female* sex has comparatively the *strongest* claim on human attention; since the condition of the female mind decides the ultimate character of *society*, by the influence exerted on the early and impressible period of life, when the formation of habit is commencing.

II. PHYSICAL EDUCATION.

In accordance with the preceding principles, the arrangements of the school have, as far as practicable, been rendered conducive to the seasonable and effectual preservation of *HEALTH*, as an indispensable element of happiness, and a powerful influence on mental character.

To the female sex in particular, this is an invaluable aid to intellectual progress. The local situation of the school was selected with reference to this purpose; and a considerable portion of the day is regularly assigned to recreation. The results, as observed in the pupils thus far, seem to have been habitual *health*, uniform *cheerfulness* of temper, and the ability to undergo sustained and vigorous *application of the mind*, without exhaustion.

III. MORAL INFLUENCE.

The most arduous part of all mental progress, is, undoubtedly, the attainment of the power of *SELF-GUIDANCE*, involving that of self-control, the formation, also, of a high standard of intrinsic excellence, and the power of appreciating and forming character. The usual influence of 'school' education, modified as it is, by habits of mechanical routine, or of emulous feeling, is unfavorable to the exercise of reflection, unfriendly to the habit of spontaneous decision, and uncongenial to the purity of self-originating virtue. School duties too generally take the form of tasks; and the strong incitements of emulation and of degradation, are too commonly resorted to, as influences. A 'school' character is thus formed, of a much lower order than that of the domestic circle, or of individual tendency and disposition. The influence of previous habits derived from such sources, has, in the present instance, been, to some extent, felt as a serious hindrance to the moral progress of the mind,—the most important end of education. But a good degree of success, on the other hand, has followed the constant endeavors used to bring back juvenile

character to its uncorrupted state, to preserve the essential purity of motives, and to aid the natural development of moral principle, by avoiding all appeals to extraneous influences, and seeking to cherish in the mind of each individual, the sacred principle of *self-responsibility*,—the only security for entire simplicity and rectitude of habit, or of integrity and elevation of character.*

IV. MANNERS.

On the subject of manners, or exterior deportment, little express exertion has been used; the result of such a course, in its influence on the young, being generally an anxiety about external effect, and a mechanical compliance with conventional forms,—a consequence still more injurious in this relation than in that of intellect; since it implicates the sincerity of the heart, and deadens the natural sensibility to truth. The chief anxiety felt in regard to the formation of habit, as connected with exterior manner, has been to avoid the causes of formality and affectation, to which the susceptible nature of youth is so much exposed, if brought under the influence of arbitrary example. True grace and symmetry of action must spring from the feelings and perceptions of the mind. The solicitude felt on this subject, therefore, has been directed to the formation of those *principles of taste and sensibility*, and that *genuine sense of propriety*, which alone can exert a true influence on manner.

The arrangements of the school have been generally planned with reference to the formation of *habits of order and neatness*, as essential to the comfort and decency of life, and as forming the natural expression of a well-regulated mind. The usual degree of juvenile thoughtlessness, in regard to this subject, has been manifested, on the part, especially, of the younger pupils; but there has been obvious improvement as regards the majority. The arbitrary contrast between family and school habits, in this respect, will, ere long, it is hoped, have entirely ceased.

V. INTELLECTUAL EDUCATION.

The specific culture of intellect has been conducted with reference to the following principles: 1. *Intellectual* education is regarded as the influence exerted on mind, with a view to the *complete development of its various powers and capacities*.—2. The mind being an intelligent and voluntary agent, its own *spontaneous activity* must be the *chief means* of its cultivation.—3. The appropriate exercise of each *faculty* or *class* of faculties, prescribes the *details* of education, as regards the selection of subjects of instruction, the methods of

* The same limitation must of course be made in using the term '*self-responsibility*,' as we view it, that we have already mentioned in regard to '*self-education*,' and perhaps even more. For while it is indispensable that we should regard our responsibility to man, as *secondary*, it is as universally admitted, that *we are responsible* to our fellow men for our conduct towards them, as it is, that our *self-responsibility* is merged in our responsibility to the Deity. A similar restriction must obviously be made in the exclusion of '*extraneous influences*;' or we exclude the Supreme Governor and his law. We consider these explanations as due to our readers, in regard to terms which some are accustomed to employ in a sense subversive of all religious obligation.—EDITOR.

teaching, and the forms of exercise.—4. The original and appropriate *sources* of mental action, are to be found in the *objects* by which every human being is surrounded, and within *the mind itself*.—5. The materials of thought contributed by *teachers*, and drawn from *books*, though aids of an important nature, are entirely *secondary* to those accumulated by *the mind's own action* in the primary spheres of *observation* and *reflection*.—6. The *end* of the various *exercises* which constitute the practical part of education, is the *discipline* of the mental faculties.—7. The acquisition of knowledge, though a useful result, in relation to the wants and purposes of life, is a consideration altogether *subordinate* to that of *discipline*, which secures the *power* of acquisition.—8. Those *subjects* of application, and those *forms* of instruction and exercise, are to be preferred, which are most conducive to the ends of mental *discipline*.—9. The *end* of discipline is the formation of *habit*; and the result of habit is *the determination of character*.—10. The *original* action of the faculties is indispensable to the production of *thought*,—consequently to the advancement of the mind, or the elevation of character.—11. The mere *reception* of ideas, being a process in which the mind is chiefly *passive*, can exert but a very limited influence on mental *progress*.—12. The preference given to any class of the intellectual faculties, as subjects of exercise, should depend on their comparative *influence on other faculties*.—13. *Attention, comparison, reflection, and judgment*, from the command which they exercise over most others of the mental powers, should be the *principal* subjects of the process of education.—14. The faculty of *memory*, though it holds an important place in relation to the acquisition and retention of knowledge, is but of *secondary* value, as an aid to mental progress, and requires a less specific attention than other powers; since its exercise and discipline are necessarily involved in the use of all other faculties.—15. The successive *order* in which the faculties are cultivated, should be planned with reference to a *natural, progressive, and full development* of the *whole* mind.—16. *Sensation* being the *elementary* and *primary* mode of mental action, the exercise of the *senses* and the discipline of the *perceptive* powers, should form the first stage of intellectual education; subsequently to which, comes the action of those faculties which are chiefly conversant with the *forms* of thought and expression; and lastly, the exercise of the reflective powers, by which the mind acts on materials accumulated within itself.—17. The intellectual education of the female sex, is prescribed by the sphere of female character and influence: it should therefore be liberal and elevated; embracing whatever knowledge and discipline are essential to the happiness of human beings as such, but especially to those whose condition devolves on them the great duty of guiding the mind in its early progress, and implies the intellectual and moral power required for such an influence.

The endeavors used to impart intellectual instruction to the pupils, have, in conformity to these views, been addressed directly to the mental faculties themselves, as subjected to a process of discipline. The attention bestowed on any branch of science or department of

knowledge, as contributing to the stock of ideas, replenishing the stores of memory, or furnishing apparent acquirements, has uniformly been regarded as a matter of inferior moment. The main object of solicitude has been to *elicit the active powers of thought*; and whilst a methodical progress has been sedulously studied, as indispensable to true advancement; a formal routine of exercise has been anxiously avoided, as tending to produce mechanical rather than intellectual results.

The faculty of *Attention*, as the great basis of the intellectual superstructure, has been the principal object of regard; and elementary exercises, designed to strengthen and improve this primary power, have been selected chiefly from the departments of language, arithmetic, and drawing. The result, so far as the pupils have been faithful to their capacities and abilities, has been satisfactory and encouraging. But the growth of mental habits is a gradual and comparatively slow process, and does not easily admit of external measurement. Something, however, it is thought, has been effected, by avoiding a mechanical round of lessons, and the superficial and inefficient exercise of attention naturally consequent upon it. A principal cause of hindrance to the pupil's progress in this and all other departments of exercise, has been the difficulty of eradicating habits acquired under such influences.

The power of forming clear, distinct, and accurate *Conceptions*,—one of the most valuable attainments of which the mind is capable,—has been deemed *next* in importance to that of *attention*; and exercises intended to strengthen and discipline this faculty, have been derived chiefly from the study of language. The practice of defining and of composing in English, and of translating from the Latin and French languages, has been the chief means employed to secure this end. A very considerable impediment to progress, in this form, has been experienced from previous habits of reading without thought, and of committing mechanically to memory; added to which has been the influence arising from a very limited scope of juvenile reading, a form of exercise which, if judiciously directed, does more, perhaps, for the true purposes of education, than any course of exercise beside.

The cultivation of the *Reasoning Powers*, though the primary object of all education, has been, as yet, greatly retarded, in the present instance, from a want of progress in the preliminary habits of attention and conception. *Understanding, judgment*, and the power of *abstraction*, and *deduction*, are, it is true, comparatively late in their development. Yet the elementary exercise of these faculties comes properly within the scope of early education; and their cultivation is necessarily an important part of mental discipline. Exercises designed to elicit and cherish these powers, have been drawn from the departments of language and arithmetic, and from express attention to the primary faculties of the mind itself, their various operations, and their respective offices and results.

Imagination and Taste, as important elements in the formation of *character*, have received a proportion of attention. The principal

manners; forming an introduction to some of the most finished models of thought and expression, which are derived from antiquity, being also the proper basis of a grammatical knowledge of most of the modern languages; and securing at the same time, the benefits resulting from a vigorous discipline of the mental faculties, in general—the study of this language has been introduced as a regular branch of education.

The method of instruction in Latin, has been, to make use of a translated author, as an initiatory vocabulary of words and phrases, on which the pupils have immediately applied the principles drawn from the study of the grammar, as fast as a thorough progress in the rudiments would permit. The advance of the pupils has not been rapid, in this department; as the instructor's chief aim was to secure a vigorous discipline of the mind, along with the knowledge of the facts and principles of the language. About nine months have elapsed since the study of Latin was commenced; and the pupils are, in general, nearly competent to read, at sight, any of the common introductory books used for first lessons, and to apply the principles of etymology and of syntax, with the exception of the more intricate anomalies.

The usual form of the exercises in this language, has been, in addition to the ordinary practice of recitation, the transcribing of each lesson, or the committing of it to memory. In the first lessons, all three of these methods were adopted, but subsequently the last was found sufficient. Much vigilance, on the part of the teacher, has been requisite to obtain all the results desired in this department. But the immediate effects have been so decided, and so valuable, that most of the pupils themselves begin to be aware of the advantages derived from this course, and are now spontaneously pursuing the study of the language in this comparatively arduous but effectual way. The habit of application is, in several instances, fully formed, by this means, and a preparation made for realising its benefits and pleasures, along with the vast amount of intellectual power which it ensures.

The method of teaching, adopted in regard to the elements of *geography* and *history*, is founded on the belief, that in these, as in all other subjects, instruction should commence with what is accessible to observation, and thence extend, by a just and progressive generalization, to the compass of science. *Topography*, *biography*, and *local history*, are, accordingly, first presented to the minds of the pupils, in order to prepare them for wider views of science, in general and systematic forms.

The study of *history* has been taken up in the initiatory form of *biography*; and, as the natural commencement of American history, the life of Columbus, by Mr Irving, has been introduced in this department. The course pursued with this instructive and interesting volume, so finely adapted to the capacities and feelings of the youthful mind, has been the following. The teacher reads to the pupils a given number of pages, with the requisite references and explanations, to render the whole fully intelligible, and to aid its impression on the

mind. He then recapitulates the leading *topics*; after which, the pupils proceed to express, in *their own words*, the substance of what has been read. A considerable progress seems, in this way, to have been made in the discipline of attention, in the cultivation of memory, and in the command of expression. The first efforts of the pupils, in this department, were comparatively laborious and imperfect. But a gradual progress has been made, to such extent, that several pages in succession, can now be written, with ease, by some who found it, at first, a difficult matter to compose but a part of one. This exercise, while it forms a lesson, nominally, in biography or history, serves at the same time, every useful purpose of an effort in composition, and the conscious pleasure of the degree of originality which belongs to it, gives it an additional interest. The successive books formed by the exercises of some of the pupils in this department, will make a manuscript volume of some extent, and of a neat and regular appearance. The main purpose of the attempt at expression, in this exercise, and in that on topography,—in which a similar course is pursued,—is to elicit distinct and definite conceptions, by the effort required in reducing them to writing. The youngest of the pupils are thus benefitted by their attempts at composition; however imperfect, comparatively, may be their degree of success.

VII. DISTRIBUTION OF TIME.

The occupations which fill up the allotment of time for each day, are arranged so as to secure a proportionate attention to the different departments of education, and a due succession and variety of mental exercise. The *daily* lessons are, reading, penmanship, arithmetic, composition, Rhetoric, Latin, and French. Topography, and biography, are attended to, on *alternate* days. *Saturday* is devoted to a weekly *review* of whatever is intended to hold a permanent place in the memory, and to a lecture or conversation on an elementary topic connected with the study of intellect or of morals. Some important fundamental ideas seem to have been acquired from this last mentioned form of instruction, in consequence of which the pupils are enabled to enter more intelligently into the spirit of the discipline, imparted by the exercises prescribed in the various departments of education, and to cultivate early, their powers of reflection and self-observation.

VIII. GENERAL RESULTS.

The progress made by the pupils in all, or in any of the branches which have been mentioned, is necessarily limited by the comparative difficulties of a commencing year, and by a general deficiency of previous cultivation. The modes of instruction which have been adopted, as they are addressed directly to the faculties of the mind, and are purposely divested of exterior effect, also serve to explain the smallness of the amount of ostensible acquirement. But on adverting to the intellectual condition of the pupils, an important change of habit seems in most instances, to have taken place, as regards *activity and efficiency of thought*, and *general power of mind*. Perfection, in *visible detail*, will probably result from the *continuance of intellectual habit*, and the *minuter application of attention*.

ART. XII.—MORAL EDUCATION
IN THE HARTFORD FEMALE SEMINARY,
AS CONDUCTED BY MISS BEECHER.

[In accordance with the principle expressed in introducing a preceding article, that it is important to present the actual results of experiments, in education, with all the means employed, especially in institutions which have gained the public confidence, we insert an account received from the late Principal of the Hartford Female Seminary, of the methods of moral education adopted in that institution, a part of which is taken from the report, alluded to in a former number.]

In commencing the course of education, in the Hartford Female Seminary, the principles of competition and emulation were freely employed, with the belief that though they involved evils, their dismissal would involve still greater. It was argued, that when pupils were thrown into the world, they would be beset by the operation of such principles, and that all that teachers could do, was to strive to regulate them, and to teach pupils how to govern themselves in cases where they were tempted.

But the experience of every year brought fresh evidence of the evils of allowing such causes to operate, as call these principles into exercise, and the practicability of substituting other and better ones. At last, it was determined to *banish every thing of the kind*, and for some time past, this institution has been conducted *entirely* without appealing to any such dangerous principles. No prizes are given; no reward is offered for any degree of *comparative* merit; no emulation has been excited in any department of the school; and yet, it never was so orderly, so regular, so faithful in the discharge of every duty. The Principal can testify, that it is much easier to govern a school of one hundred and fifty without emulation and competition, than it ever was, by their aid, to control one of twenty or thirty.

In maintaining the regulations of the school, and in promoting the intellectual and moral improvement of the scholars, the following means have been chiefly relied on.

First; *the personal influence of the teachers*. At the commencement of the term, the Principal communicates to the school the rules which long experience has proved necessary to be maintained, shows *why* each particular is necessary for the comfort and improvement of the school, and the evils which have resulted when no such rule was enforced; and endeavors to make the pupils understand and feel, that it will be for their happiness and improvement, to have such regulations adopted and strictly maintained. It is expected that all the Teachers of the school, will mingle with the scholars as companions and friends, to aid them in their duties, to join them in their amusements, and to use the influence thus gained, for the maintenance of order and the improvement of the scholars. It is by constant and unrestrained intercourse with pupils, that peculiarities of character are to be discovered, and a constant, though unseen and unnoticed *moral influence*, is to be diffused. To secure this more readily, the teachers are located at different boarding houses; and thus a great

part of the school are under the care of the teachers out of school hours.

The teachers meet with the Principal, as often as is deemed necessary, to communicate all that is important for her to learn, in regard to the intellectual and moral interests of the school, and also for the purpose of devising and executing plans for the benefit and improvement of the scholars. It is always desired and expected, that all the teachers will co-operate with the Principal, in urging the same motives and forwarding the same objects; that they themselves will set a good example to those whom they instruct; that they will seek their affection and confidence, so as always to be welcome both in hours of duty and amusement. It is believed that there is no way in which a parent, a teacher, or a friend can gain such influence, as to be the leader and associate in hours of relaxation and amusement. It is thus, that the principle of *assimilation*, which so powerfully operates on the youthful mind, may be brought into constant and beneficial operation.

Another mode pursued is, to secure the co-operation and assistance of the *pupils* who are most matured, and of those who can have most influence among the scholars, and are disposed to use it for doing good. Such are taught *when*, and in *what ways*, they can aid the teachers, and do good to the scholars; and often, particular individuals are selected from the school, committed to their especial charge,—to be watched over,—to be saved as much as possible from temptation,—and to be aided by their remonstrances, their example and their entreaties to ‘follow that which is good.’

Another principle greatly depended upon, is *constant faithfulness* in observing every dereliction from duty. It has been noticed, and is recorded as the result of experience, that it is not so much the *amount* of the penalty or reward, that follows the neglect or performance of duty, as the *certainly* that particular results will follow. If every scholar knows that if she violates a rule, or neglects her studies, or is guilty of an act of indiscretion, a teacher, or a companion, will remind her of it; that it will be recorded, and that the repetition of it will be a subject of remonstrance, this *certainly* operates as a much more powerful restraint than the severest penalties, if attended by the *uncertainties* of a lax administration. It is always found that the character of the school, in the faithful performance of duty, *exactly* corresponds with the *faithfulness of the teachers*, in noticing all the deviations from rectitude and order, in those under their care.

It is believed there are few persons, whatever their habits may have been, who will persevere in any wrong course of conduct, if they know *certainly*, that in every case, the neglect of duty will be followed by the kind and affectionate, yet faithful admonition of some friend, whom they love and respect. The great object then to be aimed at, is a *constant, untiring faithfulness* in noticing all that needs to be corrected, and restrained; and when this is persevered in with *patience, forbearance, kindness, and affectionate interest*, good results will never fail to ensue.

The last thing that may be mentioned, is a *correct tone of moral*

sentiment, pervading the whole school. It is well known by those who are acquainted with collective bodies of the young, that almost every thing goes *by fashion*, by the *popular sentiment* of the school. If a rule is ever so just and right, or a regulation ever so proper and important, if it is contrary to the *popular sentiment*, it certainly *never can be enforced*. If, for example, it is thought generous and proper for the scholars to *tell each other in their recitations*, no penalties, not even the severest, will entirely banish such a practice. But, if the nature of this species of deceit, is fully exhibited, if the pupils can be made to perceive, that it is a method by which pupils contrive to deceive a teacher, and to deceive companions; that its tendency is to make the indolent depend upon the exertions of the more industrious, and gain credit for what they do not possess; if it can be shown, that it is mean and dishonorable to *recite* after being prompted by a companion; that it is of the nature of an insult, for a companion to suppose her friend capable of this weakness and fraud, and most ungenerous to tempt her to practice it; if these views are fully presented, and often repeated, both reason and conscience are enlightened, and are enlisted on the side of the rule, which forbids this practice; and when this is the case, such a rule can be enforced. Scholars always need to have the rationality and rectitude of all requirements exhibited, and if any evil practices or false maxims are current, they need to be shown their bad tendency, before attempts are made to restrain them by rules. They need to be treated like rational beings, endued with consciences and amiable feelings, and as those that are supposed to be desirous of doing all that is right, ladylike, and reasonable, until they prove the contrary. Arbitrary rules, may, indeed, be made, and perhaps in some measure enforced; but the obedience is not that of reason and conscience. A teacher never loses any thing, by explaining to her pupils the necessity and rectitude of requirements. Scholars can be made to understand the necessity of *general rules*, and the evils which a teacher always must encounter, if, for the sake of indulging an individual pupil, the strictness and uniformity of such rules are relaxed. Pupils can be led to see the importance of often sacrificing personal wishes for the greater good of the whole, and be induced to do it cheerfully.

To establish a correct tone of moral feeling in a school, is a work of time, and demands the co-operation of the teachers, and of the leading scholars, with the efforts of the Principal, whose particular business it is, to present all subjects of importance to the attention of the school.

In attempting this, *the Bible* must be the foundation of all. In the first place, the pupil ought to be made to feel that it is indeed the *word of God*, and that it contains his revealed will, and is communicated *to them*. That sort of vague and imperfect belief that *the Bible is true*, which is caused by hearing it *so said*, by their parents, and ministers, and teachers, should be formed into a rational and fixed belief, resting upon the exhibition of the *evidences* of its divine authority and inspiration. Thus, every child can be made to understand, and in such a way as to *realize* it the authority of the Word of God!

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When this firm conviction is thus *rationaly* fixed in the mind of a child, every appeal to the authority of the Bible, comes with a greatly augmented power.

In all cases where duty is enforced, or where faults are disclosed or reproved, let the Bible be taken as the standard by which every thing is to be tested, and it will soon be found that there is little room left for collision between teachers and scholars. All *moral duties* can be firmly maintained by the authority of the word of God, and none will be found so daring as to dispute the propriety of such decisions.

And in cases where matters of mere expediency are to be settled, and it is needful for the will of the teacher to control that of the scholar, the same foundation exists for the maintenance of authority.

Here then is the place where government ought to rest, in every assemblage of the young, and we believe, that those who have made a fair experiment of the *practicability* of governing by *reason*, by *affection*, and by the Bible only, will not maintain that ambition, emulation, and competition, are necessary principles to employ in conducting the education of youth.

In maintaining order and the faithful discharge of duty in pupils, there will be constant occasions to notice deviations from rectitude. In performing this duty, the following maxims have been adopted, and found indispensable.

1. Treat pupils as if it was supposed that they wished and intended to do well, and that their failings were the effects of thoughtlessness and inattention, rather than wilful dereliction from duty.

2. *Trust the word* of pupils implicitly and never show a suspicion of their veracity. Even in cases where there is evidence of evil habits in this respect, after admonishing them of the danger, and using all possible influence to convince them of the fatal evils of a habit of deceit, it is important always to treat them, as if it was expected that truth ever after would dwell upon their lips. Nothing so speedily removes restraint, as perceiving that confidence is lost, and that those who watch over them, always expect them to do wrong.

3. *Reprove without anger.* The voice of kindness and affection needs always to be mingled with reproof, and the pupil should feel that the evil done, is a *cause of sorrow to a sincere friend*. Every mind of any generosity, feels this as a much more powerful appeal, than the severest upbraidings of anger. The world has little realized how absolute is the power of friendship, and how supreme the law of love. And the very worst cases of moral aberration, are often those who can most readily be brought under such influences. Such minds have become so accustomed to upbraiding, and are so often made to feel, that in regard to certain faults of character, they are looked upon as a sort of reprobates, that when they come among those whom they can respect, and find that in spite of their faults they are loved, and that it is *expected* they will do well, a new and most powerful influence is applied to reform and restrain.

4. Always notice and encourage *improvement*, especially in those respects where reproof has been necessary. If this is not done, dis-

couragement will follow, and a sense of injustice be experienced. The pupil will feel that nothing but *faults* are noticed, while efforts at improvement are neglected and forgotten. A teacher, therefore, needs to be on the look out for occasions to commend, and especially in cases where it has been necessary to reprove.

5. Another maxim has been found to be of great consequence, and that is, *never to expose the faults of scholars publicly*. All reproof should be administered in private, except in cases where there is an open disregard of right, exhibited before the school. In such cases, it is indispensable to notice the wrong done, but still to put the most favorable construction upon it, which truth will allow. *The restraints of character* should be carefully preserved, and never, except in the most extreme cases, should a pupil be exposed to the mortification of a public rebuke, for any moral delinquency.

6. Another is, that the teachers never allow themselves to speak of the faults of scholars to others, except in cases where it can be made the means of good. Every scholar ought to be enabled to feel, that her teachers, in this respect; will act like parents, and while they freely speak to *them* of their defects, strive to conceal them from every other eye.

All systems of *espionage*, by which the misconduct of pupils is reported by companions, that penalties may be inflicted, have been entirely discarded, because other methods have been found more successful, which do not involve the evils as are consequent on such systems.

It has been found practicable, by means of the personal intimacy and intercourse of the teachers with the pupils, and by means of the co-operation of the more influential scholars, to secure a much more powerful amount of influence than is gained by the *public exposure* of pupils, and the *infliction of penalties*.

When the first great object of a teacher is accomplished, that of gaining the confidence of his pupils, it is not a difficult matter, to convince an assembly of youth, that *they all have faults*, which need to be corrected; faults that may have escaped the notice of partial friends; faults that may prove causes of sorrow and difficulty through life; that their teachers are judicious and sincere friends, whose express duty it is, to discover these deficiencies, and to seek to remedy them; that in a certain degree, it must be done by the aid of their companions. If the general consent is then obtained, (which it usually can be,) that *when asked by a teacher for this purpose*, their companions may freely speak of their faults, it is seen that there is nothing unkind or dishonorable in doing it, while much good will result to themselves. When this conviction is formed, the popular sentiment of the school is on the right side. The teachers are regarded as common friends, who seek to discover the faults of those committed to their care, not to expose them, and impose disgrace, but to correct and remove the evils. The more nearly a community of youth can be brought under the same kind of discipline which exists in *the family*, the more successful will the method of government become. And the farther such a community departs from this

state, the more must it depend upon *testimony*, obtained for the purpose of *public exposure* and *penalties*.

It cannot be denied, that *as many institutions are now constituted*, it is indispensable for the preservation of order, that government be maintained by means of penalties inflicted in consequence of the testimony of those who are witnesses to irregularities; but it is a question of no little interest and importance, to determine whether it is not practicable to introduce such other methods as will entirely banish this necessity. And the experience which has been gained in this institution, may possibly be regarded as worthy of some consideration in such an inquiry. If there were as many persons in our public institutions, as anxiously devoting their time and efforts to the *formation of the habits*, and the *cultivation of the social and moral feelings*, as are now devoted to the mere *communication of knowledge*, is there not reason to believe that many serious difficulties on this subject would be entirely avoided?

If such an amount of moral influence, can be brought to operate in an institution, that the infliction of any degree of public ignominy, by means of the testimony of companions, can be avoided, no small object will be gained. For every feeling, and every christian mind, is pained to see the young and generous thrown into such painful struggles, either against the authority of teachers, or the impulses of amiable feelings, as must often result, where methods of government are pursued, founded upon the faithfulness of companions in detecting evil, and the certainty of their testimony in inflicting penalties. If those who are to govern and those who are to be governed in any institution are arrayed as *two contending parties*, striving for control, there is no end to the difficulties and collision which must ensue. The only remedy is, so to unite the teachers and pupils in bonds of personal attachment, strengthened by an enlightened reason and conscience, that all shall feel a common interest in promoting order and improvement.

But there is nothing upon which both the intellectual and moral improvement of the school has so much depended, as the *direct religious influence*, which has been brought to bear upon its members.

All religious instruction has been based upon this principle, that the mind of man cannot be properly prepared for duty or for happiness in this life, or in that which is to come, until a *principle of piety is implanted*, and such a principle as does not exist in the mind as one of its natural properties.

By this is intended that such is the strength of the temptations to which the appetites, passions, and external circumstances of mankind expose them, that there is no safety, but in the existence of such a strong personal attachment to the Almighty Parent of our race, as produces a habit of conforming all the desires and actions to his will, so that the fulfilment of his commands becomes the leading and most prominent object of all desire. This feeling and habit is *piety*, and the formation of this principle has been the object of religious instruction. The experience gained in this Institution, has produced the full conviction, that there are methods which may be pursued to

secure the existence of this principle, which through Divine aid, are as regularly connected with success, as are the labors of the husbandman, when he prepares the soil, and casts the seed into the earth. And it is believed, that if any institution should *in all respects*, be so regulated, that religion should have its proper place assigned it, there would be every reason to expect that pupils trained in such an institution would *in all cases* go forth under the guidance and influence of this blessed principle. But to secure this, much more needs to be done, than ever yet could be effected in this Institution. It would be indispensable that several persons should devote themselves exclusively to the object of *forming the habits, correcting the faults*, and *forming the principles* of the pupils, who should discharge those duties which, in the Institution of Fellenberg, are assigned to the *educators*, in distinction from the *teachers*. Such a class of persons, themselves possessed of true piety, would by the promised blessing of Heaven, secure its sacred influence over the minds and hearts of all their pupils.

The methods adopted in this institution to secure such results, have been frequent religious instruction to the whole school, occasional meetings of the teachers with any who were willing to receive more particular instruction, and the co-operation of those among the pupils, who were themselves under the guidance of religious feelings.

Measures have been taken to make such arrangements in the several boarding houses, as to give every inmate an opportunity each day to retire to study the word of God, and to seek his guidance and direction through the day.

This has been done under the conviction that it is a positive duty, to see that the members of every household receive the same care in providing for them the food of eternal life, as in providing that which nourishes the body. And it has been the invariable experience of this Institution, that the progress in all literary and scientific pursuits, has been proportional to the degree of prevalence of religious interest and responsibility among the pupils. It has also been a leading object, ever to have *religious responsibility* the mainspring of influence, both among teachers and pupils; and success in *all other* objects, has invariably been proportioned to the success in this.

The foregoing, will give some general idea of the plan of this Institution, and of the principles upon which it has been attempted to be conducted. In stating the success which has attended past efforts, the writer would not make the impression, that in any department, or in any respect, the full benefits of the principles adopted, and of the methods pursued, have been secured. How imperfectly these principles have been carried into operation; how often the right method has been discovered by finding the bad effects of the wrong; how often the right method has not been pursued, even when it was discovered, none can know or realize so fully as those who have had the care and responsibility of all. Nor is it intended to imply that *others* have not done as much, in securing the same, or even more gratifying success. For it has been not a little cheering to the writer to find, that in various departments, where, for a time, she imagined herself almost a solitary laborer, *many*

others were as faithfully toiling, and as successfully obtaining the same results. And it is owing, in no small degree, to the personal encouragement, and benefits derived from such discoveries of co-operation and success, that the writer has been induced to record the results of past experience, with the hope that others may, in like manner, be encouraged and stimulated by the efforts and success of a fellow laborer.

**ART. XIII.—INTRODUCTORY DISCOURSE AND LECTURES DELIVERED
IN BOSTON.**

[From the London Quarterly Journal of Education.]

[We insert the following review of the Lectures before the American Institute entire, from the London Quarterly Journal of Education, persuaded that all our readers will be interested in learning the opinions of so able a foreign journal.]

The Introductory Discourse and Lectures delivered in Boston, before the Convention of Teachers and other Friends of Education, assembled to form the American Institute of Instruction. August, 1830. Published under the direction of the Board of Censors. Boston, 1831.

The following extract from the preface to this volume will be the best explanation of the title-page.

‘On the 15th of March, 1830, a meeting of teachers and other friends of education was held at the Columbian Hall, in Boston. It was continued, by adjournment, from day to day, until the 19th, and occupied in the statements relative to the condition and wants of schools in different parts of the New England States. It was thought that advantages would arise from future meetings of a similar kind, and from the formation of a society of teachers. A committee was accordingly chosen on the 18th, to prepare a constitution for such a society, and to take measures for a future meeting. The sketch of a constitution was formed; and, in order that the convention, which might be assembled to take it into consideration, might be usefully occupied in the intervals of business, it was determined to invite gentlemen to give lectures before the convention upon subjects of interest to the cause of education. Such are the origin and occasion of the discourses which form the present volume.’

The convention, which met on the 19th of August, 1830, in the Hall of Representatives, at Boston, consisted of several hundred persons, principally teachers, from eleven different States in the Union. During several days the convention was occupied in discussing the constitution (which is printed at the end of the volume), and in listening to the lectures in the intervals of discussion.

In the last number of this Journal we drew the attention of our readers to the constitution and present condition of the New Eng-

land free schools, as exhibiting the beneficial effects of making education a part of the State polity. The formation of a society of teachers and others interested in education, is an idea worthy of the inhabitants of those countries, where it is proclaimed as a fundamental principle of government,—that the continued existence of their free institutions can only be secured by the universal diffusion of education. We have shown what care the New England people have taken, in their public or political capacity, to provide for the education of *all* their citizens; and we now invite attention to an association of individuals, whose objects are to ‘elevate the standard of popular instruction; to obtain, by co-operation, a knowledge of its actual condition; to diffuse it still more widely, and,’ what we believe is absolutely essential to the accomplishment of all these objects, ‘to raise the standard of the qualification of instructors,* so that the business of teaching shall not be the last resort of dulness and indolence.’ The political condition of the United States is peculiarly favourable to the formation of such societies, and to the rapid diffusion of improved methods of teaching. Religious differences, we believe, do not obstruct the free communication of opinion so much as in our own country; while distinctions in civil life, similar to our own, being entirely unknown, the highest functionaries of government and the humble instructor of youth may meet in social and friendly intercourse. The Americans, too, are early accustomed to public meetings and public speaking; hence their teachers and professors, in general, feel none of that awkwardness, when they address a large assembly, which is so common among really profound thinkers and students in our own country. Those among us who *can* talk have seldom anything to say that is worth hearing; and though this undoubtedly is often the case in the United States also, still it is a fact that the body of their teachers is infinitely better qualified than our own to take a part in such public deliberations as formed the subject of the Boston convention. Could our own metropolis ever witness such an assembly, in which men of talent and character should publicly deliver their opinions on the end and objects of education, on the modes of teaching particular branches of knowledge, which their own experience has pointed out, and on all matters belonging to the important subject of education,—we feel convinced that more would be done towards the destruction of vicious methods, and the introduction of good ones, than is likely to be effected in half a century under the present circumstances. It is not with the expectation of seeing anything of the kind realized among us at present, that we make this remark; many things must change before such a time can come.

We intend briefly to notice some of the subjects discussed in this convention, that our readers may see that it was not the love of mere speech-making and declamation that brought so many people together. Several of the discourses contained in this volume present views so just and rational, that they deserve to be generally

* This is the American orthography, which, we believe, is universal in the United States; yet they write ‘monitor,’ ‘orator,’ ‘professor,’ as we do.

diffused ; and they ought, at the same time to be a matter of interest to us, as shewing how zealous our transatlantic brethren are in improving education,—the real and only solid basis of all civil polity.

The lecture of Dr. Warren 'on the Importance of Physical Education,' is one peculiarly adapted to the consideration of parents, and those who have the care of schools. He endeavours to show in what way literary pursuits may be destructive to health, and also what are the best means of preventing such pernicious consequences. The distortion of the spine is one of the most common results of sedentary habits and want of exercise. As the spine begins to deviate more and more from its proper position, the other parts of the frame-work of the body also change their position, and the functions of the parts inclosed are necessarily impeded. From a cause so simple as a bad posture, or the want of due exercise of the arms and chest, deformity of the body may gradually arise, with all the formidable accompaniments of indigestion, palpitation of the heart, loss of spirits, &c. Females, from their habits, are more peculiarly liable to this calamity. Dr. Warren asserts, 'that, of the well-educated females within his sphere of experience, about one half are affected with some degree of distortion of the spine.' We are inclined to think that the females of the better educated classes in America are more subject to such a complaint than our own countrywomen, who in general take much more active exercise than the women in America. But that our females are by no means free from this deformity is obvious to the eye of every common observer. Dr. Warren gives a variety of very judicious directions as to the kind and degree of exercise which is best adapted to preserve the form and the health of young persons ; they consist principally of recommendations as to the shortening the time of confinement in schools,—the postures to be assumed or avoided during studies,—on suitable dress,—the importance of walking in the open air,—dancing (not in crowded parties),—playing at ball, battledore, &c., in which both hands should be alternately employed. The following remark is well worth consideration :—'The ordinary carriage of the body in walking should be an object of attention to every instructor. How different are the impressions made on us by a man whose attitude is erect and commanding, and by one who walks with his face directed to the earth, as if fearful of encountering the glances of those he meets. Such attentions are even of great importance to the female sex, where we naturally look for attraction in some form or shape. If Nature has not given beauty of face to all, she has given the power of acquiring a graceful movement and upright form,—qualities more valuable and more durable than the other.' Dr. Warren's lecture contains many other useful remarks as to the necessity of systematic exercise for youths at school and college, to which important subject we shall be glad if we can succeed in directing attention.

Mr. Carter's Lecture on the Study of Geography contains, according to our views, the correct principles on which this useful and necessary branch of knowledge should be taught. It will not be

denied that nearly all that is learned of this science, at ordinary schools, consists 'in connecting a question and answer by some artificial association,' and 'in repeating a passage, containing important information, with verbal accuracy.' The consequence is, that any questions not contained in the book, or even the very questions of the book, if slightly modified, completely disconcert the young learner; and we should not be surprised in the least were we to witness such a specimen of precocious talent as Mr. Carter quotes from Miss Hamilton :—'A child, after answering all his questions, and giving an accurate account of the statistics of Turkey, on being asked, "Where is Turkey?"—a question not in the book—replied, "In the yard with the poults."'

Mr. Carter objects decidedly to the usual plan of beginning geography by presenting to the pupil a map of the world, in connexion with which he is taught something about its artificial divisions, its mountains, rivers, &c., and many minute particulars, (not always very correct), of which it is impossible that he can form any distinct notion : or by way of giving him still more general views, he is introduced at once to the solar system, from which he descends to the earth and its great divisions. China, Tartary, and Africa occupy as much of his attention as his native state, or rather more. Such an absurd system never has but one result, that of leaving the pupil entirely destitute of any clear conception of the subject. It is only by comparing what he reads of mountains, rivers, &c., in other countries, with the mountains and rivers which he sees about him, that the pupil can form any idea of what is meant by mountains five thousand feet high, or rivers whose courses are several thousand miles in length.

'The correct plan,' says Mr. Carter, 'for an elementary work on geography, would therefore enable the learner to begin at home, with a description, and, if practicable, with a map, of the town in which he lives. Or, if that should be found too particular, the instructor must supply the description, and the map begin with the pupil's own county or state, in which he will of course be most interested. From thence he may proceed to the whole country or kingdom, and thence to the more general divisions of the earth. The maps will of course be reduced in their scale, and the description grow less and less minute, as the places are further removed, or from any cause become less interesting. This presents the geography of the earth in perspective; and it should be so. We need to know most, other things being equal, concerning those places which are nearest to us.'

Mr. Carter then proceeds to give some very useful directions for teaching children how to draw maps of the district in which they live on a small black board or a slate. A very few exercises of this kind will show them the meaning of plans or maps on different scales; they will be taught to fix with sufficient accuracy the four cardinal points of the compass, then to define one place with reference to the position of another, and thus, from forming a clear notion of the relative positions and distances of a few places around them, they can ascend to the comprehension of maps on a smaller scale, including a greater area of country. We consider Mr. Carter's views on the teaching of Geography as the only sound and rational

way of making this branch of knowledge either attractive or intelligible to young learners.

Mr. Thayer's lecture 'On the Spelling of Words, and a Rational Method of Teaching their Meaning' is an humble topic, but one of the very first importance, particularly in those schools where the acquirements of the pupils are limited to the common rudiments of knowledge. How much time is wasted in that most tiresome and ridiculous practice of teaching children to spell by committing to memory a column of hard words, and then uttering them letter by letter! and how little of the *meaning* of what children read in common schools is ever comprehended! Mr. Thayer's lecture contains so much good advice on this subject, derived from actual experience, that we are sorry to see such a specimen of bad taste as the following sentence in the third paragraph of his Introduction: 'I shall therefore be brief, plain, and direct; and not aspiring to offer a single new idea on this branch—lying at the very threshold of the temple of education—to those who have ministered any long time at its altar, I shall hope rather to aid those who have been recently invested with its robes.' Such attempts at fine writing usually terminate in bad writing, of which this sentence is not the only specimen which we could select from these discourses. The justness of the thought and the effect of the reasoning are not unfrequently impaired by the tinsel ornaments with which they are set off.

The substance of Mr. Thayer's advice as to spelling seems to us to be included in the following sentence:—

'A preferable course would be to assign a portion in the reading book of each class, to be written on slates to dictation, and subsequently examined by the teachers or monitors, who, after checking any errors that might occur, should return the slates to their respective owners for correction by the books or otherwise.'

In fact, spelling, or the orthography of a language should be taught by *writing*, an opinion, we believe, that is now pretty well established, but not sufficiently put into practice.

As to defining the meanings of words, Mr. Thayer proposes several excellent methods; first, by giving orally the explanation of words as they occur to the pupil in his lesson: secondly, the pupil, after the lesson, should be required to explain such words to the teacher, and to write them on a slate as a *spelling* lesson: thirdly, a paraphrase of the story or lesson in the pupil's language, written on a slate, by which the teacher would ascertain how far the pupil comprehended what he read: fourthly, the student to be required to substitute for certain words marked by the teacher, other words which are synonymous; for this last purpose a dictionary is to be used. We do not feel quite so sure about the value of the fourth exercise, though we see some advantage in it; but with such dictionaries as are in common use, and such common teachers as use them, we are afraid the pupil would be taught to consider as synonymous many words which differ widely in meaning.

There is in this collection, a lecture by Mr. Oliver, 'On the Advantages and Defects of the Monitorial System,' which we think

contains a very fair view of the real merits of this mode of instruction. But the besetting sin of Americans, the love of fine writing, and the pedantic display of classical learning, very much diminish the value of Mr. Oliver's address. The real good sense that is in it, suffers from communion with such sentences as the following. Mr. Oliver is speaking of false quantities passing unnoticed in classes superintended by monitors, and he adds, 'let it suffice merely to say, that they were terrific enough to make the bones of Porson rattle beneath the incumbent ground, and to frighten the manes of Bentley into annihilation.' But setting aside this rant, and some nonsense about the interminable variety of Homer's dialects, Mr. Oliver has, in our opinion, clearly shown, that the monitorial system can only be used successfully in such parts of education as are of the more simple and mechanical kind. Where large numbers are taught in a limited time, we are inclined to think that the very simplest elements of knowledge may be taught in an inferior degree by the aid of the monitorial system. We say in an inferior degree, for it is absurd to suppose they can be taught as well as by an experienced teacher. The advantages of the system are, that a great number may be taught something by it, who otherwise would have no opportunity of learning anything. Again, Mr. Oliver shows, that in the teaching of arithmetic, &c., monitors may be usefully employed in the mechanical duties of inspecting, checking answers, &c. But to suppose that monitors can ever expound principles, instruct the more advanced pupils in languages, or indeed do anything beyond the duties of inspection and such as we have alluded to, we believe to be an absurdity. And we cannot conceive how any man, who knows any one subject well and has been accustomed to teach, can labor to persuade either himself or others, that boys can teach boys. To teach anything well, a man must know much more of his subject than is contained in text books or required by his pupils. It is only from the completeness of his own knowledge that he can derive that variety of illustration, and that facility of finding suitable comparisons with the thing to be explained, which constitute a great part of the science of teaching; it is only from a full comprehension of the whole matter that he is enabled to adapt his explanations and questions to the capacity and progress of his class. The difference between a man of complete knowledge who applies himself to teaching, and a person who, as the phrase is, can teach up to a certain point, is this,—the former will certainly teach the pupils as much as they are capable of learning; the latter will just as certainly fall short of this point, and teach what he does teach with less accuracy and completeness.

Mr. Johnson's lecture on linear drawing, on the importance of making it a part of school education, and the mode of teaching it, deserves much praise, though we are not inclined to approve altogether of the order in which he has classed his lessons. On the advantage of accustoming the pupil to draw plane geometrical figures in their due proportions, there can be no doubt; it gives a degree of precision to the hand and eye which is the very foundation of

drawing. But besides drawing triangles, quadrilaterals, &c., in a certain proportion of parts, it is useful for the pupil to be able to draw lines of a definite length; for example, one inch, two inches, &c.

After the pupil has made some proficiency in this first part, Mr. J. adds, 'the simple rules of perspective are to be explained as they severally occur.' We wish the lecturer had been more explicit on this head, because there are great difficulties in explaining familiarly the principles and practice of perspective to young learners. Among the best methods, we think, are the use of a few simple solids, (which Mr. J. afterwards recommends) placed on a table in various positions. The pupil should be taught to observe how the various lines are projected on the flat surface, the table; and he will thus readily learn the proper mode of delineating such solids on paper. It is a good plan, perhaps, for the teacher, to draw a specimen for the pupils from the solid which is before him. From these solids, also, the pupil will learn something of the principles of light and shade. Care should be taken that the light come only in one direction, or from one side of the room, and for this purpose, drawing by the light of a single candle is often a good exercise. Mr. Johnson recommends these models to be perfectly white, in which recommendation we fully concur. But we differ from him in recommending the delineation 'of the different human features and limbs, with the heads or whole form of animals,' as one of the early stages in his lessons. Besides this, we object to such delineations being made from copies. In our opinion the human form should never be delineated except from real objects, and as it is infinitely the most difficult branch of the art, so also it should be the last practised or attempted. Plaister busts and figures, executed often with great accuracy, can now be bought so cheap, that no school can complain of want of proper materials for this branch of the art. On the whole, we think that there are many useful suggestions in Mr. Johnson's lecture, though we do not entirely agree with him, nor always fully comprehend his meaning.

There is no lecture in the whole volume which we have read with so much pleasure, as Mr. Colburn's, 'On the Teaching of Arithmetic.' It is a perfect model of what a discourse on such a subject ought to be,—plain, clear, and convincing, without any superfluous words, and without the least attempt at fine writing. Most of the principles which he endeavors to inculcate, are equally applicable to other branches of knowledge, and similar to those which have been enforced in various articles of this Journal. The following short extract will explain Mr. C.'s general views, and also serve as a specimen of his style.

'By the new system the learner commences with practical examples, in which the numbers are so small that he can easily reason upon them; and the reference to sensible objects gives him an idea at once of the kind of result which he ought to produce, and suggests to him the method of proceeding necessary to obtain it. By this he is immediately thrown upon his own resources, and is compelled to exert his own powers. At the same time, he meets with no greater difficulties than he feels himself competent to overcome. In this way, every step is accompanied with complete de-

monstration. Every new example increases his powers and his confidence; and most scholars soon acquire such a habit of thinking for themselves, that they will not be satisfied with anything which they do not understand, in any of their studies.'

Besides the lectures which we have briefly noticed, this volume contains the 'Introductory Discourse of President Wayland of Brown University, Rhode Island;' and 'Lectures on the Infant School System, by William Russell;' on 'Lyceums and Societies for the Diffusion of Useful Knowledge, by Nehemiah Cleaveland;' on 'A Practical Method of Teaching Rhetoric, by Samuel Newman;' on 'Geometry and Algebra, by F. J. Grund;' on 'Vocal Music, by W. C. Woodbridge;' on 'Classical Learning, by Corn. C. Felton;' and on 'The Construction and Furnishing of School Rooms, by W. J. Adams.'

Our limits will not allow us to remark particularly on these lectures, nor do we pretend to be competent judges of all the various topics discussed in them. We will simply remark, that in those passages of the lectures included in this volume, which touch slightly (and it always is slightly) on the highest departments of science and ancient learning, there is a feebleness of thought, a seeking of shelter under names and authorities, and often a kind of inaccuracy, which though not very great in degree, is a decisive proof of incomplete knowledge. In making this remark, we wish rather to point to a striking difference between the social state of America and that of old countries, than to say anything that may be construed as a disparagement of American talent. Among ourselves, owing to the division of labor being so widely extended, we find a few men of the profoundest acquirements in every branch of knowledge; yet such persons are often very limited in their general views, unable to appreciate other branches of learning, and often totally disqualified from making any practical use of what they know. In America, on the contrary, among a people naturally acute, and unfettered by many of the most unnecessary restrictions of the old world, versatility of talent and variety of acquirement, are at present more profitable than the profoundest knowledge of a small part of one subject. From the nature of the political condition of that country, a man is likely to be called on to perform more offices than one of ourselves; and the American is in general infinitely better able to qualify himself to discharge respectably the duties of a new function, than most of our own countrymen. With these opinions about some parts of these lectures, we still have formed a very favourable judgment of them in general, and we much doubt if an assembly of teachers in this country, collected from all parts of Great Britain, would produce so useful a volume.

The Introductory Discourse of President Wayland, on *The object of Intellectual Education, and the manner in which that object is to be attained*, is well worth a careful perusal. From the very nature of the subject it is not easy to enter on an examination of it in a limited space; but we can safely recommend it as containing many striking, if not original, remarks, expressed often in a forcible and

pleasing manner. The part which we most object to is p. 22, where the president is speaking of the little success that attends Latin and Greek studies in America. We are quite of the same opinion as the president as to the classical studies of America, (and we may add those of England are very little better,) but his view of the subject, as far as we can judge from the few words that he has said, is not the true one; and also, we have to complain of a sentence of fine writing. Indeed, the very mention of the *classics*, as they are called, or of an ancient name, seems to lead the Americans astray like a Will-o'-the-wisp, and usually conducts them into some disagreeable quagmire. We feel convinced, that as Latin and Greek will continue to be taught among them, there is no remedy for the evil which we complain of, but a more thorough knowledge of the subject.

We select from President Wayland's discourse, the following excellent paragraph for the consideration of persons who aspire to be teachers, and of parents who have children to be taught.

'If the remarks already made have the least foundation in truth, we do not err in claiming for education the rank of a distinct science. It has its distinct subject, its distinct object, and is governed by its own laws. And, moreover, it has, like other sciences, its corresponding art,—the art of teaching. Now, if this be so, we would ask how any man should understand this science, any more than that of mathematics or astronomy, without ever having studied it, or having ever thought about it? If there be any such art as the art of teaching, we ask how it comes to pass that a man shall be considered fully qualified to exercise it, without a day's practice, when a similar attempt in any other art would expose him to ridicule? Henceforth I pray you, let the ridicule be somewhat more justly distributed.'

INTELLIGENCE.

DOMESTIC.

AMERICAN INSTITUTE OF INSTRUCTION.

We have just received a letter from the venerable Schwartz, the author of the *History of Education*, and professor of Education in the University of Heidelberg, in Germany, acknowledging the receipt of a copy of the Lectures delivered before the American Institute of Instruction, in 1830, which was forwarded by the Corresponding Secretary. We have only room to state, that he expressed deep interest in the volume, and in the evidence it affords of the zeal for the improvement of education in the United States.

We have also to announce the second volume of these Lectures, comprising those delivered before the Institute in 1830, together with the Prize Essay, and other communications on the Construction of School Houses. Both volumes, we think, deserve a place in the library of the teacher, and the friend of education.



The following course of exercises for the next meeting is announced in this volume.

THIRD ANNUAL MEETING.

The third annual meeting of the INSTITUTE will be held in Boston, on Thursday, the 23d day of August next. It is hoped that the members will not only be present themselves, as heretofore, but that they will also make others, who are interested in the subject of education, acquainted with the objects of the Institute, and thus induce them to come forward and assist its efforts, with their influence and active exertions.

The committee appointed for the purpose, have not fully completed the arrangements for the next anniversary; they have made such progress, however, as leads them to believe that the exercises will be highly interesting and instructive.

The *Introductory Address* will be delivered by President QUINCY, of Harvard University.

LECTURES.

Lectures on the following subjects, will be given by the gentlemen whose names are annexed.

1. Duties of School Committees. WM. B. CALHOUN, Springfield.
2. Moral Influence of the Physical Sciences. JOHN PIERPONT.
3. The mode of teaching Natural Philosophy. Prof. HALE, of Dartmouth College.
4. Physical Education. Dr. GEORGE HAYWARD, Boston.
5. The best mode of teaching the Learned Languages. BENJAMIN A. GOULD, Boston.
6. Modern Languages. Prof. TICKNOR, of Harvard University.
7. The best mode of teaching History. Prof. FISKE, of Amherst College.
8. Geography. WILLIAM C. WOODBRIDGE, Boston.
9. Rewards and Punishments in Schools. JOHN A. VAUGHAN, Hallowell, Maine.
10. Emulation. JOHN KINGSBURY, Providence, R. I.
11. Defects of Common Schools. R. I. HOWARD, Newburyport.
12. The proper mode of conducting Recitations, and the utility of Questions in text-books. WILLIAM H. SPEAR, Roxbury.
13. Discipline of Schools for Females. JAMES FURBUSH, Portland.
14. Elocution. JOHN BARBER, Westchester, Pa.
15. Mode of Teaching Arithmetic. FREDERIC EMERSON, Boston.
16. Classification of Schools. S. M. BURNSIDE, Worcester, Mass.

It is probable that Lectures on some, if not on most of the following subjects, will be delivered; but the lecturers are not yet engaged:—

1. The Philosophy of Language.
2. Geology and Mineralogy, as branches of popular education.
3. Utility and proper use of Visible Illustrations.
4. Analysis of the Powers of the Mind to be developed in the process of Education.

5. The teaching of Grammar and Composition.
6. The influence of youthful Sports and Games upon the Formation of Character.
7. Legislative aid to the cause of Education.
8. Discipline of Schools for boys.
9. The peculiar Rights and Duties of American citizens,—and the best method of teaching them.

DISCUSSIONS.

The Committee having been directed to propose questions, to be freely discussed during the next meeting of the Institute, they beg leave to offer the following. Other questions will probably be introduced by the members at the time.

1. Is it expedient to establish modes of amusement, during the periods which may be allowed for relaxation, in school hours?
2. Is a republican mode of government for schools, practicable and expedient?
3. Should children be required to commit to memory what they do not understand?
4. Is it best to attend first to a brief outline of a study, and then gradually to fill up that outline?
5. Is it profitable that a scholar should be engaged in several studies at the same time?
6. Should the principle of emulation be resorted to, in education?
7. Could the time, which is employed in the study of the ancient and foreign languages, be more profitably devoted to the English classics, and the sciences?

DISSERTATIONS.

It is hoped the members of the Institute will be mindful of the votes,* passed at the last meeting, requesting them to communicate the results of their experience for the general good. A vast amount of useful information might be thus collected. Dissertations on the following subjects are particularly requested:—

1. The best method of teaching children the meaning of words.
2. Modes of teaching the alphabet and a distinct articulation.
3. The measures to preserve the natural form, the strength and health of pupils, while engaged in their studies; especially in rela-

* INSTITUTE, Monday, August 29.

On motion of MR. WOODBRIDGE,

Resolved, That it be considered the duty of every member of the Institute, as his circumstances permit, to communicate the results of his experience and observations on the subjects discussed or proposed by the Institute, to the Censors, to be by them published, or referred to appropriate committees, at their discretion.

BOARD OF DIRECTORS, August 29.

On motion of MR. BAILLY,

Voted, That the several members of the Institute be respectfully invited to communicate such facts relating to education, and such practical method of teaching in any particular department, as may not be generally known or practised; such communications to be directed to the Recording Secretary, before the first day of August, 1832, and by him to be submitted to the Directors.

tion to postures, while studying, and the changes which may take place in postures, and the space of time in which studying may be continued without intermission.

4. The means best adapted to make children *happy* in school ; and to lead them to regard the acquisition of knowledge as a pleasure, and not as a task.

PRIZE ESSAY.

By a vote of the Board of Directors, a prize of twenty dollars is offered for the best Essay *on the teaching of penmanship* ; with a view to ascertain some mode by which the loss of time, incurred by the common methods of teaching, may be obviated.

Competitors are requested to send their performances to GIDEON F. THAYER, the Secretary of the Committee of Arrangements, as early as the first of August next.

It will be remembered that all Ladies, engaged in the business of Instruction, are invited to attend the exercises of the Institute free of expense.

E. BAILEY, *Chairman*.

Boston, February 12, 1832.

SURVEY OF THE COMMONWEALTH OF MASSACHUSETTS.

Two surveys of the State of Massachusetts, have been some time in progress,—a Geological Survey, by Professor Hitchcock, of Amherst College ; and a Trigonometrical Survey by Colonel Stevens, an experienced Engineer. The first is already far advanced, and the second is in progress. The object of the latter is to obtain a correct and complete map of the Commonwealth. We learn from the printed documents of the Legislature, embracing a message of the Executive on the subject, together with the Reports of the Engineer, that, for these surveys, about \$10,000 have been expended, and that about \$5,000 more is necessary for their completion during the present year. In the progress of his labors, the Engineer has already established a *Base Line*, the first (as he claims) ever measured upon strictly scientific principles in the United States.

In his Report, Col. Stevens urges the importance of completing the work on the same principles, and with the same energy, with which it has hitherto been prosecuted.

REPORT OF THE COMMITTEE ON TRUANT ABSENCES IN BOSTON.

H. J. OLIVER, CHAIRMAN.

The attention of the School Committee in Boston, has been recently called to the subject of '*Truant Absences*' from the public schools, and the proper treatment of such offences. The subject was referred to a Committee of the Board, who entered into an investigation of the matter. From their '*Report*,' for which we are indebted to the Chairman, we derive the following striking, but appalling facts.

While the public schools of Boston have been the objects of un-

ceasing and anxious care, especially with those to whom their interests have been more immediately entrusted, it is to be regretted that within a few years, the number of truant boys has been increasing. This appears from the following facts. Within three years, the number of children at *primary* schools, has risen from 2,805 to 3,513, and those at *private* schools from 3,392 to 4,018; making a total increase of 1,334 pupils. But the number at *public* schools (say for those over seven years of age), has diminished not far from 500. The *daily absences* at some of the latter have also been from 30 to 40, and at others from 50 to 75, while at the *private* schools the number has been very trifling. In some of these instances about one third of the absent scholars are truants. In one school, there were 64 truant boys during the thirteen months ending Oct. 6, 1831. A considerable proportion of these boys are from fourteen to sixteen or seventeen years of age.

The causes of the evil appeared to be two,—a want of domestic discipline, and the enticement of vagrant, vicious boys, not connected with any school whatever. The number of those who are enticed from school by others, is very considerable, and they are objects of commiseration rather than punishment. The report contains several interesting letters from Instructors on this subject. In view of all the facts, the Committee suggest the importance of appointing an officer, who shall 'take cognizance of every child who should be found out of school in school hours; and of idle boys who are over fourteen,' not belonging to any school. They propose, that by co-operating with parents and instructors, he should use every kind and gentle means to restore them to their respective schools, or reclaim them; and in case of failure, should see that they are finally removed to the House of Reformation at South Boston. It is hoped, however, that this last act would, by the means suggested, be rendered less necessary than formerly. Since the House of Reformation was opened in September, 1826, no less than 53 truants have been sent there from the public schools alone. A large proportion of these have been effectually reformed. It is believed, however, that even this species of *reformation* may be chiefly rendered unnecessary, by the *preventive* measures recommended by the Report, and by the Farm School, now contemplated in this vicinity.

PHILADELPHIA INSTITUTE.

A number of benevolent individuals in the city of Philadelphia, a little more than a year ago, formed themselves into an association, under the name of the *Philadelphia Institute*. Their object was to furnish the means of religious, moral, and literary improvement to apprentices, by lectures and other appropriate means. From the last Annual Report of the Association, as published in a Philadelphia paper, we obtain the following facts:

Soon after the commencement of a series of Lectures on religious subjects, a Reading Room was established. The terms of admission to this reading room are fifty cents a year. The number of members is already 247, who have access to the room every evening,

until half past nine o'clock, except Sundays and Wednesdays. They are furnished, gratuitously, with nearly all the daily city journals, and with several out of the city, and with several interesting monthly and quarterly periodicals. The whole number of these is 34; besides which they pay for two more. The number of volumes, some of them valuable works, which have been gratuitously placed upon their shelves is 607.

In addition to these means of improvement, gratuitous Lectures on scientific subjects, adapted to the capacities of young men, with experiments, have been delivered every Thursday evening. Great interest has been taken in these lectures, but it was found necessary to limit the attendance to 400. The whole plan has been productive of great good, and the Institute, though chiefly dependent on benevolent individuals for support, promises to flourish.

FRIENDS' CENTRAL SCHOOL, NEAR PHILADELPHIA.

The managers of Friends' Central School Association, have purchased an eligible site for the institution in Haverford Township, about eight miles west of Philadelphia, near the line of the Columbia rail-road, and expect to complete the necessary buildings, and open the school in the course of the ensuing year. The following are intended to be the leading features of the institution, as described in '*The Friend*,' an interesting Literary and Religious Journal of Philadelphia.

I. The students of this institution shall be Friends, or the children of Friends.

II. The full course of instruction will embrace a period of four years, and include the Latin and Greek languages, ancient and modern literature, mental and moral science, mathematics and natural philosophy.

III. No student will be admitted into the school for less than one year.

IV. The students will be arranged according to their proficiency, into four classes, and previously to their admission into either of these, they shall undergo an examination by the teacher, in the following preparatory studies, to wit, English, Latin and Greek Grammar, Cæsar de Bello Gallico, the Gospel of St. John, in the original Greek, geography, arithmetic, algebra, as far as simple equations inclusive.

V. For the accommodation of parents, who cannot conveniently have their children instructed elsewhere in all the studies, last enumerated, a fifth or preparatory class will be received, in order that such children, may have the opportunity of acquiring the requisite attainments with as little delay as practicable.

VI. The students will be carefully instructed in the fundamental doctrines of Christianity as held by our religious Society, and in the nature and ground of our Christian testimonies, and their deportment will be required to be consistent therewith.

LA GRANGE METHODIST COLLEGE.

This is situated a few miles from Florence, Ala. at the head of steam boat navigation, on the Tennessee river; and its location is high and healthy. It has been two years in operation. The faculty consists of a Professor of Mathematics and Natural Philosophy, a Professor of Ancient and Modern Languages, and a Tutor. There is also a Superintendent.

The cost of tuition, board, lodging, washing, fuel, &c. and the extra charges, do not exceed \$58 50 a session. A large additional Building has been recently erected, and the nucleus of a Library, and of a Mathematical and Philosophical Apparatus, has been procured. It is in contemplation to enlarge these, and to furnish forthwith a Chemical apparatus; but the Institution is suffering for want of funds.

EDUCATION IN MARYLAND.

From a late Report of the Committee of Ways and Means, in the Legislature of Maryland, for which we are indebted to the kindness of the Chairman, Mr. Teackle, we derive the following facts in regard to the amount and condition of the School Fund in that State, and the subject of Education in general.

The whole amount of public funds, for the support of common schools, in the State of Maryland, Dec. 1, 1831, was \$142,063 76. This sum, however, includes \$47,293 60, which belongs to different counties, for the education of indigent children, and is usually known by the name of the Free-school fund.

In addition to this, \$5000 is annually appropriated by way of donation, to the University of Maryland, \$13,800 to other Colleges, Academies, and Schools, and \$3500 for the support of the Indigent Deaf and Dumb. We hope that in this, and every state of our free country, the distinction, in public school laws, between the rich and the poor, will be abolished.

FLORIDA EDUCATION SOCIETY.

We learn from a kind correspondent, that this society, of whose formation and object we gave an account several months ago, has lost several of its most active and influential members. Still, the following plan is intended to be pursued. Five individuals have agreed, if it can be done at an expense within their means, to purchase a small tract of land, and form a small Manual Labor School, somewhere in the neighborhood of Tallahassee. A teacher is to be employed to take charge of a *limited* number of pupils; suitable buildings are to be erected for the accommodation of the teacher and pupils, who are to board together, with as little connection as possible with the inhabitants in the vicinity. The pupils will be required to devote a certain number of hours daily, to agricultural and mechanical employments of the simplest kinds. No pupil will be admitted except with the consent of the teacher and each of the proprietors; nor suffered to remain in the school, unless he submits to all its regulations. The studies at the commencement, are to be confined to the usual branches of a good English education, including mechanics, botany, chemistry, &c.

EDUCATION OF MECHANICS AND CHILDREN IN MANUFACTORIES.

We are gratified to perceive that measures have been taken to ascertain what provision is made for the instruction of the numerous children in our manufactories. Without great vigilance on this subject, the next generation will contain a large number of mere *rational machines*.

It is no less gratifying to see the many efforts now made, to procure and diffuse information, among the mechanics and artisans of our country, both by themselves and their friends. Several courses of lectures have been given in Boston, during the last winter, particularly for their benefit. But we are most interested in the efforts for *self-education*, which are increasing, of which we were kindly invited to witness an example, in the Boston Mechanics' Lyceum. A lecture was given on the properties of Air, by five members of the Lyceum, each presenting a division of the subject, and illustrating it by experiments, with a simplicity and distinctness, well adapted to the object; and this we consider the highest praise. Other exercises in composition and elocution filled up the evening in an agreeable manner, and would have been well received in any society of the kind.

This is the *true plan* for improvement. 'Teaching we learn;' and we should rejoice to see every citizen of the United States engaged as a volunteer *monitor and pupil*, in some *social school of mutual instruction*.

NATIONAL LYCEUM.

The annual meeting of the American Lyceum will be held in New York on Friday, May 4. Delegations are expected from most parts of the United States, and communications from gentlemen appointed for that purpose.

FOREIGN.

ELEMENTARY EDUCATION IN LOWER CANADA.

A bill has recently passed in the Legislature of Lower Canada for the promotion of Elementary Education, of which the following is an abstract, as derived from the Montreal Gazette.

'Twenty pounds per annum to be allowed to one School in each School District, as laid off by the School Visitors, and for one Female School in each District in which there is a Roman Catholic church or chapel. Five Trustees for each District to be elected on second Monday in June by heads of families for two years. Trustees authorized to take and hold property for Schools, appoint teachers, and have the direction of the Schools, and to account to Meetings for election of their successors. Teachers to be qualified after examination before the curate or minister, the Senior Justice of the Peace, and the commanding officer of militia of the place. The Government allowance not to be paid unless the teacher is

found qualified by the County Visitors, and have kept open school from nine to twelve and from one till four o'clock, at the rate of one hundred and ninety days in the year, with at least twenty scholars between five and fifteen years old, at a rate not exceeding 2s. per month each; and a public examination have been had after due notice, and the school been visited by the County Visitors, and they have certified that the school is properly conducted. School Master to keep a Journal of the attendance of the scholars, according to a form furnished, and a Book of Entries of every thing that regards the school, for public inspection. Children to be taught in classes, and none over the age to be taught in the school during the school hours. Trustees may place in each school, not exceeding ten children of poor parents having more than one child, and one of them being at school and paying for his schooling. The members of the legislative council and the members for each county, the resident clergymen, the Justices of the Peace and senior officer of militia of the place, to be school Visitors, and to report the best site for a superior school in each county. School Returns, signed by trustees and teacher, and Visitor's certificates, to be sent to the member for the county, who is to make out a General Return for the county, to be forwarded to the Governor's Secretary, who is to issue a Pay List in favor of the Trustees of each School District, the whole according to forms given in the Bill and to be furnished in blank. Act without limitation of duration, but the allowance is made only for the two ensuing years.

KING'S COLLEGE, LONDON.

This institution was opened in the presence of the Council, but in a very unostentatious manner, with the performance of the afternoon service, a discourse from the Bishop of London, and an address from the Principal (the Rev. W. Otter), on Saturday, the 8th of October last. The medical school was opened on the following Monday; and the senior department (the courses of which are assimilated to those of Oxford and Cambridge), as well as the school, on the 18th of the same month. Up to the present time, its progress has been very gratifying; and no less so the attention of the students to their religious duties, an acquaintance with which forms the corner-stone of the design. The number entered, either for the general course of education, or for special lectures, already amounts to nearly five hundred.—*London Quarterly Journal*,

THE UNIVERSITY OF DURHAM.

The following prospectus has been issued:—The government to be vested in the Dean and Chapter, the Bishop being Visitor. A chief Officer of the College or University to be appointed, with the title of Warden; to whom will be committed the ordinary discipline.

Professors—1. Divinity and Ecclesiastical History; 2. Greek and Classical Literature; 3. Mathematics and Natural Philosophy. *Readers*—1. Law; 2. Medicine; 3. History, Ancient and Modern.

To these may be added, Readers in other branches of literature or science, as opportunities offer or circumstances require.

Teachers of Modern Languages, especially French and German.
Tutors—1. Senior Tutor and Censor; 2. Junior Tutor and

Censor.

Each to superintend the studies of their respective pupils, and to have the care of their general conduct.—*Ib.*

AGRICULTURAL SCHOOL FOR THE POOR IN SWITZERLAND.

Mr. Vernet, (late Syndic) of Geneva, has a large estate called Carra, on which a school of this description has existed for the last ten years. It is under the care of M. Gerhardt, who founded the school for the poor at Hofwyl.* None but entirely destitute children, such as would not have received any, or, if any, the most wretched kind of education, are admitted into it; they are carefully educated until they reach the age of twenty, are employed constantly in various pursuits connected with agriculture and mechanics, and are thus fitted for filling the situations of workmen, domestic servants, and agricultural laborers. There are forty acres of meadows, arable land, and garden ground, entirely cultivated by them; and thirty of the children belonging to the school are maintained by the voluntary donations of the inhabitants of Geneva, at a cost of two hundred and fifty pounds per annum; though it should be observed, the labor of the children themselves produces as much as a moiety of that amount. Independently of the value of the food raised on the spot, the annual expense of their maintenance does not exceed eighty pounds! *ib.*

NEW PUBLICATIONS.

Journal of Instruction; conducted by the Philadelphia Association of Teachers. 4to. pp. 8. Published semi-monthly by H. H. Porter. Philadelphia.

X The Teacher's Manual for instructing in English Grammar. By Asa Rand. Re-published from the Education Reporter, with Amendments and Additions. Boston. Richardson, Lord & Holbrook. 18mo. pp. 90.

Bible Biography for Sunday and other Schools, and Families. Boston. Munroe & Francis. 18mo. pp. 122.

The Child's Own Book of American Geography. By the Author of Peter Parley's Tales; with sixteen Engravings and eighteen Maps. Boston. Carter & Hendee, and Waitt & Dow. 18mo. pp. 64.

The Young Mechanic; conducted by an Association of Practical Mechanics. Vol. I. Nos. 1 and 2. Boston. Light & Harris, publishers.

A Historical Description of the First Public School in Hartford, Conn.; now under the superintendence of J. Olney, A. M.; with a particular account of its Methods of Instruction and Discipline; accompanied by General Remarks on Common Schools. By Wm. A. Alcott. Hartford. D. F. Robinson & Co. 12mo. pp. 102.

* Mr. Gerhardt was a *pupil* in the Agricultural School at Hofwyl, which was founded by Fellenberg, and of which Vehrli has always been the teacher. Ed. Annals.

First Book of the Fine and Useful Arts, for the use of Schools and Lyceums. Compiled by Marshal S. Perry, M. D. Boston. Carter & Hendee. 1832. 12mo. pp. 126.

The Grammatical Assistant; containing Definitions in Etymology, Rules of Syntax, and Selections for Parsing. By S. R. Hall. Springfield. Published by Merriam, Little & Co. 1832. 12mo. pp. 132.

Biography of Self taught Men; with an Introductory Essay. By B. B. Edwards. 'Per augusta ad augusta.' Boston. Perkins & Marvin. 1832. 12mo. pp. 312.

The Introductory Discourse and the Lectures delivered before the American Institute of Instruction in Boston, August, 1831. To which is added, an Essay on the Construction of School Houses, with Plans. Published under the Direction of the Board of Censors. Boston. Hilliard, Gray, Little & Wilkins, and Richardson, Lord & Holbrook. 1832. 8vo. pp. 298.

English Grammar on the Productive System; a Method of Instruction, recently adopted in Germany and Switzerland in the place of the Inductive System.* Designed for Schools and Academies. Richardson, Lord & Holbrook. 12mo. pp. 204.

Guy's Elements of Astronomy, and an Abridgement of Keith's New Treatise on the Use of the Globes. Philadelphia. Key & Meikle.

Syllabus de la Grammaire Italienne. Par H. W. Longfellow. Boston. Gray & Bowen. 12mo. pp. 104.

A Manual of Hebrew and English Lexicon, including the Biblical Chaldee; designed particularly for Beginners. By Josiah W. Gibbs, A. M. Second Edition, Revised and Enlarged. New-Haven. H. Howe. 8vo. pp. 236.

The Child's Instructor, or Lessons on Common Things. By S. R. Hall. Andover. Flagg & Gould. 18mo. pp. 140.

English Grammar in Lectures. By L. F. Hamblin. Boston. Munroe & Francis. 12mo. pp. 108.

A Grammar of the Greek Language. By Benjamin Fiske. Second Edition. Boston. Hilliard, Gray, Little & Wilkins. 12mo. pp. 263.

A Practical Grammar of the German Language. By Charles Follen, Professor of the German Language and Modern Literature in Harvard University. Second Edition. Boston. Hilliard, Gray, Little & Wilkins. 12mo. pp. 278.

Sequel to the Spelling Book. By S. T. Worcester. Boston. Hilliard, Gray, Little & Wilkins. 12mo. pp. 128.

Decimi Junii Juvenalis et Auli Persii Flacci Satiræ Expurgatæ Notis Illustratæ. Curavit F. P. Leverett. Bostoniæ. Hilliard, Gray, Little et Wilkins. 12mo. pp. 252.

Jacob's Latin Reader. Part II. With English Notes; for the Use of Schools and Academies. Boston. Hilliard, Gray, Little & Wilkins. 12mo. pp. 184.

Elements of Geometry. By A. M. Legendre. Translated from the French, for the Use of the Students at Harvard University. By John Farrar. New Edition. Improved and Enlarged. 8vo. pp. 235.

Elements of Algebra. By Bowdon. Translated from the French, for the Use of Colleges and Schools. Boston. Hilliard, Gray, Little & Wilkins. 8vo. pp. 304.

American Moral Tales; for Young Persons. By the Author of 'Evening Hours,' 'Conversations on Common Things,' &c. Boston. L. C. Bowles and B. H. Greene. 18mo. pp. 281.

* This is by no means correct. The Productive System of Education involves the *Inductive Method of Instruction*, as an *essential part*,—as will appear in the extract from the 'Annals,' published in the preface.

Days of Childhood. By the Author of 'Sophia Morton.' Boston. L. C. Bowles and B. H. Greene. 16mo. pp. 121.

The Trials of a School Girl. By the Author of 'Days of Childhood.' Boston. L. C. Bowles and B. H. Greene. 18mo. pp. 134.

The Friends; a True Tale of Woe and Joy; from the East. Boston. Lincoln & Edmands. 18mo. pp. 178.

The Child's Annual; or Stories Instructive and Entertaining; with twelve Plates. By a Lady. Philadelphia. T. T. Ash. 18mo. pp. 190.

Chit-Chat; or Short Stories in Short Words. By the Author of 'Always Happy.' Philadelphia. T. T. Ash. 16mo. pp. 176.

Memoir of Addison Pinneo, who died in Hanover, (N. H.) September 17, 1831, aged ten years. Boston. Perkins & Marvin. 18mo. pp. 79.

Stories from Common Life. Boston. Carter & Hendee. 16mo. pp. 127.

Memoir of Mary Lothrop. Boston. Perkins & Marvin. 18mo. pp. 103.

Moral Stories. By the Author of 'Isabella.' Boston. Leonard C. Bowles. 18mo. pp. 146.

Isabella; or Filial Affection. A Tale. Second Edition. Boston. Leonard C. Bowles. 18mo. pp. 119.

Tales for Youth. By the Author of 'Days of Childhood.' Boston. Leonard C. Bowles. 18mo. pp. 96.

The Beatitudes. By the Author of 'Lessons without Books.' Second Edition. Boston. Leonard C. Bowles. 18mo. pp. 106.

Encyclopedia Americana; being a Popular Dictionary of the Arts and Sciences. Edited by Francis Lieber, assisted by E. Wigglesworth and T. G. Bradford. Volume IX. Philadelphia. Carey & Lea. 8vo. pp. 592.

X *A New Grammar of the English Language.* New-York. Collins & Hannay. 12mo. pp. 78.

The Naturalist; containing Treatises on Natural History, Chemistry, Domestic and Rural Economy, &c. &c. Edited by D. J. Browne. Boston. Pierce & Parker. 8vo. pp. 389.

Essay on the Construction of School Houses, to which was awarded the Prize offered by the American Institute of Instruction, August, 1831. By William A. Alcott. Boston. Hilliard, Gray, Little & Wilkins. 8vo. pp. 66.

Knowledge for the People, or the Plain Why and Because. Nos. 2, 3, 4, 5, and 6. Zoology, Origins and Antiquities, Birds, Popular Chemistry, Sports, Pastimes and Superstitions. By John Timbs, Editor of *Laconics*, &c. Boston. Lilly & Waitt. 18mo.

Geological Manual. By H. T. de la Beche. 8vo. With numerous Wood Cuts.

A Short View of the Whole Scripture History; with a Continuation of the Jewish Affairs from the Old Testament, to the Time of Christ, and an Account of the Chief Prophecies relating to him. By Isaac Watts, D. D. Revised and Enlarged, by Rev. R. C. Thimeall. New-York. H. C. Sleight. 12mo. pp. 506.

Elements of the Greek Language, exhibited in New Rules made Easy to the Memory, by their Brevity; being a Translation of Dr. Moore's Celebrated Greek Grammar; with large Additions and Improvements from the latest Editions. By Rev. Peter Bullions. New-York. Collins & Hannay. 12mo. pp. 406.

American Library of Useful Knowledge. Volume IV. Containing Dr. Lardner's Treatise on Hydrostatics and Pneumatics; and Lord Brougham's Account of Lord Bacon's Novum Organum. Boston. Stimpson & Clapp. 12mo. pp. 334.

ART. I.—COMMON SCHOOLS OF CONNECTICUT.

In a former article we have given an account of the Common School System of Connecticut. In examining the reports there alluded to, we find very ample materials for a description of the schools themselves, which will shew the ultimate effects of the system, as now executed. The defects mentioned are such as are very common,—as stand in urgent need of correction in a very large number of our schools *throughout the country*. We do not know that those who are concerned, can be more effectually led to perceive them among themselves, than by presenting them, as these and other documents satisfy us that they exist in a *large proportion of the common schools of Connecticut*, and as they are stated to exist elsewhere—earnestly soliciting every teacher, and school visitor, and parent, to inquire whether the same or equal defects are not found in their schools. One of our correspondents in a county of Massachusetts leads us to suppose a similar state of things there. The public papers frequently advert to the same subject, and in the same spirit. A newspaper in Maine, speaks of their schools as in a very bad condition. The New York Convention of Teachers in 1831, gave a similar account of the schools of that state. Rhode Island, we are assured, is at least in no better condition. The report of the school societies in New Jersey and Pennsylvania indicate a state of things certainly no more encouraging; and the “old field schools” of the south, and the loud demands of the west, are sad indications of the defects which exist in those regions of country.

While then much has been done—much is now done—to advance the cause of education, it must not be forgotten that there are great and serious evils yet to be remedied, and that the number of schools, where the best mode of instruction and education are adopted, is still small. We publish the following statements, prepared by our request, from the reports by a gentleman who has extensive opportunities of observation, not as a reproach to a single state, but as an example of the evils which do exist in a multitude of our schools, and which must be guarded against every where, in order to accomplish any thing important for the cause of common education. Blessed, as we undoubtedly are, with means of instruction, beyond most other nations of the earth, we have *more* to do, in order to maintain the character we have acquired, and preserve the privileges we possess.

MR EDITOR—In compliance with your request, I now present you with an account of the state of common schools in Connecticut, as derived from the reports, and from much observation and inquiry on these subjects, in the hope that it may lead to examination elsewhere, and to the discovery and remedy of similar defects, which I have seen to a great extent in the schools of other states.

AN OBSERVER.

The usual hours of instruction in the schools, are from nine to twelve o'clock in the forenoon, and from one to four in the afternoon, with a recess of from five to fifteen minutes during each half day. In some of the cities and large towns, this arrangement is varied, but the whole amount of time devoted to study is the same. There is a vacation for one Saturday afternoon of each week, or for a whole Saturday once in two weeks, and in a few instances the school closes an hour earlier than usual on each Wednesday.

Spelling, Reading, Writing, and Arithmetic are taught in nearly every school. Geography and Grammar have within a few years been

introduced very extensively, but in many places not without great opposition. Even Arithmetic, until within a few years, was excluded from many schools during the day, and only permitted to be taught in the evening schools. Grammar, and Geography were opposed, but with less violence; and it is worthy of remark that an additional higher branch can now be introduced into a school with far less difficulty than formerly. No other branch has been admitted with so much reluctance, notwithstanding its obvious utility, as Arithmetic. Some approved religious catechism, was formerly taught at the close of each week, but since the introduction of Sunday schools, this practice has been gradually disappearing. In some of the large towns, or at least in their *central* schools, Composition, History, Rhetoric, and in a few instances, Natural Philosophy, Chemistry, Surveying, Book Keeping, and Elocution are taught.

When the report was made to the Society for the improvement of common schools, there were in use in Connecticut, *eight* kinds of Spelling Books, *twenty-nine* Reading books, *eight* Arithmetics, six Grammars, *ten* Geographies, and *five* Histories. Those, however, in most common use were Webster's Spelling Book, Murray's English Reader, and Bingham's American Preceptor, and Columbian Orator, Daboll's Arithmetic, Murray's Grammar, Woodbridge's and Morse's Geography, and Goodrich's and Butler's History. The number of *different* books in use, has probably been doubled since the above report.

The selection of school books, is sometimes made by the teachers, sometimes by the board of visitors; but more commonly by chance, rather than the choice of any one. The parents send such books to school as they happen to possess, and the pupils use such as are the most numerous. Most of them are quite beyond their capacities.

The *Alphabet* is usually taught in course, beginning, at each lesson, with the capital A, and proceeding to &, and some teachers go through with the row of small ones, and also the double letters at the same time. Others make it a part of their plan to invert this order, beginning with the bottom of each row, and ending at the top; and others still, teach them promiscuously. The teacher points to each letter, and requires the child to repeat its name after him, and this is done from day to day, till the child can recollect them in their order and place. There are two lessons in each half day; and during the rest of the time the child is compelled to sit still without employment.

The time usually spent in learning the alphabet varies from two to four months. A few learn it in six weeks, and a small number are kept on it from six months to a year. After all this, however, the majority of the pupils cannot be said to *know their letters*, for when they come to see them arranged in a manner different from that of the alphabet, that is, in syllables, they are unable to recollect all of their names, and are in effect compelled to learn them over again.

When the alphabet is acquired, the next step is to reading words, and *Spelling* them. Some instructors require their pupils in the first place, to read through nearly all the tables of words in the spelling book. But in a majority of instances, after reading a few words, the teacher

takes the book, pronounces the words, and the pupil, with more or less aid, spells them. In either case, by hearing the higher classes in the school spell them from day to day, and by having his attention less directed to reading than spelling, he learns to spell words much faster than he learns to read them. But he learns mechanically; for he rarely connects or associates a single *idea* with a word, any more than if he were committing to memory tables of Latin or Greek. It is in this way that we are to account for the fact, that on visiting a school, the pupils are frequently found able to spell by column nearly all the words of the book, while the best of them will misspell a great number of words, when they attempt to compose a *letter*, or *write from dictation*. Defining is very much neglected throughout the state. Few schools pay any attention at all to the subject. A certain number of columns is usually assigned as a spelling lesson, which the pupils are required to study over and over; and, at a certain hour, the teacher pronounces them with as much rapidity as possible. The pupil is generally allowed to spell at a word but once; if he errs, the one who is next in the class spells it if he can, and '*goes above him*.' Where any attention is paid to definitions it is merely to commit them to memory, as they stand in the *definer* or *dictionary*. These definitions themselves, are generally quite as unintelligible to children as the original word, being mere synonymes.

What is called the Introduction to the Spelling Book, (Webster's) is now taught in a majority of our schools. It is committed to memory by the oldest classes, and frequently recited; but it is seldom understood. During each vacation, it is partly or wholly forgotten, and as often begun anew. Children may even be found who have committed to memory their Grammar, their Geography and the Introduction to the Spelling Book, half a dozen times each, who are yet no wiser for practical purposes than before. The pupil is indeed taught to '*key the words*,' as it is called, but this merely consists in telling what sound the vowel of the accented syllable has, without referring to the sounds of any of the rest.

Reading, as most commonly conducted, consists in pronouncing correctly the *words* of a given sentence, verse, or paragraph. With larger classes, half an hour is sometimes spent in this manner. In some instances, the pupils are taught to observe, with a measured accuracy, the pauses which occur, and still more rarely, to imitate the inflections, tones, and emphasis of the teacher. The number of teachers who make any considerable effort to have their pupils '*read as they talk*' is but small, though probably increasing. Leavitt's *Easy Lessons*, wherever introduced, has afforded valuable hints on this subject to teachers. This with one or two other reading books which children can in part understand, has already done much good in the community, and is destined to accomplish much more.

Writing is much neglected. The pupils are often furnished with paper and ink of a very inferior quality, and generally they receive very little effective instruction. The teacher '*sets a copy*,' or furnishes the pupil with a copy-slip, makes him a pen, and then, in the midst of a multiplicity of other employments, after giving him a few general

directions, is obliged to leave him to hold his pen and choose the position he pleases. A few schools in the state are furnished by the Committee with paper, quills, and ink, of the best quality, (the paper carefully ruled,) and with the most obvious advantage.

Arithmetic is generally taught by putting Daboll's Assistant into the hands of the pupils, and requiring them to *commit the rules to memory*, and *perform the sums*. In doing this, the great object of the pupil seems to be to *get through the book*, rather than to understand it; and what he does not seek, he will not be apt to obtain. Colburn's Mental Arithmetic is beginning to come into use, but it has usually been taught in a manner by far too mechanical.

Grammar and Geography are committed to memory rather than taught, for after years of study in those schools where they are permitted, the pupils often have little or no practical knowledge of either, especially the former. This is partly owing to the fact that the books themselves are not usually adapted to the pupil's capacity, partly to the ignorance or inexperience of the teacher; but it partly arises from the want of system. It is by no means uncommon, on entering a school, to find the instructor attempting to hear a class read, to set copies, mend pens, examine some of their slates, and preserve order, all at a time. In a few schools, such a division of the time has been made, that only one branch is taught at once. This change, whenever adopted, has been productive of the most satisfactory results.

In the study of geography, maps and atlases are now generally used; but until within a few years, there were numerous exceptions. The books used, as above stated, are generally such as the pupils happen to possess; and of so many different kinds, and editions, as to give rise to much trouble, both to pupil and teacher.

Globes, blackboards, and apparatus, are almost unknown in the district schools of Connecticut. In the few instances where they have been introduced, their *utility* and *economy* has been satisfactorily proved; but of the few who have seen or heard of them, the greater part dread expense, and fear innovation. There is, in fact, a striking deficiency of books of any kind. In a few of the schools, not more than one third, or one fourth of the scholars have even spelling books, and there are few, if any, so well furnished as entirely to exclude the necessity of borrowing.

But the order of the exercises is objectionable, even in most of the best schools. The morning is devoted to reading and writing, which are branches by no means demanding (at least, as they are now taught) any considerable mental effort; while arithmetic, grammar, geography, &c., which require much hard thinking, are deferred to a later hour. Another evil exists. The smaller pupils are frequently instructed last; that is, not until they have been in the school an hour or two, and have become fatigued and impatient of restraint.

Nothing is more important than to provide pupils with constant and pleasant employment. If they are not usefully employed, they will be doing mischief almost of course; and no means can be effective in governing a school, without keeping the pupils occupied.

While, however, a few instructors adopt this principle, and act ac-

cordingly, the mass of the smaller pupils in the schools are almost constantly without any employment. It follows that much of the teacher's time must be wasted in keeping them out of mischief, or punishing them for doing it; besides involving an immense loss to the pupil, whose time *might* be spent in acquiring knowledge.

In short, the great object *seems* to be to go through with a certain amount of *processes*, and commit to memory a certain amount of words and sentences, in the various branches, with a kind of confused idea that knowledge will be the necessary result. The number of children who are trained to *think*,—to *teach themselves*, and to study *things*, rather than *receive* into their minds a mass of *words*, which *they cannot understand*, or *ideas which they know not how to use or apply*, is by no means large.

Although mild means of government are more common than formerly, yet the severer measures still to a very great extent prevail. Of *ten* schools in a certain society, in the summer of 1830, *rods* were kept in view in *seven*, and a ferule in *one*. The fear of punishment is certainly the principal motive used to enforce good behaviour; as the rewards which are offered are generally out of the reach of any but a few of the best minds. As motives to induce attention to study, emulation in its most objectionable forms, and the fear of punishment, are most commonly employed. A few instructors appeal to their desire of pleasing their parents and teachers, and a still smaller number endeavor to implant the love of knowledge for its own sake, and present no other motive. I have known one or two instances of the latter kind, which were attended with the most complete success; but they are extremely rare.

Health is greatly overlooked. The small pupils are required to sit on benches without backs, and those who write, sit at desks quite too high. Both these evils result in great injury to the spine, and some of the internal organs of the body, which will sooner or later be felt, even if the cause should be unknown or forgotten. It is gratifying to find, however, that in some parts of the state, these evils are beginning to be remedied. Seats with backs are ceasing to be wondered at; desks which are much lower than formerly, and entirely separate from each other, are occasionally found; and the public sentiment is in many places entirely in their favor, as it is obviously a matter of *economy*. Still, it is customary to keep the pupils sitting too long at once. They ought to stand occasionally, or march around the room; and they should be required to exercise a few minutes in the open air, once an hour, at least. But their health is often exposed by being permitted to come into the house when excessively heated by exercise, raise a window, and sit exposed to the current of air passing through it; or, what is almost equally injurious, drink large quantities of very cold water. The pupils are often in a profuse perspiration when they leave the school at its close towards evening, and are thus exposed to colds, and the long list of diseases which follow in their train.

There are few school Libraries in Connecticut. I have seen *two* or *three*, but they were furnished solely at the expense of the teacher. The school library recently burned in one of the school houses in

New York was valued at \$600. There are not far from 200 School Societies in Connecticut, embracing from 1500 to 1800 districts, while I am not informed of the existence of more than one library furnished by the proprietors of the school, in the whole number. Instead of \$600, in a single school, I believe the whole value of all the common school libraries in the state would not, in 1831, exceed \$60.

→ Of the numerous works on Education, which have appeared within a few years, some of them truly valuable, few are read by parents or instructors, even by those who admit the importance and the necessity of elevating the condition of primary schools. Still more rarely do they gain access to any periodicals devoted to this subject.

In regard to moral and religious instruction, little can be said. Although there are some sad exceptions, the character of the teachers is generally good, so that the pupils may derive benefit from their example. Little direct moral or religious instruction is given except by means of catechisms; and this exercise, as I have already observed, is now uncommon. The Bible is generally *read* once a day in school, but in most cases it is merely as a *reading book*; and it is neither revered, nor generally understood. Connected with this subject the report to which you have alluded states a fact which ought not to be forgotten, that 'for many years the instance has not been known of attention to the department of religious instruction in any school, where that school has not furnished evidence of *being well regulated*.' If it be true, as many parents say, that our common schools are becoming dangerous to the morals of children, and if at the same time religious instruction be obviously disappearing, it should be our earnest inquiry, not merely as friends of education, but as the friends of our country, and her dearest institutions and rights, whether the one may not be the natural result and consequence of the other. I would not, for a moment, propose the question whether *Theology* ought to be taught in our schools. Against this I should be among the foremost to protest. The question is merely whether as a matter of policy or safety to the community, the *study* of the Bible, shall be excluded from a child's course of instruction during six days out of seven of his life. What inference must he draw from this, concerning the importance of this book, compared with others on which he is obliged to spend so much time and labor?

ART. II.—CONVENTIONS OF TEACHERS.

WE have frequently expressed our conviction of the importance of Conventions of Teachers, as affording that opportunity for mutual improvement, by the interchange of opinions and experience, which is found so useful on every other subject; and as a means of elevating the character of a profession, which, in our estimation, ranks among the most important and honorable.

We believe that, as in other cases of the kind where such important objects are to be effected, every *preparation* should be made to render them useful; and we cannot discharge our duty on this subject without noticing the dangers of an opposite course. We feel bound therefore to insert the following communication, which we have received from a quarter deserving much respect.

[For the Annals of Education.]

MR. EDITOR—Having attended a Convention of Teachers the present week, I am led to make two or three inquiries, which seem to me important. Can the interest in meetings of this kind be continued, among instructors, if there is a failure in making suitable arrangements? If all the exercises are left to be decided by the impulse of the moment, can much good result from the meeting? Ought not a list of subjects to be prepared and taken up in their order; and ought not speakers or lecturers to be appointed or engaged previously? Is it right to occupy the time of a hundred individuals, with the discussion of *what subjects* which shall be introduced into the exercises?

It seems to me, Sir, that system and arrangement are indispensable to the success of every popular meeting, and that the disappointment which must result from a neglect of these, will be a very-serious evil to the cause designed to be promoted.

I am disposed to think that conventions of teachers ought not to be called in any case, where every necessary preparation is not made to render them both interesting and useful. Those who attend them at considerable expense of time and money, have a right to expect this, and ought not to be disappointed.

It is not my intention to imply that good results will not be realized by the late meeting; but I do wish to ask, if much greater good might not have been secured, by more systematic preparation for it?

A TEACHER.

The fact that no plan was formed, and no preparations made, prevented our taking any part in the convention, except by a few remarks on two occasions; and particular circumstances prevented our *attending* it regularly, as we designed. We have therefore solicited from a gentleman present an account of the meeting, which we subjoin, as the best answer to these inquiries.

MR. EDITOR—About the middle of March notice was given, through the papers, that there would be, during the first week in

April, a convention of teachers in Boston. Accordingly, on Monday of that week, there assembled at the State-house, from fifty to seventy-five ladies, and, perhaps, a dozen gentlemen. No one seemed to know the object of the meeting, or by what authority it was called. After a few remarks from Mr Holbrook, the meeting was adjourned. The next day more gentlemen were present, and in the course of the meeting, the number increased to thirty or forty.

There was no chairman or secretary till Tuesday evening, and no secretary much of the time afterwards. The records of the meeting are, of course, very imperfect, and whatever report is made of the proceedings, must be chiefly from memory.

Mr Holbrook first exhibited interesting specimens of map drawing, writing, and needlework, from the Monitorial Schools of New York, and recommended that a modification of the Monitorial system be introduced into our common schools. The subject underwent considerable discussion, in the course of which, teachers were happily cautioned not to introduce it rashly, lest they should bring ruin upon their schools and disgrace upon the system.

The methods of instruction and discipline of infant schools were then proposed; but although the subject was before the convention a long time, it was not fully and thoroughly discussed. The proper use of the Bible in schools, also was, for some time, the subject of similar desultory remarks. Geology and the use of apparatus were likewise introduced, and geological specimens were presented to the teachers by Mr Holbrook.

An interesting communication was received on the subject of music, and the teachers were invited to visit the singing school of Mr Mason, in which the pupils are taught on the Swiss inductive plan. Much evidence was given that it is practicable to teach all children to sing. The convention was invited on one evening to attend a lecture on education at the Boston Lyceum; and one afternoon was occupied with statements, by Mr Holbrook, on the state of education and the means of advancing it, in the West, in which many interesting facts were mentioned.

In addition to what was said by members of the convention, some brief but excellent remarks were made by gentlemen accidentally present, who were called upon by the chair.

On the whole many important observations were made, and many hints were given, which will, no doubt, produce valuable results. But crude and incorrect ideas were also thrown out, which were suffered to pass unrefuted, and which if carried into practice by teachers, may have a pernicious influence upon hundreds of children.

Many teachers complained that there was not more done. It is true, that much time was wasted; much that was said was lost, and much misunderstood for want of previous arrangements. Teachers have a right to complain. They cannot be expected to go ten, twenty, or perhaps fifty miles, to hear extemporaneous discussions on subjects of such moment as the management of infant schools, the monitorial system, and the use of the Bible in schools. When such subjects are introduced, they have a right to expect they will be thor-

oughly discussed. They do expect it ; and if disappointed, there is danger they will become disgusted with every thing which bears the name of teachers' meetings.

No one, I believe, will deny, that such meetings may be made to promote the cause of education. But their utility depends upon the manner in which they are conducted. It is not enough, that teachers *meet* ; they must have something to do, and their efforts must be well directed. On both these points the late meeting was very defective. No subjects of discussion were selected beforehand, nor any debaters or lecturers appointed. Teachers were left to choose their own subjects and treat them in their own way ; for although guests in the city, no provision had been made for their entertainment. Before one subject was disposed of, another was introduced. No order was taken on any subject till Saturday. If any resolutions were passed, recommending any branches of study, or any systems or modes of instruction, it was not till after nearly all the male teachers had left. Very few were present who were prepared to act. Perhaps I ought to add, that the convention was evidently composed of those who had come together to see and hear, rather than to speak ; that nearly two thirds of the numbers were ladies. I am aware, that it was not called by the authority of the American Institute, or of the Massachusetts Lyceum. I do not, therefore ascribe the results to those institutions. I make these statements and remarks with the hope of preventing the recurrence of similar evils, and that other conventions may be productive of more good.

I would close with the inquiry—Ought not those who shall hereafter call such conventions, to give their authority and names, and to state the *objects* and plan of the meeting distinctly ?

A CONSTANT ATTENDANT AT THE MEETINGS.

We respect the zeal and activity of the person or persons who were concerned in calling the convention ; and we are sorry to be compelled to admit the justice of these remarks. The daily expenditure of time and money by an assembly of 100 or 200 persons, is too great, the inconvenience of a journey—sometimes on foot—and sometimes 100 miles by stage—is too serious to justify any measures, which will produce this expense and effort, without providing an adequate return. So far as our experience goes, it requires the best efforts of several individuals, to make proper arrangements, and to provide for their prompt execution. We would therefore unite in the hope of another member of the convention from whom we received an account very similar—that the errors of this, may furnish one of its most useful and impressive lessons, by showing the importance of full preparation hereafter. When such meetings were first held, such irregularity was perhaps unavoidable. Now that they have become familiar, we cannot deem it justifiable.

ART. III.—ART OF PHYSICAL MISEDUCATION.

How to make Children deformed.

In our last number we spoke of the danger of producing a set of machines, by employing children too early in Manufactories. We were not aware that there was so much danger of producing deformed beings, unfit even for this purpose, until we met with the following article in a London paper. We hope every friend of humanity will keep the subject in view.

At a public meeting on this subject, held at Leeds on the 9th ultimo, [Feb. we believe] Mr Samuel Smith, Surgeon, said; 'As one of the surgeons of the infirmary of this town, I have had extensive opportunities of witnessing the baneful effects produced upon the health and limbs of children by *too long work, and too short intervals of rest and relaxation.* I have seen limbs which have been beautifully formed, in a short time, from the operation of these causes, reduced to the lowest state of deformity; and individuals who, but for these causes, would have been models of beauty and manhood, doomed to remain through life, deformed dwarfs. It is now about twelve years ago since my attention was first directed to this subject, in consequence of seeing an unusual number of cases of deformity of the lower extremities sent from a neighboring manufacturing town; the surprise, however, at this circumstance ceased, when it was ascertained that at that period the children were worked much longer hours in the factories of that town than in this. The expenditure of the infirmary for *steel machines to prop up and support bent bones from those causes*, soon after this period, became an item of such importance in the yearly expense of the institutions, that the weekly Board very properly thought it their duty to pass a resolution taking from the surgeons the power of ordering machines costing beyond a certain sum, without first obtaining the consent of the Board; and we have now frequently to compound the matter, by getting the parish from which the poor patient comes, to pay one half of the expense, and the infirmary the other. The number and the serious nature of the machinery accidents admitted into the infirmary is quite frightful to contemplate. I feel confident that the proportion of these accidents will be materially diminished by the ten-hour Bill, not in the proportion of one, two, or three hours which may be deducted from the amount of labor, but in a much larger proportion; for I have long entertained a suspicion that many of these poor children get their fingers and hands involved in the machinery, while in that state of listlessness and apathy produced by fatigue. I have it in confession, from an overlooker, that it is often necessary, towards the latter part of the day, to shake poor factory children by the shoulders, to keep them awake while standing at their work. Is it proper, is it right, that poor children who, even when standing upon their legs, cannot keep their eyes open, should be placed almost in immediate contact with all kinds of dreadful machinery?'

To remedy these evils is the object of Mr Sadler's bill, now before parliament.

INTELLIGENCE.

PICTOU ACADEMY, NOVA SCOTIA.

This Institution has recently undergone several modifications both in its structure and government. It formerly consisted of a single academical or collegiate department. A recent act makes provision for separating

it into two Divisions, to be called the Upper and the Lower Divisions. The Upper Division, comprises a course of instruction similar to what has hitherto usually been pursued, and is to be continued in the same building. The Lower Division is to occupy a separate building from the former, but is to remain, for the present, under the general supervision and care of its Professors. In this school, the elementary branches of a thorough English course are to be inculcated, and teachers of grammar schools and other public schools throughout the province to be prepared if they choose, for their profession. As soon as funds can be collected, a Head Master and a suitable number of assistants are to be appointed to this division.

The Upper Division or Academical School has a museum, a library and philosophical apparatus, and is under the general superintendence of a principal.

The recent act forbids the inculcation of Theology or Divinity to any class in either branch of the institution, without the concurrence of three fourths of the Trustees in the measure; and no religious test, declaration or subscription is hereafter to be required from any Trustee or Teacher, as a qualification for office.

EDUCATION IN NANTUCKET.

The public schools of Nantucket are in a prosperous condition at the present time. They contain 732 scholars, besides which there is an African school of 150 children, who attend half the year. There are two other public schools besides, but the number of pupils is not ascertained. There are also several flourishing private schools, among which is the one which was established by Admiral Coffin.

HARTFORD FEMALE SEMINARY.

The impaired health of Miss Beecher has compelled her to resign the charge of this institution, of which some account was given in our last. By a circular from the Trustees, we learn, that "during the ensuing term, the course of instruction, and government of the pupils, will be under the care of the Rev. T. H. GALLAUDET, whose services have been obtained, that the advantages of the Institution may be fully sustained, while ample time will thus be afforded, for procuring a permanent Principal."

"In connection with Mr. GALLAUDET, Miss L. A. REED will continue to act as associate Principal, and Mrs. C. D. YOUNG, as Governess. For the discharge of their duties, involving the more immediate care of the conduct and deportment of the pupils, these ladies will be the better qualified, from the experience which they have derived from their past connection with the Seminary, in these stations. The ability with which they have conducted their respective departments, and the confidence which they have already secured, is the surest pledge of their future fidelity and success."

"The most liberal provision is made for a supply of experienced and competent teachers, amounting to one teacher for fifteen pupils."

The character of the Principal is too well known to our readers to need a remark. The terms will be found in an advertisement on our last page.

FARM SCHOOL, IN SOUTH CAROLINA.

We find from the New York Farmer, that a Mr. John de la Howe, lately deceased in South Carolina, has made provision in his will, for the education of twenty-four poor children, twelve boys and twelve girls. The children are to live together as one family, and the expenses are to be defrayed out of the funds of the estate, with the addition of the labor of the children on the farm. The will requires that the teacher shall possess an unimpeachable moral character and suitable habits and attainments to instruct in all the branches of English and scientific literature, subservient to agriculture and housewifery. The trustees appointed to carry the will into effect, have provided a good farm, suitable buildings, utensils, provisions, and stock, and advertised for a teacher, to whom they offer a liberal salary.

NOTICES.

First Book of the Fine and Useful Arts, for the use of Schools and Lyceums. Compiled by Marshal S. Perry, M. D. Boston, Carter and Hendee, 1832. 18 mo. pp. 126.

We deem this work a valuable accession to the catalogue of school books. It fills a place hitherto unoccupied, and contains, in a very condensed form, the leading facts connected with the history of several of the most important arts of life. We are aware that accounts so brief and condensed must of necessity be wanting in that interest, which more ample detail might furnish. But if the work were much enlarged it would be less useful, because it would circulate less.

Of the arts of Printing, Engraving, Lithography, Pottery, Dyeing, Tannery, &c., nine tenths, of the community, to say the least, grow up in almost entire ignorance. This ought not so to be. There are fragments of hours and days which are now wasted, when to most of the higher and even public schools, a familiar conversational lecture on either of these subjects would be welcomed by the pupils, and conduce greatly to their improvement. To Lyceums the work might afford the *materials* for many evenings of instruction.

It is written in a pleasing and correct style—is illustrated by good engravings—and is throughout handsomely executed.

Cobb's Explanatory Arithmetic No. 1, &c. &c. By Lyman Cobb, Author of the 'Spelling Book,' 'School Dictionary,' and 'Juvenile Reader.' New York, 1832. 18 mo. pp. 209.

If this book were inverted, and divested of its long title, we might have patience to give it a more thorough examination. Our own experience in teaching has, however, led us to different conclusions from those to which the author of the work before us seems to have arrived. Instead of *attempting* to give children 'clear and familiar' ideas of the rules of arithmetic, and filling up four first pages with them, we would not insert them at all, even at the end. If the work were stripped of this peculiarity, it might answer a useful purpose, though we are not aware that it would possess any advantages over several other little works with which the public are already acquainted. And while we consider it a duty to encourage so far as we may be able, every real improvement in the character of school books, we cannot but regret that the friends of education should be distracted with a longer catalogue than at present exists, unless those which are added, possess at least one point of superiority to those which have preceded them.

The Derivative Expositor, containing rules for Spelling Derivative Words, &c. By Rensselaer Bentley. Boston, Richardson, Lord & Holbrook, 1832. 18 mo. pp. 72.

This work appears to be of an original character, and intended to teach the correct orthography of derivative words. There is certainly much error abroad on this subject, and the writer, in his introduction, has given a few striking, but common examples. But we question the propriety of inserting such long lists of derivations. For example, under Rule III, are nearly fourteen pages, of words whose derivations are formed on the *same principle*, and in a *similar manner*. Would not the author's purpose, as well as that of intelligent teachers, be better answered, by giving a few examples in illustration of a rule, and then following them by a table of primitives only; and might not about two thirds of the space at present devoted to the derivations, thus be spared, for other purposes?

The Green Mountain Repository. Edited by Zadock Thompson, A. M. author of the Gazetteer of the State of Vermont.

We have received the two first numbers of a spirited little periodical under the above title, published in monthly numbers of 24 duodecimo pages each, at Burlington, Vt. The terms are \$1.25 a year, or \$1.00 if paid in advance. It is primarily intended for the amusement and instruction of the children and youth of Vermont. We are much pleased with the character of the work, and can cordially recommend it to the notice of other young people, as well as those of Vermont.

ART. I—BIOGRAPHY OF A TEACHER.

MR EDITOR—The following remarks relate to one of the most successful teachers of the elementary branches of education, with whom I have ever been acquainted. Some of your readers may be gratified to trace the steps by which he was rapidly led from mediocrity to eminence.

The person in question was bred a farmer. He had a fondness for miscellaneous reading, but his leisure, as well as means of information, were extremely limited. His means of improvement consisted chiefly in three or four months' instruction every winter, in spelling, reading and writing, at an inferior district school. At the age of sixteen, perceiving his deficiency in the knowledge of common arithmetic, he availed himself of the opportunity of spending an evening every week for this purpose, with a friend who was rather more advanced.

At the age of eighteen, he sought to become an instructor, but his extreme diffidence and habitual retirement, seemed to create a distrust of his ability to meet, and successfully control the various tempers and dispositions of childhood. There was a maxim prevalent in that region, which is certainly not without truth; that, 'to manage a school properly, requires every quality necessary in governing a kingdom.' Disappointed, but not discouraged, he gave up for the present, his favorite project, and directed his attention principally to other employments, though he still continued to devote many of his leisure moments to reading and reflection. 'Locke's Essay on the Human Understanding,' and 'Burgh's Dignity of Human Nature,' were among his favorite authors.

It was not until the twentyfourth year of his age that he abandoned all other pursuits, and sought once more the charge of a district school. He still found difficulties, but by perseverance and the aid of friends, he at length succeeded in obtaining a school, and satisfying his employers.

Having taught in this, and an adjoining district, two or three winters, and acquired the reputation of a faithful, laborious, and ingenious teacher, he was invited to take the charge of a school in a flourishing village a few miles distant from the former scene of his labors, where the means of self-improvement would be greatly increased.

About this time the 'JOURNAL OF EDUCATION' made its appearance. He procured and read it with avidity, and began to be impatient to put some of its valuable suggestions into practice. But every innovation upon ancient customs and usages, during this term,

was made with extreme caution. Little more was done than to introduce a few additional branches of study, present the lessons in a manner better adapted to the youthful capacity, and adopt mild methods of government.

In the mean time he continued not only a *constant reader*, but a *thorough student* of the Journal of Education. He also procured and examined, so far as he had the means, the various works on Education mentioned by the Editor, particularly those which were *reviewed*, or favorably *noticed*. A large share of his scanty and inadequate compensation was expended in this manner.

At the close of the term, he was again employed in the same school, and his compensation was increased. This enabled him to furnish the school, *gratuitously*, with such books as he deemed most conducive to their improvement, as well as to purchase for their use a Library of 100 volumes. After much solicitation, he also obtained permission to new-model the interior of the school-room. Important changes were soon made in the methods of instruction and discipline. Emulation was generally dispensed with, as well as rewards, except that of drawing books from the Library.

The result was, a school of a new and highly improved character. This could not fail to attract attention, and excite surprise, among those who visited, and took an interest in it, while at the same time, the instructor was loaded with the reproaches of a few of the parsimonious and short-sighted. But he pursued the course he had adopted, unmoved by their murmurs; and at every step acquired the power, as well as the disposition, to prosecute his plans for improvement still farther.

A period, however, at length arrived, when the clamors and threats of disaffected individuals became so violent as to endanger the peace and union of the district, and it was thought expedient, both by him and his friends, that he should withdraw;—but not until an experiment had been made which convinced both of the practicability of elevating the character of common schools.

But this instructor's zeal for self-improvement, as well as the improvement of others, would not permit him long to remain inactive. He resumed his labors in a field where he had formerly been engaged, and with the most signal success. In proof of this assertion might be mentioned the fact that his services would at that time command a compensation nearly twice as great as that of instructors generally.

His reputation finally introduced him to an infant school in one of our cities. After continuing in this school for some time, he established an elementary school, with full liberty to introduce any improvement he might think advisable. In this school, and in another of similar character, in a sister city, he has been almost constantly employed, ever since.

Thus in the short space of eight years, has an individual risen from the humblest walks of life—from a state of obscurity, if not of discouragement—to a high rank among the members of a useful and honorable profession. We may hence be enabled to see what untiring effort, and decision of character, properly directed, can accomplish. 'What man has done, man may do.'

I have often heard this teacher affirm that he owes his success, in a great measure, to the 'Journal' of which I have already spoken;—that without this, his experiments would neither have been prosecuted nor sustained. I am acquainted with more than one able instructor who attributes his success to the same work, and to the 'ANNALS OF EDUCATION,' its successor.

AN OBSERVER.

ART. II.—LESSON FOR TEACHERS. FROM SALZMAN.

TEACHERS often create the faults of their pupils, by adopting an arbitrary rule for their direction, and considering every deviation from it as a crime. If the rule is absurd and contrary to nature, children will have no inclination to obey it; they will deviate from it every moment, and thus appear in the eyes of the teacher as transgressors.

This is especially the case with those unwise teachers, who consider themselves as infallible, and treat their pupils as slaves who are bound to yield a blind obedience, and in all circumstances show the utmost submissiveness. Such a teacher tolerates no objection or opposing opinion, but considers it as an offence, implying a want of respect. When he appears, all play ceases, deep stillness ensues, and all stand in an attitude of awe. The spirited, unconstrained boy, who has learned no dissimulation, and who is inclined to press forward, to attain that which he considers good, will find such demands intolerable. Fear of suffering may perhaps prompt him to obey his severe censor for one moment; but the next he forgets himself, assumes his natural character, and is on that account treated as malicious or villainous.

Here comes Master Crispin, with a stiff neck, and measured tread, to school. His scholars are playing ball before the school-house. Some of them, terrified at his appearance, bow to him with dissembled reverence; others continue their play. 'What shameful conduct,' he exclaims, 'is this! Have I beggar-boys for scholars?' They follow him unwillingly into the school-room.

'Be seated,' he orders, 'and let no one of you dare to make the least noise. Write what I tell you: *Il vit la carosse.*'

'Master Crispin!' says a lively voice, 'I think it ought to be *le carosse.*'

'Silence!' he answers. 'If it *were* *le carosse*, still you must write *la carosse*, for I, your teacher, have said it. No boy has a right to contradict his teacher.'

Now he begins with a dictatorial air to explain, and at the same instant, observes two boys getting their heads together, looking at a piece of paper, and laughing. He goes up to them, takes the paper away, and sees on it a little drawing, such as school-boys often make, with the words, '*This is Master Crispin*,' written underneath. Now the lesson ends, for Master Crispin becomes so angry that he cannot continue it. He thrusts the shameful boys out of doors, and commands them never to come into his sight again. The rest of school time is spent in abusive language and threats, which I forbear to mention, and after the picture of Master Crispin is made, the whole class is considered as a pack of young villains.

And what is the reason that the teacher falls into a passion? Because he has no command over himself, and in his haste, he thinks there is an intentional and shameful affront; when no sensible man would have thought of it. If boys do not play in the presence of their teacher, it arises from a conviction of its impropriety; if a boy called the attention of Master Crispin to an error which he supposed he had committed in grammar, it was the result of a frankness which is commendable; and any other teacher would have thanked the boy for noticing it. That there was no maliciousness in making the drawing, I trust it is unnecessary for me to prove. But suppose there was; who has caused it? None other than Master Crispin, by the open *injustice* with which he has treated the little draughtsman.

Teachers often exaggerate the number of crimes among their pupils, and class them all together, without any distinction. Suppose now in an institution for education, all the boots of the pupils should be made from one last. Is it not obvious that only a few of them would be found to suit, while all the rest would be too large or too small? And what is to be done in such a case? Are the feet, which the boots will not suit, to be considered as faulty? Must something be pared off from the feet of one pupil, and something added to those of another?

You smile. Do you wish to know what this has to do with the subject? I will tell you. As the feet of every boy have their peculiar form, so have their characters and talents. Would you now work for these boys with their various characters and talents with one foot for a standard, or in other words, with one last? If this is done, only a few will be suited. Would you then consider this as a fault of the boys, and strive to force them to your standard? If you do this, you will act with as little discretion, as those who should strive to form the foot after the boot. You *publicly* reprove your pupils for their errors. This may have some effect on those careless boys, on whom your previous admonitions have no effect; but will you do so to every boy, without distinction? If you do, you will offend the ambitious Ferdinand, and make him the more thoughtless; the sensitive William will go away dejected and weep bitter tears. You instruct Frederick and Charles; they understand directly every thing you say

to them, and your recitation ends in a quarter of an hour. But this is not the case with Edward. This good, honest boy is slow of comprehension; you occupy an hour in instructing him, and in the end, he has not acquired as much as Frederick. On this account, you give him a reproof, which he does not deserve.

You instruct Henry and Lewis, in Latin and Mathematics. Henry cannot at all comprehend the Latin rules of Grammar, but in mathematics he is the best scholar in school; and Lewis brings you a Latin composition in which you find hardly anything to correct; but he has no taste for mathematics, because he does not understand you. Still you expect them to make equal progress in Latin and in mathematics. Now reprove Henry for indolence in Latin, and Lewis for disinclination to mathematics, and you do injustice to both. The indolence and disinclination are faults of your own.

I have been for twenty years Principal of an institution for education, embracing children of various families and nations, sometimes to the number of seventy. Among these I live and move from morning until I retire to rest. Now if children were as bad as some teachers represent them to be, how have I been able to hold out? Must not my health have suffered? But this has never been the case: on the other hand, I always enjoy good health while in my employment. It does not follow that my pupils are always correct in their behavior; they exhibit a great deal of levity and thoughtlessness. After the lessons are ended, they play, jump, and are full of glee; I mingle with the joyful throng, and my presence makes no difference in their conduct. In all these things I perceive nothing offensive; for I remember that children are children, and that they think and act like children.

Weeks sometimes pass away without any troublesome occurrence. If trouble does arise, I *examine myself*, and generally find that I am the cause of it—that either my body is out of order, or some unpleasant event has affected my spirits, or I am wearied out with excessive labor. The more attentive I am to myself, the more seldom do offences arise. Indeed I can safely assert, that during a period of twenty years in which I have been instructing, I cannot remember that a single pupil has designedly vexed me. I must be allowed to make this candid assertion;—it would be as improper to charge me with conceit on account of it, as the horticulturist who states the results of his experiments, or his methods of management. But every school has not the same advantages with mine; for here pupils are collected together from various families and countries; they live separated as it were, from the rest of the world, and the ill examples of others, the various and different influences of parents, domestics, &c., the company of careless and uneducated boys, can have no effect upon them. Another teacher, in a less favored situation, certainly has to contend with greater difficulties.

Such then is my creed. Let those, however, who would adopt and follow it, understand it. But as all creeds are liable to abuse, I expect mine will be. If a teacher effects little or nothing in his endeavors for children, if they learn little, retain their vices, and even as-

quire new ones under his instruction, parents may *attribute* the fault *solely* to the teacher, and perhaps appeal to me for authority.

This would be unjust. Observe I do not say that one *must attribute* the cause of the faults and defects of pupils to the instructors. Far from this. I only demand of the instructor that *he should seek in himself* for the cause; and if it really lies there, let him remove it. It does not follow from this, that the fault is justly charged on him in every case.

And you, dear parents, are also teachers of your children. Have you committed their education in part to others? Still you participate in it, directly or indirectly. For you also my creed is intended. Reflect upon it, treasure it up, and make the proper application. Instead of charging the failings of your children upon the teacher, seek the source of them *in yourselves*. Let the teacher seek it in himself, and you in yourselves, and let every one improve in those points where others fail. In this way, every thing will go well.

He who disregards my creed and considers himself infallible, who charges the vices of his pupils, and his own want of success, to causes exterior to himself—how can such an one instruct! He will meet his pupils unwillingly, their happy looks will give rise to unpleasant emotions, every act of thoughtlessness on their part will offend him; he will often torture their most innocent expressions into maliciousness, and believe himself surrounded by those upon whom his labors have no influence. How tedious will it be for him to instruct, how sour will be his tones of voice, how perverted his disposition towards his young friends, and how fruitless all his efforts! With longing desire he looks forward to the period when his employment as an instructor shall cease, and he shall engage in some other business.

The period will arrive which you so ardently desire; you will experience relief, and feel as if you had entered upon a happier life. But you find new inconveniences in your new situation; circumstances do not answer your expectations, and as you are accustomed always to seek the causes of discontent *without yourself*, so you will now charge the fault upon things around you, and begin again your old complaints. *The beginning of wisdom is self-knowledge*; if this be wanting, wisdom, and the happiness which springs, from it is no where to be found.

And you, my friend! who have devoted yourself to instructing, be firm; and if you observe faults and defects among your pupils, and your labors are unsuccessful, resolve to seek the cause in yourself. You will surely find *much* there which you did not anticipate; and if you do, rejoice, and set yourself seriously to work to eradicate it. You will certainly succeed, and then—then—what a delightful change you will perceive both within and without. Trusty children will appear to you in a different light, their liveliness will make you happy, their little follies and thoughtlessness will not offend you, and you will manage them with prudence and forbearance; the bitterness of your tone, the severity of your countenance, will be laid aside; the emotions of anger, to which you are inclined, will gradually diminish, you will renounce the love of ease which you have nourished; every

But one day, while she was at work, the good child pricked her finger with the needle very badly, and the fright occasioned by a pain so unusual and unexpected, caused her almost to lose her senses. Full of sorrow, she held her finger up to her mother, and uttered such lamentations as would have extorted pity even from a stone. But her mother, instead of sympathizing with the suffering child, thoughtlessly burst out into a laugh; in which the most of the children joined her. Lucy immediately threw down her handkerchief and needle, cried loudly, ran out into the kitchen, and hiding her face under the apron of Magdalen, wept till she was tired. Here she found pity and comfort; she had her wounded finger bound up, and was assured that it would soon get well.

The untimely sport of her mother had so mortified little Lucy, that from that time she felt an ill-will towards her. Her mother still continued to laugh at her when she hurt herself, and the consequence was that little Lucy at last absolutely hated her, and yet the mother could not tell the cause.

ART. IV.—PRACTICAL LESSONS.

I. MEASURES OF LENGTH.

Have you not sometimes heard about feet and inches? Have you not heard that a certain thing was three inches, or six inches, or two inches long? or that some person was five feet or six feet high? Well, do you know how much an inch or a foot means? This great Dictionary (*Webster's quarto*) is one foot long. It is not quite a foot wide. This, and the other like it, (vol. ii.) are the two largest books we have in school. Are there any other books as long? 'No; except John's new writing book, that is as long, and longer too.' But what is there in the room about as long as this Dictionary. Bring me your slate and let us compare that with it. You see it is just as long as the book is. Now how long is the slate? 'A foot.'

Bring more of the slates, and let us see if they are not a foot long. Yes; here are several of them of the same length. What else can we find exactly of the same length. Compare some of the *rules* in the school with the dictionary. Many of them are a foot long, as you see; some are more. Think of other things a foot long. How long is this goose quill, with the feather on it? Is not this a foot long? 'Yes.' It is, very nearly. Try to think of other things a foot long.—'Oh, that bench is a foot long; and that—and that.' Stop, a moment; you mean they are a foot *wide*, do you not? 'Yes.' Then you judge very correctly. Do you see any thing else a foot wide, or a foot long? 'That board of your table leaf is a foot wide, and so is the next.' Very well; the table leaf is made of two boards; is the other a foot wide too? 'Not quite.'

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Here is a map; how long is this? 'Two feet.' How wide? 'I do not know.' Well, I will not try to tell you yet. If I had another great dictionary just like these, and should fasten that to them *so*, how long would all three of them be? 'Three feet.' Now you begin to understand what *feet* mean. Did you know yesterday how long two feet were? 'No.' Then you see that you have learned something which you did not know before.

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MISCELLANEOUS.

A GREAT FONDNESS FOR CHILDREN.

Fondness for children denotes not only a kind heart, but a guileless one. The great and good have always been remarkable for their fondness of children. Agesilaus, King of Sparta, was the most generous of monarchs, and the most tender of fathers. Diverting himself one day with riding on a stick with his children, and being surprised by a friend in the action, he desired him not to mention it till he was a father. Henry the IV. of France, taught his children to call him papa, or father, and not sire, in the new fashion. One day, going on all fours, with the Dauphin on his back, an Ambassador suddenly entered, when Henry looked up, 'Monsieur l'Ambassadeur, have you any children?' 'Yes, sire,' replied he. 'Very well; then I will finish my race round the chamber.'

ANECDOTE OF A SCHOOL MASTER.

A candidate for the office of a schoolmaster in Hampshire county, being told by the committee that they should examine him in English Grammar, said, 'I am glad of that for *I am a horse* at Grammar.' Being asked to bound the United States, he said 'they are bounded east by the ocean, and south by Florida, and west by the Mississippi.' When told that the valley of the Mississippi was part of the United States, he said, 'I don't know—there is a *great chunk* of it off there.' *Boston Daily Advertiser.*

MEMORY.

Miss Reynolds, sister of Sir Joshua, observes that the rigid attention to veracity for which Dr Johnson was distinguished—his conscientious determination to be exact in every statement, was the cause that his memory was so wonderfully true and tenacious. This is an illustrious instance of the direct advantage which results to the mind, from the practice of a single virtue.

IMPORTANT TO SCHOOL MASTERS.

We copy from a New York paper of March 17, the following humorous article of intelligence.

'A mechanic in America has invented a machine for Seminaries, which, by means of steam, not only warms the room, but flogs the boys on a graduated scale, according to their offences.'

INTELLIGENCE.

EDUCATION AND SCHOOLS IN LOWER CANADA.

We have already, in more than one instance, directed the attention of our readers to the efforts which are making to improve the condition of common, or elementary education, in Lower Canada. These efforts must be in the highest degree gratifying to the friends of common schools, and we are happy in being able to present them with the following abstract of the 'Second Report of the Standing Committee on Education and Schools,' as published in the Montreal Gazette. The Report bears date Feb. 1, 1832.

The whole number of schools in the province is 1305. Of these, 142, chiefly situated in the cities and large towns, pay wholly for their tuition, or receive it in convents, deriving no aid from government. The remainder are supported partly by contributions of from 5s. to 7s. 6d. a month, and in part by aid from the public chest; but about half of the pupils are admitted gratuitously. The increase of schools during the past year has been 58. Of these schools, 186 are for boys exclusively, 183 for girls, and 844 for both sexes.

The number of pupils who attend at these schools is 45,203; an increase of 3,412 during the past year.

The whole number of teachers reported in the province is 1307, of whom the Visitors recommend 126 to be suspended on account of abuses which prevail. Of this number, 670 are males, and 637 females.

The whole number of school districts either established, or recommended, is 1,320. This does not include the 142 schools which receive no aid from the government. It follows, therefore, that there is in the whole province a deficiency of about 150 teachers, besides those whom it is proposed to suspend.

An average sum of 11s. 2d. to each scholar was appropriated from the public chest during the year 1831. In Quebec there are 41 schools embracing 2,525 scholars, supported entirely by the proprietors at 30s. a year.

Each school district contains upon an average 78 scholars, but in some counties the number is only 25. In these cases it is proposed to unite two districts into one.

Notwithstanding the great increase of interest and exertion on this subject which prevails throughout the province, it appears that only one child in twelve, upon the average, of the whole population, receives instruction; while in the adjoining State of New York, the proportion is one in four. Thus for every pupil who is instructed, two are still destitute.

Yet there is much room for encouragement, when it is considered that since 1829, (a period of only three years,) the whole number of children instructed has increased from 18,410 to more than 45,000.

PHILADELPHIA APPRENTICES' LIBRARY COMPANY.

This consists of about 7,000 volumes, in the selection of which, great care has been taken to guard against the introduction of those which are of a demoralizing or useless tendency. A large proportion are works in useful science and literature.

The Library is open to the members on Monday, Wednesday and Friday evenings, and on the afternoon of Saturday of each week. The number of young men thus participating in the benefits of the institution is 1031. The monthly average number during the past year has been 833. Since it was established it is estimated that 5,000 individuals have enjoyed its privileges.

During the year 1831, *seventeen* members were added to the company, *six hundred and twenty three* volumes to the Library, and two hundred and ninety-four volumes were rebound; and until last year, the Library was open only two evenings in the week. These facts afford the best and most complete evidence of the prosperity of the institution.

MANUAL LABOR ACADEMY, ZELIANOPLE, PA.

A manual labor academy has recently been commenced at Zelianople, a few miles from Pittsburg. Subscriptions to the amount of \$4,300 have been secured for purchasing a farm of 444 acres, with a building three stories high and sixty feet long.

Relig. and Lit. Intelligence.

FRANCE.

Spread of Intelligence.—Of the rapid spread of intelligence in France, some idea may be derived from a statistical table for the department of Seine, which had been published, and in which it is stated, that toward the close of the fourteenth century, there were no more than sixty teachers in Paris; forty for boys, and twenty for girls; and that it is not more than forty years ago, that the number of persons in all France who were able to read, was not estimated at more than 7,000,000. At present, it is computed that there are upward of 16,000,000. In 1770, four reading rooms were sufficient for the wants of the whole capital. Now there are about 1000.

NOTICES.

An introduction to English Grammar, or an Analytical Plan, adapted to the use of Students in Colleges, and the Higher Classes in Schools and Academies. By Samuel Webber, A. M., M. D. Cambridge, Hilliard and Brown; and Boston, Carter and Hendee. 1832. 12mo. pp. 116.

To the classes for whom this work is designed, it certainly presents several recommendations. By pursuing the subject of Grammar 'Analytically,' and substituting instead of definitions, explanations which are more diffuse and inductive in their character than those of Mr Murray, the author has certainly rendered an acceptable service to students in high schools and colleges. Though based upon the same general principles as the work of Murray, we think it a useful adjunct. Yet after all, it depends more upon the *methods of the instructor*, than upon the *book* used, whether the student exercise his own mental powers in the study of this branch, or suffer it to become, as has too often been the case, a mere routine of memory-work, as little important in after life, as it is disgusting in the pursuit. For the pupils of primary schools the 'Introduction' is obviously neither adapted nor intended.

This work is executed with much accuracy and fidelity, and on the whole, we hope to see its merits fairly tested by experiment.

A new Grammar of the English Language. New York. Collins and Hannay. 1831. 12 mo. pp. 78.

The only claim of this work to public attention, is in the treatment of the verb. But it may be questioned whether the changes made in this part of speech, though they may be philosophically correct, are of much practical importance. As a treatise on the nature of the verb, *merely*, it might deserve attention. But as a system of grammar, of schools, it seems to us obviously defective. Orthography is entirely omitted, and Syntax treated with little more respect.

Interrogative Grammar; in a Series of progressive and practical questions; illustrating the principles of the English language, and the mode of Syntactical parsing. Boston, Hilliard, Gray, Little & Wilkins. 1832. pp. 70.

The mechanical execution of this work is commendable, and along with some defects, it affords evidence of having emanated from the pen of a thorough and practical teacher. But we are tired of new grammars claiming improvements, which are, after all, only changes. Perhaps the questions in syntax may be of some service to *teachers*, though we doubt their utility to the pupil. But the catechetical form of the etymological part of the work gives it no advantages over other grammars. We should rather regard it as an incumbrance; tending to induce *mechanical* habits of study, the very evil which the writer proposes to remove.

ART. I.—ON THE QUALIFICATIONS OF TEACHERS.

BY S. R. HALL.

[At our request, Mr Hall has been kind enough to furnish for publication the following remarks on the qualifications necessary to teachers, from a work since published, entitled 'Lectures to Female Teachers.']

In directing your attention to some of the qualifications most essential in the primary instructor, I shall, perhaps, be justified in stating in the first place, some of the things which must *unfit* you for this important work.

1. Ignorance of its responsibilities, must present an insuperable barrier to desirable usefulness and success.

The station of one entrusted with the care of children, is immeasurably important. No one can have intercourse with them for an hour, without leaving some impression on them, which may last during life. This is more especially true of those who are required to control, govern, and instruct young minds for a considerable period of time. The taste, the temper, the disposition, the thoughts and habits, may all be influenced, and made to bend in some measure as the teacher wishes. And if any one occupying such a station, does not realize her responsibility, I know not how she can be expected to secure those results which are most desirable.

But there is another important view to be taken. When responsibility is not realized, *effort is generally feeble*. Who will attend for a length of time on the instructions of the moral teacher, who contemplates the work of the ministry as light and unimportant? Who expects to witness great results, from the labors of such an 'ambassador?' Who will employ that physician, who furnishes evidence that he considers the station he occupies as unimportant?

It is generally, I believe true, that he who realizes *most* sensibly the responsibility attached to his calling, will be found the most untiring and efficient in his labors. It is certainly natural to anticipate the most faithful efforts from one whose views of the character of his profession are most distinct.

I must think that any one who contemplates the station of the female teacher as devoid of responsibility,—of peculiar solemnity,—is not prepared to hope for success in that employment.

2. A want of interest in the society of children, will unavoidably unfit a person for the task of teaching, governing, and interesting them. There are those, who seem to contemplate a company of children, with almost the same feelings that they would a company of apes, whose mischievous pranks are to be the source of constant misery and vexation. There are others who would

quire new ones under his instruction, parents may *attribute* the fault *solely* to the teacher, and perhaps appeal to me for authority.

This would be unjust. Observe I do not say that one *must attribute* the cause of the faults and defects of pupils to the instructors. Far from this. I only demand of the instructor that *he should seek in himself* for the cause; and if it really lies there, let him remove it. It does not follow from this, that the fault is justly charged on him in every case.

And you, dear parents, are also teachers of your children. Have you committed their education in part to others? Still you participate in it, directly or indirectly. For you also my creed is intended. Reflect upon it, treasure it up, and make the proper application. Instead of charging the failings of your children upon the teacher, seek the source of them *in yourselves*. Let the teacher seek it in himself, and you in yourselves, and let every one improve in those points where others fail. In this way, every thing will go well.

He who disregards my creed and considers himself infallible, who charges the vices of his pupils, and his own want of success, to causes exterior to himself—how can such an one instruct! He will meet his pupils unwillingly, their happy looks will give rise to unpleasant emotions, every act of thoughtlessness on their part will offend him; he will often torture their most innocent expressions into maliciousness, and believe himself surrounded by those upon whom his labors have no influence. How tedious will it be for him to instruct, how sour will be his tones of voice, how perverted his disposition towards his young friends, and how fruitless all his efforts! With longing desire he looks forward to the period when his employment as an instructor shall cease, and he shall engage in some other business.

The period will arrive which you so ardently desire; you will experience relief, and feel as if you had entered upon a happier life. But you find new inconveniences in your new situation; circumstances do not answer your expectations, and as you are accustomed always to seek the causes of discontent *without yourself*, so you will now charge the fault upon things around you, and begin again your old complaints. *The beginning of wisdom is self-knowledge*; if this be wanting, wisdom, and the happiness which springs from it is no where to be found.

And you, my friend! who have devoted yourself to instructing, be firm; and if you observe faults and defects among your pupils, and your labors are unsuccessful, resolve to seek the cause in yourself. You will surely find *much* there which you did not anticipate; and if you do, rejoice, and set yourself seriously to work to eradicate it. You will certainly succeed, and then—then—what a delightful change you will perceive both within and without. Trusty children will appear to you in a different light, their liveliness will make you happy, their little follies and thoughtlessness will not offend you, and you will manage them with prudence and forbearance; the bitterness of your tone, the severity of your countenance, will be laid aside; the emotions of anger, to which you are inclined, will gradually diminish, you will renounce the love of ease which you have nourished; every

other fault which has an unhappy influence on your young friends, will be laid aside, and you will give instruction in a lively and pleasant manner. Have you labored for some time to improve yourself, what will be the consequence? You will have formed yourself to be a good teacher. Your pupils will reward you with their love and confidence; your hints will be obeyed, your admonitions take effect, and their faults will gradually disappear.

Do you fail in some instances? Are you unable to put a stop to certain faults and vices? Well, you will at least have the consolation of being able to say in sincerity: *I have honestly done all in my power—the failure of my efforts is no longer chargeable upon myself.*

ART. III.—ART OF MISEDUCATION. FROM SALZMAN.

HOW TO MAKE YOUR CHILDREN HATE YOU.

You can make your Children hate you, by treating them with contumely.

I. Mr James had become so accustomed to the use of ridicule and satire, that he could not leave off the habit in his intercourse with his children. He could never correct their faults in a proper manner, but always spoke with an offensive satirical tone of voice. For example, a child one evening crept up on his chair. The punishment was, that he should have whiskers marked upon his cheeks with paint or coal, and be made a laughing stock for the servants. His daughter once spilt some broth upon her apron, and he immediately said, that he should order a box from the carpenter for her to eat her food from. He said also that he would buy a fine pair of spotted pigs from a litter which his neighbor had, to keep her company. Little Martha had once dirtied her hands and clothes very badly. 'Ah!' cried her father, as soon as he saw her, 'here is a beautiful damsel! What fine company she would make for dirty Thomson! This was the name of a silly fellow who used to make sport for the boys in the street. Don't you think, Martha, that would be a fine place for you?'

Mr James pursued this method in the presence of Molly, the domestic, and the young family, who immediately laughed at his jests, and repeated his reproaches to taunt the little girl. How could this child love her father?

II. Lucy had been for some time learning to use the needle. She now laid aside her sampler, and began to hem a handkerchief. 'I will do it so well,' thought she, 'that mother will praise me; and father,—who knows what he will do, if I hem it so that it pleases him!' It would have delighted you to have seen how busily the little girl sewed. She was so occupied with her employment, that she even forgot her breakfast. She was so intent upon doing it well, that she would run, after every twenty or thirty stitches, to her mother, and inquire: 'Is not this right, mother?'

But one day, while she was at work, the good child pricked her finger with the needle very badly, and the fright occasioned by a pain so unusual and unexpected, caused her almost to lose her senses. Full of sorrow, she held her finger up to her mother, and uttered such lamentations as would have extorted pity even from a stone. But her mother, instead of sympathizing with the suffering child, thoughtlessly burst out into a laugh; in which the most of the children joined her. Lucy immediately threw down her handkerchief and needle, cried loudly, ran out into the kitchen, and hiding her face under the apron of Magdalen, wept till she was tired. Here she found pity and comfort; she had her wounded finger bound up, and was assured that it would soon get well.

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MISCELLANEOUS.

A GREAT FONDNESS FOR CHILDREN.

Fondness for children denotes not only a kind heart, but a guileless one. The great and good have always been remarkable for their fondness of children. Agesilaus, King of Sparta, was the most generous of monarchs, and the most tender of fathers. Diverting himself one day with riding on a stick with his children, and being surprised by a friend in the action, he desired him not to mention it till he was a father. Henry the IV. of France, taught his children to call him papa, or father, and not sire, in the new fashion. One day, going on all fours, with the Dauphin on his back, an Ambassador suddenly entered, when Henry looked up, 'Monsieur l'Ambassadeur, have you any children?' 'Yes, sire,' replied he. 'Very well; then I will finish my race round the chamber.'

ANECDOTE OF A SCHOOL MASTER.

A candidate for the office of a schoolmaster in Hampshire county, being told by the committee that they should examine him in English Grammar, said, 'I am glad of that for *I am a horse* at Grammar.' Being asked to bound the United States, he said 'they are bounded east by the ocean, and south by Florida, and west by the Mississippi.' When told that the valley of the Mississippi was part of the United States, he said, 'I don't know—there is a *great chunk* of it off there.' *Boston Daily Advertiser.*

MEMORY.

Miss Reynolds, sister of Sir Joshua, observes that the rigid attention to veracity for which Dr Johnson was distinguished—his conscientious determination to be exact in every statement, was the cause that his memory was so wonderfully true and tenacious. This is an illustrious instance of the direct advantage which results to the mind, from the practice of a single virtue.

IMPORTANT TO SCHOOL MASTERS.

We copy from a New York paper of March 17, the following humorous article of intelligence.

'A mechanic in America has invented a machine for Seminaries, which, by means of steam, not only warms the room, but flogs the boys on a graduated scale according to their offences.'

INTELLIGENCE.

EDUCATION AND SCHOOLS IN LOWER CANADA.

We have already, in more than one instance, directed the attention of our readers to the efforts which are making to improve the condition of common, or elementary education, in Lower Canada. These efforts must be in the highest degree gratifying to the friends of common schools, and we are happy in being able to present them with the following abstract of the 'Second Report of the Standing Committee on Education and Schools,' as published in the Montreal Gazette. The Report bears date Feb. 1, 1832.

The whole number of schools in the province is 1305. Of these, 142, chiefly situated in the cities and large towns, pay wholly for their tuition, or receive it in convents, deriving no aid from government. The remainder are supported partly by contributions of from 5s. to 7s. 6d. a month, and in part by aid from the public chest; but about half of the pupils are admitted gratuitously. The increase of schools during the past year has been 58. Of these schools, 186 are for boys exclusively, 183 for girls, and 844 for both sexes.

The number of pupils who attend at these schools is 45,203; an increase of 3,412 during the past year.

The whole number of teachers reported in the province is 1307, of whom the Visitors recommend 126 to be suspended on account of abuses which prevail. Of this number, 670 are males, and 637 females.

The whole number of school districts either established, or recommended, is 1,320. This does not include the 142 schools which receive no aid from the government. It follows, therefore, that there is in the whole province a deficiency of about 150 teachers, besides those whom it is proposed to suspend.

An average sum of 11s. 2d. to each scholar was appropriated from the public chest during the year 1831. In Quebec there are 41 schools embracing 2,525 scholars, supported entirely by the proprietors at 30s. a year.

Each school district contains upon an average 78 scholars, but in some counties the number is only 24. In these cases it is proposed to unite two districts into one.

Notwithstanding the great increase of interest and exertion on this subject which prevails throughout the province, it appears that only one child in twelve, upon the average, of the whole population, receives instruction; while in the adjoining State of New York, the proportion is one in four. Thus for every pupil who is instructed, two are still destitute.

Yet there is much room for encouragement, when it is considered that since 1820, (a period of only three years,) the whole number of children instructed has increased from 18,410 to more than 45,000.

PHILADELPHIA APPRENTICES' LIBRARY COMPANY.

This consists of about 7,000 volumes, in the selection of which, great care has been taken to guard against the introduction of those which are of a demoralizing or useless tendency. A large proportion are works in useful science and literature.

The Library is open to the members on Monday, Wednesday and Friday evenings, and on the afternoon of Saturday of each week. The number of young men thus participating in the benefits of the institution is 1031. The monthly average number during the past year has been 833. Since it was established it is estimated that 5,000 individuals have enjoyed its privileges.

During the year 1831, *seventeen* members were added to the company, *six hundred and twenty three* volumes to the Library, and two hundred and ninety-four volumes were rebound; and until last year, the Library was open only two evenings in the week. These facts afford the best and most complete evidence of the prosperity of the institution.

MANUAL LABOR ACADEMY, ZELIANOPLE, PA.

A manual labor academy has recently been commenced at Zelianople, a few miles from Pittsburg. Subscriptions to the amount of \$4,300 have been secured for purchasing a farm of 444 acres, with a building three stories high and sixty feet long.

Relig. and Lit. Intelligence.

FRANCE.

Spread of Intelligence.—Of the rapid spread of intelligence in France, some idea may be derived from a statistical table for the department of Seine, which had been published, and in which it is stated, that toward the close of the fourteenth century, there were no more than sixty teachers in Paris; forty for boys, and twenty for girls; and that it is not more than forty years ago, that the number of persons in all France who were able to read, was not estimated at more than 7,000,000. At present, it is computed that there are upward of 16,000,000. In 1770, four reading rooms were sufficient for the wants of the whole capital. Now there are about 1000.

NOTICES.

An introduction to English Grammar, or an Analytical Plan, adapted to the use of Students in Colleges, and the Higher Classes in Schools and Academies. By Samuel Webber, A. M., M. D. Cambridge, Hilliard and Brown; and Boston, Carter and Hendee. 1832. 12mo. pp. 116.

To the classes for whom this work is designed, it certainly presents several recommendations. By pursuing the subject of Grammar 'Analytically,' and substituting instead of definitions, explanations which are more diffuse and inductive in their character than those of Mr Murray, the author has certainly rendered an acceptable service to students in high schools and colleges. Though based upon the same general principles as the work of Murray, we think it a useful adjunct. Yet after all, it depends more upon the *methods of the instructor*, than upon the *book* used, whether the student exercise his own mental powers in the study of this branch, or suffer it to become, as has too often been the case, a mere routine of memory-work, as little important in after life, as it is disgusting in the pursuit. For the pupils of primary schools the 'Introduction' is obviously neither adapted nor intended.

This work is executed with much accuracy and fidelity, and on the whole, we hope to see its merits fairly tested by experiment.

A new Grammar of the English Language. New York. Collins and Hannay. 1831. 12 mo. pp. 78.

The only claim of this work to public attention, is in the treatment of the verb. But it may be questioned whether the changes made in this part of speech, though they may be philosophically correct, are of much practical importance. As a treatise on the nature of the verb, *merely*, it might deserve attention. But as a system of grammar, of schools, it seems to us obviously defective. Orthography is entirely omitted, and Syntax treated with little more respect.

Interrogative Grammar; in a Series of progressive and practical questions; illustrating the principles of the English language, and the mode of Syntactical parsing. Boston, Hilliard, Gray, Little & Wilkins. 1832. pp. 70.

The mechanical execution of this work is commendable, and along with some defects, it affords evidence of having emanated from the pen of a thorough and practical teacher. But we are tired of new grammars claiming improvements, which are, after all, only changes. Perhaps the questions in syntax may be of some service to *teachers*, though we doubt their utility to the pupil. But the catechetical form of the etymological part of the work gives it no advantages over other grammars. We should rather regard it as an incubrance; tending to induce *mechanical* habits of study, the very evil which the writer proposes to remove.

ART. I.—ON THE QUALIFICATIONS OF TEACHERS.

BY S. R. HALL.

[At our request, Mr Hall has been kind enough to furnish for publication the following remarks on the qualifications necessary to teachers, from a work since published, entitled 'Lectures to Female Teachers.']

In directing your attention to some of the qualifications most essential in the primary instructor, I shall, perhaps, be justified in stating in the first place, some of the things which must *unfit* you for this important work.

1. Ignorance of its responsibilities, must present an insuperable barrier to desirable usefulness and success.

The station of one entrusted with the care of children, is immeasurably important. No one can have intercourse with them for an hour, without leaving some impression on them, which may last during life. This is more especially true of those who are required to control, govern, and instruct young minds for a considerable period of time. The taste, the temper, the disposition, the thoughts and habits, may all be influenced, and made to bend in some measure as the teacher wishes. And if any one occupying such a station, does not realize her responsibility, I know not how she can be expected to secure those results which are most desirable.

But there is another important view to be taken. When responsibility is not realized, *effort is generally feeble*. Who will attend for a length of time on the instructions of the moral teacher, who contemplates the work of the ministry as light and unimportant? Who expects to witness great results, from the labors of such an 'ambassador?' Who will employ that physician, who furnishes evidence that he considers the station he occupies as unimportant?

It is generally, I believe true, that he who realizes *most* sensibly the responsibility attached to his calling, will be found the most untiring and efficient in his labors. It is certainly natural to anticipate the most faithful efforts from one whose views of the character of his profession are most distinct.

I must think that any one who contemplates the station of the female teacher as devoid of responsibility,—of peculiar solemnity,—is not prepared to hope for success in that employment.

2. A want of interest in the society of children, will unavoidably unfit a person for the task of teaching, governing, and interesting them. There are those, who seem to contemplate a company of children, with almost the same feelings that they would a company of apes, whose mischievous pranks are to be the source of constant misery and vexation. There are others who would

consider life as fraught with ills, if it were to be spent in the presence of those whose elasticity and buoyancy are such as prevent them from ranking with mutes and blockheads. How can such persons gain the confidence, or secure the love of children? But without both, you have an uninteresting company to guide and control. A child will ascertain in an hour, the character of your feelings towards him, and whenever you betray a disrelish for his society, you might tame the partridge as readily, as induce him to obey your orders with cheerfulness and exactness. You may have all the knowledge of a learned professor,—you may have a deep acquaintance with the principles of intellectual and moral philosophy—but if you do not *love children*, you are unfit to be their teacher.

3. Ignorance of the manner in which children imbibe ideas, must prevent success in teaching them. This, I am disposed to believe, is one of the prominent reasons, why so many fail in their attempts to communicate ideas. To one accustomed to observe the operations of his own mind only, there is a strong inclination to suppose, that what is intelligible to him, is intelligible to the child. I have not unfrequently heard teachers, when giving instruction to a class of children, use language far better adapted to the college lecture room, than to young minds.

‘It is so perfectly plain, that any one can understand it’—Yes, it may be very plain to *you*, but very far from plain to the tyro. Would you not consider a man as insulting you, who should show you the parts of a complicated machine, and explain in the technical language of his business every thing about it, and then suppose you must have as full an acquaintance with it, as he has obtained by years of study?

Teachers, who suppose that young minds are able to think in the same way and receive ideas in the same manner that they do, after a long course of instruction and reflection, must be ignorant of the very first principles of their profession. Children learn by induction; and it is not expected of them, that they can analyze, till the mind has been trained to such exercises. If you are to teach children, you must know how children *think*—to know this, you have to look back, and remember how you thought, how you reasoned, and formed conclusions, *when* you were a child.

If you are not able to do this, by the effort of your own memory, you must learn it from intercourse with children, and watching the operations of their minds while instruction is imparted to them in such a way, as that they comprehend and profit by it. Many opportunities of this kind will occur, which should be improved with the greatest care. Let me urge this point upon you. The amount of time, lost in consequence of ignorance of its importance, is not only great, but the disrelish which children imbibe against many important studies, is hardly less injurious. The unintelligible mode of the

teacher becomes associated in his mind with the study itself, and not unfrequently, the little learner sits down in despair of being able to pursue it.

The repugnance, which many show to the study of Arithmetic and Grammar, is generally the result of unintelligible methods pursued by the instructor ; or is communicated from one to another, in consequence of representations of their being dry and uninteresting. A professional gentleman of high respectability remarked to me, that he never understood arithmetic, till he learned it from hearing his little son repeat and explain his exercises in Colburn's First Lessons. This, he said, was owing to the manner in which he was required to study it when a school-boy, which produced such a dislike to it, that he could never overcome it in his subsequent course of study. Hundreds of instances of similar character, have passed under my own observation ; and I have no doubt, many may be furnished by your own recollection.

4. Ignorance of human nature, especially of the nature of children, unfits any one for becoming a useful teacher. There are cords which, if touched, will vibrate in harmonious concord, and others which never fail of producing discord.

It is manifest that if this fact is unknown or neglected, it cannot be expected that order, harmony, and improvement can be secured by the labors of an instructor. Children are not all alike naturally ; and they have been governed very differently. Their dispositions and tempers are various. One is amiable and another the reverse ; one has been taught submission to necessary laws, and another has still to learn subjection. One can understand you readily, while another seems almost incapable of it. If you are unacquainted with these facts in detail, or are so unfortunate as to suppose that the same manner is to be adopted with all, you can hardly fail of injuring some.

Almost every variety of character is to be met with in a primary school, which is to be seen in a community of any kind. The only difference is, that here the bud or early blossom is seen ; in older communities the fruit has grown and ripened. It is not only important to understand these, but to know those principles of human nature which are nearly uniform in all. There is a way to reach the sympathies of every one ; and to be acquainted with this, places the child, in a great degree, under your control. If excited by a benevolent desire to do good to your interesting charge, you may by this key enter every heart, and establish your influence over every mind. Without possessing yourselves of it in some good degree, it is impossible for you to succeed to the satisfaction of yourselves or others.

ART. II.—VILLAGE ASSOCIATION OF TEACHERS.

For the *Annals of Education*.

[We are happy to give our readers a farther account of the village association of teachers whose formation we noticed some time since. The obvious lesson to teachers 'Go and do likewise.']

MR EDITOR.—In the *Annals* for Feb 1st, I gave the outline of a plan, commenced sometime before, for a meeting of teachers in the town, in which I taught a school the past winter, together with the promise of a further account of our proceedings.

That promise I now purpose to redeem. The meetings were attended weekly, and with increasing interest, through the winter. Our plan was to have a question proposed at the close of each meeting, for discussion at the next. This gave an opportunity for the teachers to direct their attention more particularly, to the subject under consideration, so that they were prepared to express their views fully upon it, when they came together. The questions discussed were very numerous, embracing almost every topic, relating to the management of a school, and the best methods of instruction. Some of our most interesting discussions, however, were upon the question; 'What are the best motives to set before a school to incite them to application?' And particularly upon one branch of it, viz—Ought emulation *ever* to be excited in any way in the minds of scholars?

These topics were thoroughly discussed, and the subject viewed in every light, and it was the unanimous opinion of the association, that it is *never* admissible, in any case, to *excite* emulation in any degree. The teachers were not all able to practice upon that plan, the past winter, as they 'had given out prizes,' and it was too late to retract, although fully convinced of the deleterious effects of the system. They all determined, however, that they would never again be accessory to any such results, as invariably follow the 'prize' and 'going up' system; that system, which says to all, but two or three, in a class; stand by for your betters—not those, who are more diligent or more amiable, but those who chance to be a little more advanced, or who are willing to neglect all other objects for the sake of attending exclusively to the obtaining of the prize. We must not wonder that we find almost every man striving to excel his neighbor, or that he will use almost any means to do it, so long as this principle is inculcated in our primary schools. And if ever the time shall come, in which each shall 'love his neighbor as himself,' a total change in the principles of Education, in this respect, is the 'Forerunner' 'that must precede it.

It is conceded on all hands that the schools in this town (although they have been advancing for the last two or three years) have been far superior, the past winter, to what they have ever been before. It is not, however, all attributable to the association, of which I have given a sketch, but very much to certain measures, adopted by the school society, last autumn.

They appointed an examining and visiting committee, consisting of three, and made it their duty to visit each school together, at the

commencement and close of the term; and one of them, at least, to visit it monthly, for which they are to bring in their bill, and be *reasonably remunerated*.

The benefits of this plan are obvious.—1st. The visitors feel their responsibility more fully.—2d. It is not easy to find men willing to devote their time and strength, to the benefit of their neighbors, who are as competent to the task, as themselves, without any compensation—and why should they? We do not expect men to do other kinds of business, for us, without remunerating them, and why this? A great difficulty has arisen from having different books, in the same branches; as for instance, in one school, there were six different authors used in geography. This is very much to be deprecated, and I wish some way might be devised for obviating it. If you, sir, or some of your correspondents, would bring forward some effectual plan for this desirable object, you would confer great obligation upon the public at large.

Of the seven teachers in the district schools, one received \$15.44 per month, three received \$10.00 each, and the remaining three averaged about \$12.00 each, together with their board. I mention this to show that the compensation, given here is not greater, than in most of our country towns: and the qualifications of the teachers are not superior to those of most teachers; and the only reason, which can be assigned, for the improved state of the schools is, they all '*tried*.' Several of the teachers have introduced Holbrook's Geometry into their schools, with very pleasing results.

In the last part of the winter, the meetings of the association were made public, and lectures were delivered upon various subjects, such as Geology, Astronomy, Geography, and topics generally interesting. In fine, the interest excited in favor of the meeting of teachers is very great. It is determined to have it continued through the summer, and I see no reason why it will not be as useful as in winter. It is also determined (through individual enterprise) that there shall be, at least, one copy of the Annals of Education, to circulate for the benefit of the teachers. Let others 'go and do likewise,' and they will see their schools prosper.

A COUNTRY TEACHER.

ART. III—MENTAL DIGESTION.

MR EDITOR.—I have been struck recently with the analogy between the operation of physical and intellectual digestion; and perhaps the following remarks, may present some points which are already familiar to your readers in a new light.

Several ingenious physiologists, in making experiments on the stomach of man and other animals, have confined food in hollow silver balls, and caused the individual to swallow them. After remaining in the stomach for a long time, they were thrown up by means of an emetic, when it was found that the food, though ever so easy of

digestion, has never been known to be at all altered. When, however, the balls are pierced with holes, and then submitted to the action of the stomach, the food they contain is slowly and partially digested. We are authorized, therefore, in concluding, that although a person were daily to swallow an amount sufficient to sustain him of the most nutritious food in the world, yet if it were perfectly inclosed in hollow metallic balls, he must soon starve.

Now we are endeavoring, in many of our schools, to support and nourish the mind by a process quite as unreasonable. Knowledge is indeed presented to the child, but it is so thoroughly *encased* as to be as inaccessible to the mind, as food, in the instance supposed, is to the action of the stomach.

Will any one ask what this impenetrable covering is? The answer is short; It is *language which the pupil does not understand*. This is a worse than metallic barrier to the child's improvement. He reads, spells, and commits to memory that of which he neither knows the use, nor the meaning; to him it is completely encased. Here and there a teacher is learning to perforate this hard covering, so as to enable the mind to act upon the nutriment presented to it. This is done every time a word is explained in such a manner as to render it clearly understood.

But suppose the covering with which knowledge is now wrapped up were not only *perforated* in many places, but *entirely removed*; would the mind then expand, as a *matter of course*? The food which is digested does not, as a matter of course, nourish the body. There is something else to be done, besides what is done by the stomach, before the body can be benefitted. If we could seize the perfectly formed chyle, and apply it to the worn parts of the system, either externally or internally, as the mason would apply plaster to a wall, would it therefore adhere, and answer the purpose? So, although knowledge were stripped of the unintelligible language in which it is usually encased, something more remains to be done before the child is any wiser for it. The teacher can no more apply facts so as to make them become a part of the pupil's mind, without his own co-operation and effort, than the well formed chyle of the human stomach could be applied to increase the size of the body, or supply its waste, in the same arbitrary manner. As the living power that animates the human frame must *by a process of its own, appropriate to itself* the nutritious substance, before the body receives any support, so before the mind can be nourished, it must, by a process of its own, appropriate to itself the knowledge which is presented.

Again, let food be taken into the stomach which the person dislikes; which he does not and cannot relish. Now, although in itself tolerably wholesome, yet if loathsome and disgusting to the taste, the digestive process is not so complete, nor assimilation so perfect as if the food were gratifying to the appetite. The whole digestive apparatus,—nay the whole system, in a *measure*, feels the violence done to it, and resists, to a certain extent, the encroachment. Neither is knowledge, though presented in ever so pure and unobjectionable a form, if not adapted to the mental power and taste of the child, so useful to him as it otherwise would be. All the mental faculties resist the arbitra-

ry attack upon their *right of selection*, and oppose the violence done to them.

Lastly, let it not be supposed—as it often is at the present day, that the mind is nourished, and expanded, and enlarged, in proportion to the *number of ideas* which are *presented* or even *received*. There are limits which the physical functions, in the appropriation of nutriment to their support, cannot pass. All that is eaten, or digested, or even that passes into the circulation, is by no means added to that mass of solids and fluids which go to make up the animal body. Precisely so is it in the application of knowledge to the mind.

ART. IV.—PHYSICAL MISEDUCATION.

HOW TO RUIN THE HEALTH OF CHILDREN.

[The London Globe and Traveller, of Feb 20th contains the following remarks of Mr. Thackrah, an eminent surgeon of Leeds, made at a public meeting at that place to which we adverted in our last number, referring, we believe, to labor in manufactories.]

I would protest against children *laboring* at all, if the necessity for it could be obviated. The term [termination?] of physical growth ought not to be the term, [commencement?] of physical exertion. The present system is, in my opinion, destructive to the health and comfort of the present, and the hopes of future generations. I admit that the effects of labor on children are not always immediately apparent.

But it has been said; Can you bring one instance of its immediate effect? Yes, I reply. Lately a lad was brought to me with scrofulous ulcers on his legs. He had been engaged in a mill, from five o'clock in the morning, to half past eight in the evening; and he lived at the distance of a mile and a half or two miles from the place; so that he must have risen in the morning soon after four, and not have gone to bed much before ten in the evening; thus having little more than three hours for rest, relaxation, and improvement. No wonder that in such cases the body was shrunk, and feeble, the digestive organs impaired, and serious disease produced.

Though this is by no means a solitary instance, yet I will allow that cases of urgent disease are not so numerous as most persons would expect; children are not often incapacitated for work. The vital principle in children is much stronger than in adults. It long resists the baneful effects of circumstances and the various agents of disease. Hence children in flax and shoddy mills bear the dust much better than adults. But the vital power itself suffers—the strength of the constitution is gradually exhausted. Hence adults, who have been worked, when children, to an excessive degree, are, from the feebleness of their constitution, particularly liable to be cut off by acute disease. Fevers and Epidemics are well known to attack, much more frequently, the weak than the strong; and to be more frequently fatal. For *one* of the *upper* class attacked with typhus, there will be *twenty* of the lower.

I am not referring to the debauched, the dirty, and the starved; but to industrious and respectable working people,—persons who have been earning fair wages, but who have been brought up from childhood in mills and factories.

Another point I would remark, that when these people are not cut off by fever and inflammation, their constitutions are so reduced, that they are strangers to health. They live, it is true, but their life is not full life;—with many it is but a state of lingering disease. To me, then, it appears that the working of children occasionally produces direct disease;—in more cases it so weakens the constitution that persons are afterwards particularly liable to be cut off by acute diseases;—and in most cases it produces chronic diseases and a state of debility which is often worse than fever and inflammation. In a word, the system tends to produce a weak, stunted and short lived race. The proposed measure of limiting the hours of labor, is therefore recommended alike by patriotism, justice, and humanity. I think ten hours are enough, and too much.

MISCELLANEOUS.

EDUCATION IN PENNSYLVANIA.

We have already alluded, more than once, to the recent movement in Pennsylvania, in regard to common Education. In our January number, we gave an account of a meeting of the citizens of Philadelphia on the subject, which resulted in the appointment of a committee 'to devise and recommend the most suitable mode of calling the attention of the people of the state of Pennsylvania to the importance of a system of Common Schools.'

This Committee in their report state, that while liberal provision has been granted to colleges, academies, and the higher departments of learning, no aid has been afforded to common schools, which are alone adapted to the exigencies of the great mass of the people. They say it is a well authenticated fact, calculated to startle every reflecting citizen, that *Pennsylvania has hundreds of thousands of sons and daughters, who are entirely destitute of the means of intellectual culture!*—that while memorials and petitions from various parts of the state have been repeatedly sent to the legislature, praying for a system of general Education, that body fully aware of the supineness and indifference of the great mass of the people to Education, have believed that any legislation on the subject would be unpopular, and have not therefore felt themselves called upon to act.

In view of these facts, and in the belief that every measure of importance must emanate from the people,—that legislatures will not act on this subject contrary to the known wishes of their constituents, and that the Editors of the public papers throughout the state can hardly be expected to act on any other principles;—the committee suggest, as the only course to be pursued, the importance of direct appeals to the people. To effect this, the three following methods are proposed.

1. To endeavor to awaken attention through the medium of the press. For this purpose, communications, should be well written, and have a direct and obvious bearing upon the importance of Education in forming the character and preparing human beings, individually and socially, for usefulness and happiness.

2. As a considerable portion of the citizens of Pennsylvania speak the German language, it is deemed an important point to seek out some enlightened and philanthropic German who should devote himself, by his labors and influence to the work of addressing that portion of the population.

3. In addition to these measures, an agent or agents, should be employed to deliver public lectures and addresses, of a plain and practical character, to the people, and endeavor by every judicious means to enlist attention to the subject. To render the labors of an agent more effectual, he should be familiar with the valuable improvements which have been made in elementary instruction, within a few years, both in this country and others; and should be able to assist in establishing on a proper basis, infantile and other establishments in towns and populous villages, and assist in qualifying teachers—females, especially, to take charge of them.

The Committee believe that there are parents and teachers to be found in many parts of the state, who are ready and anxious to co-operate in efforts of this kind, and thus lay a foundation for extensive and important results.

DR WEBSTER'S SCHOOL BOOKS.

We copy from the Illinois Monthly Magazine, conducted by Judge Hall, the following remarks on 'Cobb's Critical Review of Dr. Webster's series of books for systematic instruction in the English Language.'

'The pamphlet is written with great care and labor. The composition is not always grammatical—a serious error in one who writes on philology. But the work is evidently that of a shrewd investigating mind. Divested of its petulance and virulence, it would have been acceptable to the public, and might have been useful; but every well regulated mind will recoil from the kind of criticism which is here bestowed on a venerable man, who has spent a long life in the service of his country, and is deservedly ranked among its greatest benefactors. Mr. Cobb has proved conclusively, that the dictionary is not a *perfect* performance, and that the English Language, notwithstanding all the efforts of Dr Webster, remains about as irregular as it was before he began. All this, we presume, would have been conceded to our critic.'

'But if Dr Webster could not change the genius of the language, and fix that which is, in its nature, *unfixed*, it does not follow that his work is to be condemned. He has reaped a harvest of fame, such as no man has gathered in that field but Dr Johnson. He has given to the world a work, which, imperfect as it may be, approaches perfection nearer than any other production of the same kind. It is a work which was not prepared in a day; but is the result of years of toil, of deep thought and laborious research. Its author has struggled through privation and poverty, through unbelief, neglect and reproach—through obstacles in short, which nothing short of the most arduous zeal, and the most patient courage, could have enabled him to surmount.'

'He has lived to see a life of labor crowned with an old age of honor; and we believe that his countrymen will not easily be persuaded to tear from his brow the laurels earned by half a century of useful and severe mental exertion.'

PROPORTION OF WORDS BEGINNING WITH THE DIFFERENT LETTERS OF THE ALPHABET.

The 940 pages of Dr. Webster's octavo Dictionary are distributed to the several letters nearly as follows. S has 104 pages; C, 102; P, 76; A, 66; G, 64; R, 51; B, 49; T, 45; I, 44; E, 43; F, 42; M, 41; H, 32; U, 31; Q, 28; L, 27; W, 25; O, 20; V, 15; N, 13; J, Q, K, 6 each; Y, 2; Z, 1; X 1-3. It thus appears that S is the initial of more words in the English language than any other letter. Of the words spelt with C, 7 pages are with C, *pronounced as S*. Adding these 7 to the 104, and subtracting these from the 102 beginning with C we have 111 pages of words beginning with S, more by 16 pages than belong to any other letter, and nearly

one eighth, or, more accurately, two seventeenths of all the words of the language. Truly we are a nation of *hissers*.

THE UNKNOWN TEACHER.

An individual has, during the last six or seven years, offered his services, as a Teacher, gratuitously, and has conducted schools in different parts of the United States, where his offers have been accepted, in a very able manner, always concealing his name. Yesterday's mail brought us the advertisement headed "PRO BONO PUBLICO," with the cash inclosed to pay for its insertion. We wish some of the friends to poor children here, would attend to this offer, as we have a great desire to see among us an individual who has excited so much curiosity, and so unostentatiously conferred benevolent actions on the rising generation.

Montreal Gazette.

INTELLIGENCE.

AMERICAN LYCEUM.

The American Lyceum held its annual meeting at the City Hall in New York, on Friday May 4th. The meeting was well attended, and with marks of interest on the part of its members greater than heretofore. We have only room for a brief sketch of its proceedings.

A letter was received from the President, Hon. S. Van Rensselaer, stating that ill health would prevent his attendance, and oblige him to resign the office assigned him. The chair was taken by Dr Griscom, the first Vice President; and the Hon. Thomas Day of Connecticut, Hon. Thomas A. Greene of New Bedford, and Prof. Potter of Washington College, were appointed a committee of arrangements.

The first day was passed in hearing the reports of last year, in the election of officers, and in receiving information concerning the state of Lyceums generally, which was of a highly interesting character. The second day was occupied chiefly with the reading of several interesting essays relative to Education, and the general business of the Institution.

On Monday, several essays and communications were also presented, and a number of pupils from the public and infant schools of the city were examined, under the direction of Mr Seton. The Constitution so amended that persons might become life directors of the Institution, on payment of \$100; life members, on payment of \$20; and annual members, on paying \$3, annually. The executive Committee were requested to prepare a monthly paper, of 4 to 8 pages, for the purpose of circulating information on the subject of Lyceums; to be sent to all members of the Institution, and to Lyceums throughout the country.

HANOVER ACADEMY AND INDIANA THEOLOGICAL SEMINARY.

The institution is located in South Hanover, Jefferson county, Indiana, six miles below Madison, on the bluff of the Ohio. It consists of a Literary department embracing a course of instruction similar to that pursued in other Colleges in this country, which has been about five years in successful operation; and a Theological Department recently established. Connected with these is a preparatory school; and it is intended to establish a primary school for instruction in elementary branches.

Each student is required to labor at least two hours a day, in the garden

or on the farm. Provision is however to be made for mechanical employments, where these are preferred.

The Theological department has a Library of 1000 choice volumes, with the prospect of doubling its size the present season. Besides this, the students have access to the Libraries of the Professors, consisting of about 3,000 volumes.

The academical year is divided into two sessions of five months each. The price of tuition in the College is \$7.50; but in the Theological Department the tuition is gratuitous. Board is estimated at \$1, a week; but the labor of those students who are fifteen years of age, estimated at 5 cents an hour, pays 60 cents a week; and those who maintain a respectable standing in the class are allowed to labor at the same rate enough to pay the whole. Boys under fifteen, and those who work at mechanical employments, are paid a reasonable price, but the terms are not at present fixed. The number of students on the catalogue at present is about 40.

The situation is pleasant and healthy, and the tone of public morals in the town and vicinity excellent. In proof of this may be mentioned the fact that ardent spirits are excluded from the family and social circles; nor even permitted during the season of harvest, at house-raising, &c. Spirits cannot be obtained at the groceries and taverns.

THE NEW YORK APPRENTICES' LIBRARY.

The general Society of Mechanics and Tradesmen of this city, with characteristic and most commendable zeal, are taking measures for the improvement of the Apprentices' Library, and the extension of the means of education and intellectual improvement.

They propose to raise \$20,000 or \$25,000 by donations, to establish male and female schools on a more extended plan, with a department embracing the Classics, Mathematics, Architecture, Drawing, Design and Civil Engineering. They also propose to open a larger room for the Library, with one or more reading rooms for Mechanics and Apprentices; and finally a lecture room provided with chemical and philosophical apparatus. A noble institution this will indeed be—worthy of a liberal and intelligent society, and a great honor to the city, as well as a safeguard to thousands of youth. The Society propose to purchase a suitable building, large enough for all these departments. More than 1,400 apprentices are now regular readers of the Library, which contains 10,000 volumes.

N. Y. Adv.

A NEWSPAPER AT SWAN RIVER, (*New Holland.*)

The singular phenomenon has been exhibited to us of a newspaper published at Swan River,—a testimony of the great advancement of this age in cultivation of intellect beyond those which preceded it, since there perhaps never existed a colony where an attempt at the communication of even the most ordinary intelligence through the medium of a periodical press, was ever made at so early a period after the first formation of the society, as in this instance of Swan River. The journal is entitled the *Freemantle Gazette, and Western Australian Journal*. The first number bears date March, 1831. The preliminary article is very fairly written.

Times.

BENGALIEE NEWSPAPER.

The Bombay papers contain a notice of a new weekly paper, published in the Bengalee language, the first attempt of the kind, and edited by a learned Hindoo. In the first and second numbers were articles on the liberty of the native press, and on the trial by jury, which had been purchased with so much avidity, that both were out of print. It appears under the title of 'Sungbaud Cowmuddy,' or 'The Moon of Intelligence.'

PROPOSED CONVENTION OF SUNDAY SCHOOL TEACHERS.

The Board of officers and managers of the American Sunday School Union, at a stated meeting held at Philadelphia, on the 10th of April last, proposed and recommended a National Convention of Superintendents and Teachers of Sunday Schools. A preliminary meeting for the purpose of taking the subject into consideration will be held in Philadelphia on the 23d of the present month; which all Superintendents, Teachers, and other officers of Sunday Schools are invited to attend.

CORRESPONDENCE.

Although somewhat personal in its character, we cannot withhold the following extracts of a letter from Prof. Schwartz of the University of Heidelberg, now 75 years old, and one of the patriarchs of education in Germany, to the Editor, alluded to in our number for April. We have omitted the *titles* which German politeness requires, but which do not belong to an American vocabulary.

Heidelberg, Grand Duchy of Baden, 30th Jan., 1832.

At length my —— friend, I reply to your letter. I should have done it long since, but I hoped to find an opportunity of sending you at the same time, some literary communication. As none yet offers, I dare not any longer delay, since your letter has informed me of your safe arrival beyond the ocean, and since you have been good enough to send me the first number of your work on Education. I placed it in the University Museum here, which contains a reading room, and it was received with thankfulness. I have to request that you will send the continuation of your work, and mention the price and the place where the Librarian of the University here can send the money. I must also request, that they be sent by the least expensive conveyance.

I also received the last month, via. Hamburg, two books addressed by your hand; 'The Journal of the Literary Convention at New York,' and the 'Lectures before the American Institute of Instruction,' in Boston. I have presented both to the University. I unite my thanks with the thanks of the University of Heidelberg, to you and to the excellent institutions in whose name they are sent, in the most cordial manner.

The efforts on behalf of science in your country are to us a most gratifying spectacle. The German takes a warm interest in the welfare of other nations, and the attention of the learned in Germany is constantly directed to the literature of other countries. We are especially delighted with the new life in reference to education which seems in the United States to rival the exterior prosperity. For you have well said that on this depends the welfare of future generations. It is with great satisfaction that I see your name in connection with both these institutions, and welcome your first efforts in the cause.

For your treatise upon Vocal Music and its introduction into schools, I press your hand,* as all our brethren in Germany and Switzerland will do. Our thanks for this be, that we pray God to bless your endeavors, and give us the pleasure of hearing of their success. I shall embrace the first occasion to communicate a part of your animating address to the German public. I shall also prepare some notice of the Lectures of the Institute, for they please me much, and the whole plan deserves to be made known in Germany. The literary convention is already noticed.

I hope to send you my thoughts upon the higher and lower schools, in a work which will be printed the next summer as a supplement to my history of Education, entitled 'The Schools and their various relations.'

With great respect,

Yours, cordially,
SCHWARTZ.

* A German expression for pleasure and thanks.

ART. I.—COMMON SCHOOLS.

[THE following communication we think deserves the attention of our readers, and we hope will call forth similar accounts (or rather more favorable ones) from other places.]

THAT there are defects, and glaring ones, too, in our common schools, is a fact, to prove which, it is only necessary to become acquainted with these institutions. That such should be the case with those fountains which ought to send forth *knowledge* and *virtuous* principles, is truly humiliating to this boasted land of science. Facts show that they must be radically changed before they can be called *good schools*.

Perhaps the state of schools in one town, may serve to show, in some degree, their general character throughout the different sections of New England. For the last two winters, the writer of this has been somewhat acquainted with the schools in the town of ———, county of ———, Massachusetts.—In this town, consisting of 1,300 inhabitants, there have been heretofore, seven districts, but lately one of them has been divided; making now eight in all. An attempt was made to obtain a full report of each school, but owing to the neglect of some of the teachers, or to some other source, this could not be procured. A general account of them, however, may be given.

The number of scholars in each district, has been about fifty: perhaps it may have exceeded that. One school, however, has generally numbered from sixty to seventy. The daily number of this school, has been less than forty. As a general thing, the average daily attendance has only comprised two thirds of the number belonging to the different schools. These have been kept from six to nine months in the year,—three months by male teachers, and the remainder, by female. I think it may be said that these schools have been kept by those who have passed through their preparatory course for instruction, in the same schools which they teach, or in others in the town, of the same character. Hence, no teacher can be qualified for his station so long as the schools remain in the state in which they have been for some years past.

They have been conducted on what is called—and with propriety—the *old system*. The books used are altogether unfit for children. Previous to the year 1830, Pike's Arithmetic was considered a *standard* work, since which time, in some of the schools, systems have been introduced which are more rational. ~~Reading~~ ^{Reading} books are various.—The English, and Historical Readers, Introduction to the English Reader, Introduction to the National Read-

er, and Child's Assistant—Cumming's, Marshall's and Emerson's Spelling Books. Three teachers, during the past winter, have adhered to the *old* systems of Arithmetic. To show the feelings of one of them respecting Colburn's First Lessons, it may not be out of place to state a fact which occurred within a few months. A young man, a member of a private school, found a question in this Arithmetic, the solution of which is given, in part, in the key,—which seemed to him to be incorrect. He applied to his teacher, who was of the same opinion. He then asked the teacher, before mentioned, whom he happened to meet shortly after, if he would examine the question, that he might ascertain whether it was incorrect or not. He replied, that he did not wish to have anything to do with the book—*it was good for nothing*—there was *one* in his school, and he would be glad to have *that* removed.

Grammar has been extensively introduced—generally Murray's, though in one school, Ingersoll's is now used. Teachers have generally thought that they must set their pupils about this study before they commenced Arithmetic. The work used may not be so objectionable in itself, as the *manner* in which it has been used. I do not consider the book, however, a suitable one for beginners of any age. Children were required to *commit* the grammar to *memory*. This was *studying grammar*! It may be said, and with truth, that scarcely *one* understood anything that he had passed over. One boy observed to me, that he studied grammar many winters, but never knew, as he termed it—'the meaning of it.' He thought, however, that 'if he had spent as much time upon Geography, he should have known something.' For the truth of his last remark, I will not vouch; let it speak for itself. The different studies of the schools have been conducted, like that of Grammar, that is, not understandingly. Perhaps Geography has been attended to more rationally than anything else; though *this* has been without apparatus. In these schools, as in many others with which I am acquainted, very few things are thoroughly understood,—and those few, not till the pupil has been *drilled* many years upon them; when they might have been learned in a few weeks.

Teachers have found the schools, on entering them, in a *bad* state, and have left them no better than they found them. They have followed the beaten track of their predecessors, without daring to call in question any of their proceedings, or examining for themselves, whether things had been right or wrong—without introducing anything new, which would be really improvements, for fear of combating the long established prejudices of the people.

Old and young, from the child of four years to the young man of eighteen or twenty, attend the same school, which is a great evil. The younger ones, have nothing assigned them by the teacher

to gain their attention, and therefore are restless, and form habits which often injure them through life. As a general thing, from the age of four to eight or ten, they do nothing but read, or rather *look over*, their spelling or reading book. Many a child has nothing but the dry, uninteresting task of the spelling book for years. This course tends to form habits of idleness, that are seldom if ever removed.

The school-houses are small and badly constructed. It may be here observed, that the school-houses of this town, are like those of the adjacent towns. The general size may be about twentyfour feet long, and eighteen or nineteen wide; and the height of the walls seven feet. If the house is warmed by a stove, it is placed in the middle of the floor, directly in the place that should be unoccupied. Some attempts have been made in one district to erect a new house, but the majority say—'It is as good as that which our fathers had—we were educated in the same—some of our *able* men were educated there—therefore it is *good enough*.'

The schools have been conducted without much system. Reading the first thing in the morning, beginning with the first class, and so down to the lowest. The exercise of reading in the afternoon, the same as in the forenoon. If there were recitations in Geography, Arithmetic, &c. they were attended to after reading, as circumstances would permit. The duties of the day closed with an exercise from the Spelling book. The pupils were arranged on the floor, like the columns of words in the spelling book, upon which they are *drilled*. These columns have their *head* and *foot*, so that if one misspells a word, his neighbor takes it; if he spells it correctly, he changes place with his classmate.

This is, in some degree, a description of the schools in one town, but it will answer for many. We talk loudly, in our public journals, about the good schools of New England, but experience has taught me that these *good schools* are to be found only in favored places—'few and far between.' In many places, any one, calling himself a *schoolmaster*, is employed, provided he will engage for small wages to teach a school!—to train up young immortals for their place on earth, and for their native heaven!

Teachers are unqualified for their duty, public opinion, in our country towns, respecting schools, is low, and now the question arises; What shall be done? Will our legislative provision amount to anything more than a name, unless the people themselves take an interest in this work? It is much to be feared that unless there is an immediate change in the minds of many, more serious evils will result than have ever resulted heretofore. The alarm should be sounded throughout the land, till the people are awake to their duty, and performing it.

S. P. D.

ART. II.—ON TEACHING THE ABBREVIATIONS, CAPITALS, AND
NUMERAL LETTERS.

MANY spelling books contain one or two tables of the abbreviations in most common use. As soon as children in our schools can read with tolerable rapidity, they are usually required to commit them to memory. This is done partly from a conviction of their utility, and partly to furnish the pupils with employment.

But as they are repeated by the scholars in school from day to day, it commonly happens that the younger pupils learn them *by rote*; so that no studying them is demanded. From this very fact, however, in part at least, their knowledge is often very imperfect.

The purpose of the present remarks is to exhibit some errors into which most pupils fall, because they learn them wholly by rote, and never have them properly explained. For example, I have found many pupils, and even *teachers*, who would read 'Messrs Howe & Smith,' thus; '*Gentlemen Sirs* Howe & Smith,' because the spelling books say, 'Messrs.—Gentlemen, Sirs.' Now, had they ever attended to the subject, but for one moment, they could not have failed to observe, that the author of the spelling book did not intend this, but only left it at their option to say either '*Gentlemen* Howe & Smith,' or '*Sirs* Howe & Smith.' To take both the appellations, was no more his intention than that '*Dr. Brown*,' should be read '*Doctor* or *Debtor* Brown.'

This subject may seem trifling to many; and if it were the only instance of the kind, or if it were confined to a few obscure schools, it might justly be deemed so; but when we find it, in some parts of our country, so general as to excite the surprise of a whole Board of School Visitors, when *for the first time* they learn that the practice is erroneous, it certainly cannot be an unimportant matter.

A few more errors of a kindred character will now be mentioned. *Viz.*, which is defined '*to wit, namely*,' that is, to wit, or namely, leaving it to the reader to choose between the two, is very generally read at schools *to wit namely*. The same remark is true of *fs*, though it rarely occurs except in books connected with civil or judicial concerns. Even those which have but one definition, such as e. g., i. e., L. S., and more which could be named, if it were necessary, often perplex children, who can repeat the table from beginning to end; not only at school, but even through much of their remaining lives.

How easy would it be for a teacher to prevent all this, by practical examples on a slate or black board. Let him write down such examples as were introduced above, and holding up the slate to the view of the whole class, inquire how they should be read.

It would require but a few lessons of this sort to give them a thorough and practical understanding of the whole subject ; would save much time ; and prevent their carrying with them into life, much error.

Remarks of the same kind may be applied to capitals and numerals. There are few children in our schools who cannot repeat the rule for placing capital letters ; yet there are very few indeed who do not make egregious blunders when they attend to composition. They will begin most of the names of the Supreme Being—sometimes all of them—with a small letter. The interjection O, and frequently the pronoun I, are treated in the same way.

Now, of what possible use is it to take pains to commit the rule to memory, and spend time in reciting it every day, when it answers no practical purpose in the end ? A few lessons on the slate or black board would explain the whole subject, and fix the *ideas*, if not the *words*, in the pupil's mind. How much error, and reproach, and mortification, would thus be prevented !

If the errors alluded to were the result of heedlessness alone, the case would be altered. But in fact many persons of eighteen or twenty years of age, who can write a good hand, and compose with a great deal of propriety in other respects, are found to use small letters for the pronoun I, and interjection O. How diminutive it makes a fine piece of composition appear, even when written in an elegant hand !

The fault is in the prevailing methods of instruction, which render nothing intelligible. The *practical application of the rules*, &c., which the pupil now barely commits to memory, is what is wanted.

The remarks here made are applicable in a degree to the common method of teaching the *numeral letters*. But as children are early taught to read the New Testament, where these letters often occur, a partial knowledge of their use is usually obtained ; as far, at least, as fifty or sixty. Beyond this, their ideas are wholly confused and indefinite.

AN OBSERVER.

ART. III.—RISE AND PROGRESS OF THE PHILADELPHIA SOCIETY FOR THE ESTABLISHMENT AND SUPPORT OF CHARITY SCHOOLS.

THIS useful Society had its origin in 1799. A few young men in Philadelphia were in the habit of meeting in the long evenings of winter for social conversation. At one of these meetings it was suggested that they might employ their time profitably in the gratuitous instruction of the children of the poor in the common English

branches. The plan was approved, and immediately adopted; and this little band consisting of not more than nine apprentices, clerks, and young men just commencing business, began their operations by opening an evening school, at which from twenty to thirty children attended. The members officiated as teachers by rotation. Their united contributions during the first season were only \$16 37; their expenditures somewhat less.

The next year the society was enlarged. In June, 1801, a day school was opened. Each member of the association now contributed one dollar a month to the accomplishment of their benevolent purpose. The association which had been hitherto called by another name, now adopted its present constitution and title.

By means of the bequest of a benevolent German citizen, Christopher Ludwick, who died this year, the society, about five years afterwards, came into possession of funds to the amount of about \$13,000. But without delaying their measures till they should receive the bequest, the society in 1803 erected a neat two-storied brick school house. By the influence of the late Dr Rush, who had become one of the members, \$2,800 were subscribed to pay the expenses of the building and the lot of land on which it was located.

At this period the number of scholars was about sixty, but after the completion of the building, which was in 1804, the increase was more rapid. In 1809 the number was 278. There was also about this period a considerable increase of funds in consequence of donations, legacies, and the contributions of new members.

Hitherto none but boys had been received. In 1811 a school was established for girls; which at the close of 1812, contained 186 pupils. The income of the society, from this time, enabled them to expend about \$1,700; and to educate upwards of 400 scholars annually.

In 1814, a library was established for the institution. This was effected principally by the donations of the citizens, including several liberal booksellers. The library consisted at first of 400 volumes, but it has since been increased to 600; which are all well selected.

From the last report of the society, it appears, that since its first establishment it has given more or less instruction to 5,235 boys, and 3,596 girls; many of whom are now respectable and useful citizens. The history of the institution is a most striking example of '*great results from small causes.*'

During the past year, there has been an average of 452 pupils in the schools. The number of boys who were admitted is 220; girls, 265; discharged, 230 boys, and 233 girls. The present number of pupils is 230 boys and 222 girls. Of the latter, 159 are instructed in sewing, and taught to cut, make, and mend clothing for themselves and others; thus qualifying them to become useful and practical members of society in whatever sphere they may be called to move. The girls belonging to the sewing department are divided into three classes; two of which attend on alternate days, thus devoting two days in the week to this employment, and the remaining class attend but one day in the week.

We are indebted for these interesting facts to the Editor of *Poulson's Daily Advertiser*.

ART. IV.—PRACTICAL LESSON.

OBJECTS.

[In the 'Lectures to Female Teachers on School-keeping,' by Mr S. R. Hall, just published, we find several excellent plans suggested for calling into exercise the *thinking* powers of children, among which is the following.]

The teacher holding in her hand the fragment of a stone, asks—Children, do you see what I have in my hand? C. Nothing but a piece of stone. T. Well, what do you suppose I am going to do with it? 1st C. I don't know. 2d C. Talk to us about it. 3d C. Tell us to think about it. T. Can any one of you think of anything to say about it? [A pause.] T. Who made it? C. God made it; for he made everything. T. Did he make it for any purpose? C. He did, for nothing is made in vain. T. Can you think of any use to which stones are applied? Each one who can think of anything may tell me. C. To make walls.—To make door-steps.—Houses are underpinned with stones.—Do not people pave streets with stones?—I have seen a *house* made of stones. T. Anything else?—*Think.* C. Mill-stones to grind corn and wheat with.—I went over a bridge once that was made of stones. T. Can any one think of anything else? C. Hearths are sometimes made of stones.—Jambs are also made of marble, which is one kind of stone. T. Who can think of anything else for which stones are useful? C. I remember of reading that Bunker Hill Monument is made of stone.

The teacher may ask the question several times; and when no one can think of any other, she may explain the mode of obtaining lime from stone*—the value of plaster stone as manure, &c.

At another time she holds up a nail and asks—What is this, children? C. A nail. T. What is it made of? C. Iron. T. Can you tell me where iron comes from—does it grow, as trees do? C. No, it is obtained from the ground. T. Can you think of anything else that is made out of iron? C. Yes—a knife, a chain, an axe, a crane, a hoe, a part of ploughs and harrows. T. Can you think of anything else? C. Yes—the stove is made of iron. T. Can you think of anything else? C. Yes—a horse shoe. T. Anything else?

When the teacher has elicited every answer that can be given by the children, she varies her questions, and inquires whether it is very useful, whether people could live in civilized society without it, or whether iron or copper is more useful. The conclusions they will be able to form will be generally found correct. The chief benefit of this course is, the exercise of mind it gives to children. They are led to think, to examine, and to inquire, and will thus be led to form habits of reflection.

A knife, book, pen, piece of glass, watch, flower, stick, &c. may be used in the same manner, and the exercise will always receive attention.

The course may be varied by proposing questions like the following. Can any child mention anything that is great? Why is — great? Who will mention something that is good? Why is — good? Mention something that is valuable. Why is — valuable? Can you mention

* Frequent, short and simple explanations of this sort, will interest the pupils, and enable the teacher to keep up their attention a considerable time; yet caution should be used not to *exhaust* a subject, lest they should resume it with reluctance afterward.

anything that is beautiful? Why is it beautiful? Tell me of something that is mean, unkind, cowardly, wicked, virtuous, benevolent, lovely, praiseworthy, &c. &c. In giving answers to these questions, children will often discover reflection surprising to any one who has never made the experiment.

If it is asked, how much time should be occupied in lessons of this character? This must always be determined by circumstances. In *every primary school*, however, some part of both the morning and afternoon ought to be thus occupied.

MISCELLANEOUS.

REGULATIONS OF THE SCHOOL COMMITTEE OF GLOUCESTER, MASS.

Art. 1. As all the instructors derive their authority from this board, they shall be alike responsible to it for the faithful discharge of their appropriate duties. In instances of unfaithfulness in office, it shall be the duty of the Prudential Committee to represent the same to the sub-committee of the school in question, and through them to this board; that any abuse of their confidence may be promptly corrected.

Art. 2. The instructors shall be punctual in their attendance at the hours appointed for opening the schools, and shall require like punctuality of the scholars; and as great evils have been experienced in consequence of numerous instances of tardiness and absence, instructors are required to carry into effect the following rules:—

First. The exercise shall commence punctually at the hour assigned for opening the schools.

Second. The door of the school room shall *remain open* fifteen minutes after the commencement of the exercises, and *shall then be closed*; and no scholar who is then absent shall be permitted to enter the school, until the exercises are again commenced on the succeeding part of the same day, or the following day. *Provided however*, that during the winter quarter, an extension of five minutes shall be allowed to scholars living more than one mile from the school.

Third. No scholar shall be permitted to be absent from school except in case of sickness, or death, in the family to which said scholar belongs.

Fourth. When any scholar, not entitled to be excused for either of these reasons, shall have been absent twice in a month, said scholar shall be forthwith dismissed from the school, and shall not be permitted to join the same, except by virtue of authority previously obtained from a member of the sub-committee of the district. *Provided however*, that in cases, in which it shall appear that boys or girls are unable to attend school, except during a part of the time, it shall be competent for the sub-committees, upon being satisfied of the facts, to grant permission to such individuals to attend school thereafter on such conditions as the circumstances, in the case, may seem to require.

Art. 3. Strict regard shall also be paid to the hours assigned for closing the schools; and no scholar shall be allowed to depart before the same, except at the request of the parent or guardian, expressed personally at the time, or by note, or special messenger.

Art. 4. No new scholar shall be admitted to any district school except on Monday of each week, and the number of pupils attending at any one time under one teacher, shall not exceed sixty.

Art. 5. No child under seven years of age will be admitted to a district school, kept by a master, between the last of November and the last of March. *Provided however*, that children five years old may attend such school, in a district not containing sixty scholars; in which case male children shall have the preference. Whenever there are in any such school, more than sixty pupils over seven years of age, the youngest shall be dismissed, until the number be reduced to sixty.

Art. 6. No child under four years of age shall be admitted to a district school, kept by a mistress; nor under six years where the number of scholars exceed sixty; in which case female children shall have the preference.

Art. 8. It is recommended that the morning exercises of the schools commence with reading the scriptures; and the evening exercises be concluded in the same manner.

Art. 9. In case of bad behaviour of any scholar, it shall be the duty of the instructor to inform the parent, master, or guardian, of the circumstances; and the prudential committee shall have power to expel such scholar from school, with the advice and consent of a member of the school committee—nor shall such scholar be restored until there has been given full and open manifestation of contrition, as well as satisfactory evidence of amendment.

Art. 10. Every instructor shall keep an accurate bill, in which shall be recorded the names, ages, and absence of the pupils, and such other particulars of their conduct, as shall enable the committee, at each visitation, to form an adequate idea of their proficiency.

Art. 11. Two half days each week, the days of Annual Fast, and Thanksgiving, Christmas Day, and the Fourth of July, may be allowed as holidays; and no others shall be allowed, except by special vote of the School Committee.

PLAN FOR EMPLOYING THE ILLINOIS SCHOOL FUND.

The school fund of Illinois amounts to \$82,000. This fund, (which is annually accumulating from the sales of public lands,) at 6 per cent. interest, would produce an annual revenue available to common schools, of about \$5,000. At 10 per cent. interest, (and who would not give that with ample security,) the income would be \$8,200. The number of children and youth, in Illinois, between the ages of 5 and 16 years, all of which ought to be in school, is about 64,000. To divide this sum between these children, as payment for tuition, would give *twelve and a half cents* to each scholar, per annum. This would not pay for quite four days' tuition at the rate of two dollars per quarter.

Now with all due deference to the congregated wisdom of the state, which the people may elect to meet at Vandalia next winter, we will suggest the following project.

A poor young man, by laboring two hours in a day, can be supported at any of the public or private schools of a higher grade than common schools, in board and tuition, for thirty dollars per annum. For the want of this thirty dollars, hundreds of very promising youth would rejoice to avail themselves of the opportunity, if they could have this aid. Now for the

PROJECT.

Let the legislature organize a board of commissioners of the school fund, and authorize this board to *loan* annually, for three years, thirty dollars a year, to such indigent youth of good moral character as may apply,

each county receiving its share—his friends giving good security for refunding the money. Let these beneficiaries annually exhibit to the governor a certificate of their good morals and progress in study. At the expiration of three years, it is presumed they will be thoroughly qualified to teach a first rate school. If then these beneficiaries shall teach a good school in this state for the three consecutive years following, of which fact they shall produce the certificate of the county commissioners' court, then the loan they have received in their education shall be cancelled. If they do not teach, it shall be refunded with interest. Thus applied, \$5,000 would educate 166 students. Suppose 150 of these taught school for three years—themselves having been thoroughly qualified for the business,—and their schools had an average of 25 scholars,—the number taught would be 3,750 pupils. Many of these would become teachers in turn. If any one can invent a better scheme than this to make the interest of the school fund available, and diffuse the blessings of education through the population of our state, we will cheerfully surrender our project to his.

Illinois paper.

INTELLIGENCE.

LANE SEMINARY, OHIO.

Lane Seminary is only two miles distant from Cincinnati, and embraces two distinct departments,—a Literary and Theological school. A preparatory or grammar school for boys from ten to fifteen years of age, to be connected with the literary department, is also contemplated. The liberal funds and endowments of this institution will undoubtedly secure the best possible means of instruction in both departments. The endowments of the theological department especially, are uncommonly ample.

When the buildings about to be erected shall be completed, 150 students can be accommodated, each with a single room. Tuition in the theological department is gratuitous; in the literary department, \$20 a year. Room rent, fuel, light, washing, &c. \$10, and board \$40 per annum.

The connection of manual labor with study at this seminary will, however, reduce the expenses almost to nothing. It is a fundamental rule of the institution that *every student* shall devote not less than *three hours* each day to *agricultural and mechanical labor*, the value of which is to be deducted from their expenses. Some of the students have in this way paid their board, and others the entire expense of the literary department, \$70. Others still earn, by school keeping or other employments, during the winter vacation of three months, enough to defray the annual expense of their clothing. Boys, unaccustomed to labor, have earned from \$15 to \$30, in 40 weeks. The manual labor department is under the charge of a gentleman who was formerly a member of the Oneida Institute.

WEIMAR FEMALE SCHOOLS OF INDUSTRY.

The 'Female Society,' which has been established in Weimar, under the immediate patronage of the Grand Duchess, has been actively useful during the past year. The schools of industry which the society have opened, have given instruction to 2,967 children, of whom several hundreds, as well as adult females, have been maintained by employment in spinning. The Grand Duchess frequently visits these schools, and bestows rewards on those pupils who are most attentive and industrious. In the asylum for the education of orphans and destitute children of the better class, there are at present 23 pupils; and the institution continues to assist the objects of its care, after they have quitted its roof.

GENESSEE WESLEYAN SEMINARY.

This institution, established at Lima, Livingston County, was opened on the 2d instant; Rev. Samuel Luckey, D. D. Principal. The year is divided into two terms. Tuition in the English department \$6 a term; in the languages and mathematics, \$10. Board and incidental expenses \$1 50 a week.

There is a Female department connected with the institution. Tuition \$6 a term for the solid branches; \$7 50 when the ornamental branches are added, except music, which is \$10 a term. Miss Eliza Rogers is the principal.

PUBLIC SCHOOLS IN PHILADELPHIA.

We have received the Fourteenth Annual Report of the Controllers of the Public Schools in the First School District of the State of Pennsylvania, from which we extract the following facts, in regard to the Lancasterian Schools in that District.

These schools, twelve in number, and containing 4,602 pupils, are conducted on the Lancasterian plan. Among them is a model school of about 400 pupils. On the pupils, including 906 which are permitted to attend other schools within their respective sections of the district, \$27,585 15, have been expended during the past year. During the fourteen years which have elapsed since the Lancasterian plan was adopted, the whole number of pupils sustained in them at the public expense, is 44,427.

The subject of the education of children under five years of age has occupied the attention of the Board of Controllers, and a plan for an improved Infant School has been submitted to them and accepted. They even contemplate at no great distance of time, to establish a Model Infant School, wherein Teachers might be qualified to apply and carry out the system.

ONTARIO COUNTY LYCEUM.

At the semi-annual meeting of this society, held at Canandaigua, May 16th, to which Inspectors and Teachers of Schools, and other friends of education, were specially invited, information was requested of the delegates from the several town Lyceums, on the following points, which we would suggest as proper topics for other occasions of this kind.

1. How have the meetings of your Lyceum been conducted? 2. What means have been adopted to exert an influence on schools? 3. Have School Teachers generally attended the meetings of the Lyceum? If not; why? 4. What influence has been exerted on those who have attended? 5. Into how many schools in your town has any school apparatus been introduced; and if any, what has been its effect? 6. What proportion of time has been lost during the last winter in your schools, by a want of fuel, by the poor state of the school-houses, or by any other cause? 7. Have your Inspectors visited your schools, and what advantages have resulted from their visits? 8. What has been the influence of your Lyceum, in exciting a desire for mental improvement in your community generally?

INSTRUCTION IN MANUFACTORIES.

In several of the large manufactories of Leeds, a plan has been recently adopted of establishing on the premises, schools for the education of the children of those connected with the establishment. In one of them, 120 boys and 70 girls are receiving instruction as day-scholars, in rooms erected for the purpose, on their premises;—and arrangements are in preparation to meet an increase of scholars and improve their classification. The parents of the children contribute a moderate sum towards the expenses of this establishment. In two establishments, masters are provided by the firms, who instruct the children employed, both in the morning and afternoon; for which purpose, *stated intervals are allowed by their employers*. These examples are likely to be followed; and cannot fail to be attended with beneficial effects.

SOCIETY FOR PROMOTING MANUAL LABOR AMONG THE JEWS.

There is a Society at Darmstadt, under this name, which already affords the means of education to 250 youths; and assists them in clothing themselves, providing tools, and supplying other necessities.

PHILADELPHIA HOUSE OF REFUGE.

This is an Institution whose object is to provide an asylum for those who have taken the first steps in a vicious course, and instead of suffering them to become regular tenants of the almshouse or the prison, a burthen to the community, or the subjects of an ignominious and early death, to provide them with a tolerable education, give them skill in some useful employment, render them strong and healthy; and give them, above all, industrious and moral habits.

The number of inmates in the institution on the first of January, 1831, was 132; of which number 87 were boys, and 45 girls. During the year 1831, the number received was 123;—99 boys and 24 girls. During the same period 98 were discharged, including two who died; and there remained in the House, on the 1st of January, 1832, 157.

The boys are employed in book-binding, boot and shoe-making, tailoring, and in manufacturing brass and cut nails, band boxes, watch chains, &c. The girls are generally employed in house work.

The number of boys who have already been placed out as apprentices is 39; of whom 15 have been indentured to farmers, 5 to shoe-makers, 3 to store-keepers, and the remainder to various occupations. Ten girls have been apprenticed, all of them to learn house-wifery.

Only one inmate of this institution has yet been returned, after having been once discharged. The public expense on account of the institution does not exceed \$1 25 a week to each pupil.

TURKISH GAZETTE.

Our readers are probably aware that a weekly newspaper has been recently issued at Constantinople. The appearance of the first newspaper in that great city is an interesting event.

The first eight or ten numbers have reached this country. The paper is printed on a handsome sheet; in the French language; and entitled '*Le Moniteur Ottoman.*'

We are glad to find, from the first number, that the Sultan takes considerable interest in the subject of Education. During the last summer he visited a few of the cities of Turkey in Europe; and on his return to Constantinople, he paid great attention to the schools. The populace crowded to welcome him back; and boats awaited him, filled with the children of the Turkish schools of Constantinople, under the charge of their teachers. The Sultan gave \$50,000 to the Turkish schools, \$20,000 to the Greek, and \$7,500 to each of the Arminian and Jewish schools, and \$5,000 to the Catholic.

On the day when the heir apparent began his course of religious instruction, the militia, the troops, and the people assembled on the plains of Ibrahim Aga, and the children of the schools were also drawn out, furnished with tents, and presented with a donation of money. All this, certainly indicates a liberality of views and feelings, hitherto unknown in the '*Sublime Porte.*'

JEWISH SCHOOL AT PARIS.

This school, which is conducted under the superintendence of the Jewish '*Society des Amis du Travail,*' maintains and educates, at this moment, 300 pupils, the children of the poorer class of Jews in the French metropolis. For several years past they have been entirely clad through the liberality of M. de Rothschild. It is extraordinary how much is done with the scanty funds which this school possesses. An income scarcely exceeding 6000 francs (\$1125) has sufficed not merely to teach the pupils reading, writing, and arithmetic, but to instruct those of them in mathematics, grammar, and linear design, whom the necessities of their parents do not call away from the establishment at an early age. Even after their education is considered as completed, the society finds them a master, at an expense of 2700 francs a year, raised, by voluntary subscription, and when they are capable of working for themselves, provides them with tools.

ART. I.—ON GOVERNMENT IN SCHOOLS.

Lectures to Female Teachers on School Keeping, by S. R. Hall. Richardson, Lord & Holbrook. 18mo. pp. 179.

THE lectures of Mr Hall to female teachers, abound with that practical good sense and experience which are characteristic of the former series on school keeping, and ought to be in the hands of every lady engaged in the instruction of common schools, who feels the need of aid in her task, or is disposed to avail herself of the experience of others. To such we cannot offer a better recommendation than the following lecture extracted from it. To others, the book will be useless.

‘On entering your school-room, one of the first questions you will ask, is, How ought these children to be governed?—and another will follow, How can *I* govern them?—To suggestions on these subjects, I now invite your attention.

1. How ought children to be governed in school?

They are intelligent beings, and of course are to be governed as such. They are able to distinguish, in many cases, between right and wrong;—or if not, when *first* placed under your care, they may soon be made capable of doing it. They have sensibilities; they can easily distinguish between a smile and a frown,—between a friend and an enemy. They may be moved by kindness or unkindness,—they are capable of being influenced by various kinds of motives.

They ought then to be governed as rational, and not as irrational beings. The brutes must be controlled as brutes. The whip and the goad may be the most necessary instruments with them, as they are incapable of appreciating your reasons, or of understanding the ground of the requisitions you make. Not so with those whom you are to control and govern. They are intelligent, and can comprehend principles, and draw inferences from them. The following directions present the general course I wish to recommend.

1. *Require nothing of your pupils which is unreasonable.* Some demands must be made, if you would have the school a source of enjoyment to them or of pleasure to yourselves. But in all these you are to consult both their good, and your moral obligations. Whatever will lay a foundation for their highest improvement, cannot be neglected with impunity. And whatever is not necessary to this, you cannot justly demand.

Do you ask what requisitions may reasonably be made of them? The answer must be varied with circumstances. But in general terms, they ought always to attend to the objects, for which they are furnished with the means of instruction. If able to study, they must be required to do it. If able to learn a lesson, they must be obliged

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Do you ask what requisitions may reasonably be made of them? The answer must be varied with circumstances. But in general terms, they ought always to attend to the objects, for which they are furnished with the means of instruction. If able to study, they must be required to do it. If able to learn a lesson, they must be obliged

to accomplish it in a reasonable time. They must be made sensible of their duty to obey all the necessary laws of the school. They may properly be expected and required to treat their teacher with respect, and each other with kindness. It is important that they become accustomed to realize that all the regulations of the school are made for *them*, and the wishes of the instructor must be their law. It is reasonable that they be required to obey cheerfully, exactly, and constantly. No rule made for them can be disregarded, without present and future injury. Partial and imperfect obedience, is little better than disobedience. The direction just given implies that nothing *unreasonable* can, with propriety, be demanded of them. The teacher must be just to herself and to those she instructs. She cannot make unjust laws without tarnishing her character, and proving herself unworthy of the confidence of children. She must guard against errors in judging what scholars ought to do, and what they ought to avoid. In this decision, it is not sufficient to regard their present welfare only. Everything which tends to lay the foundation for future excellence of character, is equally important with that, which regards their present good. Indeed, many of the rules given them ought to regard the future, even more than the present.

2. *Make every rule intelligible, so that it shall be understood by your scholars.*

It is possible, you may think this a direction with which it is difficult to comply. But such an opinion is erroneous. Young children can be easily convinced on those subjects of duty, which they are able to comprehend. They readily perceive the reason why they are furnished with books and instructors. They easily see the impossibility of making any progress in study, while they are idle, or engaged in play. They know that noise and confusion are not consistent with the rapid acquisition of knowledge; and of course, they will readily understand the necessity of submitting to such laws as may be requisite, for securing order in the exercises and success in their studies.

A person, who has never made an appeal to the common sense of children, will be surprised to find how correctly they decide on the principles by which their conduct ought to be governed. I should feel very little unwillingness to obligate myself to abide by their own decision, when proper questions are fairly submitted to their good sense.

3. *Uniformly proceed, on the same principles of government.*

The importance of this direction appears from two considerations. First, there is considerable variety in the feelings of the instructors, at different times; and secondly, the feelings of children are equally variable. It will require but half the effort to hold the reins of government to day, that it may require tomorrow. With a healthy flow of spirits at one time, you can meet a lion unmoved; but at another, while affected by some slight disease, while your nerves are in a state of irritation, a shadow may annoy you or drive you from your path. A child will be brought to cheerful submission at one moment, by very little effort; but at another, it may demand all your wisdom and firmness to ensure obedience.

Whether the difference exist in the instructor or pupil, the importance of maintaining uniformly, the same *principles* of government, must be obvious. If strict in discipline to day, and lax tomorrow,—if you punish an offence at one time, which you have disregarded at another,—or if you suffer an irregularity to pass unnoticed now, and censure it tomorrow; how can your scholars have confidence in your *judgment*? How can you convince them that your motives are correct? They are very quick to observe any irregularity in your mode of teaching them, or in your general system of government. I hope, therefore, the direction will receive careful attention from all who are intrusted with the management of schools. Let no one suffer himself to be deceived, by thinking that irregularity will pass without exerting an unhappy influence.

4. *Govern with impartiality.*

I do not give this direction without a knowledge of the difficulty of complying with it. No teacher can entertain the same feelings towards the scholar who is always making mischief and giving occasion to reprove or punish him, and another who constantly strives to do right, or commits an error unfrequently. Suppose both of these have been, in a given instance, chargeable with the same fault, under the same circumstances; it is difficult to feel that they are to be treated alike. But still, impartiality requires this, and if a difference is made, its effects will generally be injurious. The members of your schools connected with the most respectable families, and those coming from families of less consideration, must be governed by the same general rules; and intercourse with them in the presence of the school, ought to be conducted on the same principles. They are committed equally to your care and instruction, and the same kind and conciliating language must be addressed to all, or you fail of governing with due impartiality. If you are willing to reprove one, and *unwilling* to reprove another, it must be impossible to conceal the fact from the children. They read the thoughts of teachers, almost as readily as they understand their language. Let me suggest the necessity of *particular* care on this point. Even though you exercise *this*, pardon me for saying I shall still have some anxiety, lest you should be influenced by some undue bias of mind toward particular individuals.

5. *Govern mildly, but firmly.*

A habit of being fretful or peevish, will always make your company and attention disagreeable to children. No one desires the presence of a person, who habitually exhibits any unkind feelings. Threats made in such a state of mind are but little regarded, either by those who make, or those who hear them. Promises made under such circumstances, are *not always* observed. I have heard expressions from a teacher like these;—"If you do so again I'll whip your life out,"—"I'll *ferule* you as long as I can lift a rule," &c. &c. Now does the scholar believe such a teacher? Does he expect him to keep his word? Ought he to expect it? Such threats never will be put into execution, and the children know it. If they do wrong, the teacher's

example is before them, which they will be disposed to plead in extenuation of the fault.

A teacher, who indulges in anger or in any slighter degree of ill nature, must incur the necessity of making frequent confessions to the school, in order to secure even an imperfect degree of confidence. To do this, is always humiliating, and very few are ready to acknowledge their errors, even when convinced it is their duty so to do. But without such readiness, any instructions to scholars on moral obligation, will be of little weight.

It is the common effect of ill nature, to make him who indulges it unhappy. How then can the duties of the teacher be performed successfully, while in such a state of mind?

6. *Fulfil every engagement or promise.*

On this much must depend; for children are not slow to learn whether this is your principle or not. If you ever say to a child—"You must be corrected for this fault," fail not to keep your word. If a request is denied *once*, let it be uniformly denied, unless circumstances change. If a scholar is required to do a thing, he ought to know at once that he *must* do it, and that there can be no excuse. When a teacher resolves to be obeyed in everything, it is not difficult to convince the school of this determination. If convinced, every one will always expect to yield obedience as a matter of course. But if a rule is once *broken* and the teacher does not regard it, there is an end of quiet submission and cheerful obedience. I have before said, no unreasonable laws should be made. It is therefore indispensable that all which are made should be regarded, and every promise should be faithfully *kept*.

7. *In order to secure obedience from others, it is indispensably necessary to govern yourselves.*

The importance and necessity of this has been implied in the previous remarks. Indeed, this might, with propriety, have been placed as the first prerequisite to your success in the management of your school. "He who has no rule over his own spirit is like a city broken down and without walls." Self-government lies at the foundation of the exercise of government over others, in every situation. When I can control myself, I have little anxiety about being able to influence those who are committed to my care.

This direction extends to many things. The teacher must govern her passions—control her prejudices—restrain herself from holding up individuals or families as subjects of ridicule—and many times, she must avoid saying *all* which might be said, without sacrificing truth. On one point, I wish to give a special charge. *Never mention the faults of a scholar*, unless when forced to do it, as a correction or warning.

Many things in the management of families may be proper subjects of animadversion, but I believe very little good can be accomplished by the teachers telling of them. You will need to govern yourselves constantly, with regard to these. Let every teacher be master of herself, and she will easily control the school.'

ART. II.—AMERICAN LYCEUM.

COMMUNICATIONS TO THE AMERICAN LYCEUM.

[We received the official account of the proceedings of the American Lyceum too late for our last number, and shall be obliged, for want of room, to defer the details until the number for July. We have only space for the following extracts from communications.]

AFTER the organization of the American Lyceum, a number of letters from gentlemen invited to take part in its proceedings were read. The following extracts were ordered by the Executive Committee to be published, and will serve to show the interest taken in the institution by enlightened men.

From Alexander Proudfit, D. D. 1st Vice President.

SALEM, April 30, 1832.

'I have anticipated much pleasure in attending the approaching anniversary of the American Lyceum; but circumstances beyond my control will render it impracticable. All who regard the future prosperity of our country, must contemplate with deep solicitude the rising generation, and consider as primarily important every measure which involves their improvement, either intellectual or moral. Indeed, when we reflect that within the lapse of a few years, the destinies of our highly favored land, all our interests, civil, literary, and religious, must be committed to their trust, each well instructed, virtuous youth, may be regarded as a great public acquisition, and to rear up a generation of this character as worthy of every possible attention and sacrifice.

Popular education is very properly pronounced, under Providence, the corner stone in our temple of freedom, and therefore the Patriot, and Philanthropist, and Christian, must feel equally anxious for its universal diffusion, for the success of every plan which has for its object the improvement of the heads and hearts of our juvenile population. You will please, therefore, not to consider my absence as arising from any want of zeal in the common cause, but as the occasion of cordial regret; and that the Ruler of nations, who has already favored us beyond any other people on the globe, may smile on your deliberations, and through the instrumentality of the Lyceum, and kindred institutions, preserve unimpaired our very distinguished privileges, is the fervent prayer of

Your friend and humble servant,

ALEX^R PROUDFIT.'

From the Hon. Edward Everett, 4th Vice President.

WASHINGTON, April 30, 1832.

'Your printed note, inviting me to attend the second annual meeting of the American Lyceum, reached me yesterday. I should derive the highest satisfaction from complying with this request, and should make it a matter of duty to do so were it in my power. There is, however, no probability that the session of Congress will close before the day mentioned; and should it continue in session it will be out of my power to leave Washington. This circumstance will, I trust, also be received by the Lyceum as an adequate apology for my failing to deliver an address at the meeting, agreeably to their appointment of last year.

I am, with high respect, faithfully yours,

E. EVERETT.'

From President Lindsley, of the University of Nashville.

UNIVERSITY OF NASHVILLE, April 20, 1831.

'I had hoped to have the pleasure of attending the second annual meeting of the American Lyceum, but I now find it impracticable. I drop you this hasty note to apologise for not appearing as the representative of the Tennessee State Lyceum, and to assure you of my hearty co-operation in the great cause of education, to which your institution is devoted.

I must just add the result of one experiment in my own particular province, though it has no connection with Lyceums. I have been here seven and a half years, and during all this period not a premium, prize, or honorary distinction of any kind whatever has been awarded to a student of this College. I have never even hinted to an individual, however meritorious, that I considered him superior to others. I have never, for example, complimented the best writer, the best speaker, the best Greek or Mathematical scholar, nor taken a single step towards distinguishing one above another, at any time or occasion. I leave the public and themselves to judge and speak of their performances as they please. In short, we are entirely free from the old vexatious code which attempts everything by *College honors*—which excites a few to extraordinary efforts, and discourages the great mass altogether. The experiment has proved perfectly satisfactory. I have never seen so large a proportion of the youth of any Seminary equally studious, or equally moral and orderly. No consideration would induce me to return to the ancient *emulation system*, the miseries of which were familiar to me long before I crossed the mountains. Our youth study vastly more, and do their work vastly better, than I have ever had an opportunity of witnessing in an eastern College. The government is as easy and simple as that of a private family. But I have not leisure just now for details.

Very respectfully, your friend and servant,

TH: LINDSEY.'

From Professor Olmsted, one of the Corresponding Secretaries.

YALE COLLEGE, May 2, 1832.

'Ill health, and indispensable engagements, have prevented my preparing the essay which was assigned to me at the meeting of the American Lyceum last year, and I request the executive committee to excuse my non-attendance, as a member of that board. An imperfect state of health requires that I should devote as much of our spring vacation as possible to journeying and relaxation.

Hoping that the present meeting of the Lyceum may result in much benefit to the cause of education, I subscribe myself

Respectfully yours,

DENISON OLMSTED.'

From Washington Irving, Esq.

LONDON, November 14, 1831.

'I beg you will communicate to the Executive Committee of the American Lyceum my high sense of the honor they have done me in inviting me to deliver an address, or a written essay, at the annual meeting of the society in May next. I regret, however, that circumstances put it quite out of my power to meet the wishes of the society, thus flatteringly signified. I am not certain that I shall be in the United States at the time stated. I have a great repugnance to public speaking, and all the time I can devote to literary occupations in my present unsettled state, is so com-

pletely engrossed in the completion of plans long deferred, as to leave no leisure for the production of an essay worthy the attention of the Lyceum.

With best wishes for the success of an Institution that cannot but prove of signal service in the infant state of our literature, and with sincere acknowledgements for the expressions of personal kindness towards me, on your own part, I have the honor to be, gentlemen,

Your obliged and humble servant,

WASHINGTON IRVING.

From the Hon. Theo. Frelinghuysen.

WASHINGTON, April 16, 1832.

'It will not be in my power to be present at the anniversary of the American Lyceum in May next, and I have therefore, agreeably to your wishes, enclosed a paper containing a few thoughts on the theme named to me. You are aware that from the nature of my other duties here, I could not do much more than testify my respect for the institution, and my desire that every, even the most humble encouragement, should be accorded to an enterprise that promises so much usefulness.

I remain very respectfully yours,

THEO. FRELINGHUYSEN.'

From Miss C. E. Beecher.

CINCINNATI, April 25, 1832.

'Last summer the Executive Committee of the American Lyceum requested me to furnish an essay upon 'the appropriate organization of Female Schools,' to be read at the approaching annual meeting.

As by long experience, I had gained some results which I deemed might be of *practical* benefit, if communicated, I decided to avail myself of an opportunity of offering them to the public under auspices which would gain for them more attention than their own intrinsic merit might secure, and accordingly signified my intention to comply with the request. But before I had entirely completed the essay, my health became such, that my physician forbade mental effort. The piece was so nearly done, that I have been expecting every week to complete it, but it is now so late that I shall be unable to fulfil my engagement.

Respectfully yours,

C. E. BEECHER.'

ART. III.—PRACTICAL LESSON.

OBJECTS.

You may take this book, and open it, as if you were going to read in it. But stop; what book is it? 'Easy Lessons.' Well; what is it made of? 'Paper, ink, leather, and thread.' To what place is the book open? 'To the story of Lazy Lawrence.' Do you hold the book perpendicularly when you read? 'No.' Horizontally? 'No.' How then? 'Sloping.' Yes, you hold it sloping, or *obliquely*. The last is the word I wish you particularly to remember. How do the lines run which you are going to read? Do they run obliquely or horizontally? 'Horizontally.' Which way? 'I do not know what you mean.' I mean do you begin toward your left hand, and read toward your right; or do the lines run from right to left? 'Oh, they run from left to right.' They run, then, horizontally, from left

to right. Did you ever see lines run in any other direction? 'Yes; the columns of words in the spelling book are perpendicular.' The columns indeed are; but when you read a single word as *behavior*, or *immortal*, do not the lines run horizontally? 'They do.' Well, did you ever see them run otherwise? 'No, only sometimes when Thomas writes without ruling, he makes them run up hill; or *obliquely*.' I am glad to have you think, but I meant printed lines.

Do you know what a *page* means? 'No.' Well, you now see *two* pages; a right hand page, and a left hand page. Which is the top of these pages? Which is the right hand side of the pages? Which the left hand? Which is the bottom of the pages? Do you know what the broad white space at the right and left hand sides of the pages is sometimes called? 'I do not.' It is the *margin*. 'Do the pages in all books have a margin?' They do; though in some it is very wide, and in others very narrow. When you are reading along in a book, which do you read first; the right hand page, or the left hand page? 'Oh, the left.' When you have read all there is on the right hand page of a book, and have not finished the story, what do you then do? 'Oh, I read the rest of it, if I like the story.' But the rest is in another place in the book; how do you find it? 'I turn over a leaf.' That is what I wished to know. A book then contains *leaves*, as well as pages. How many pages on a leaf? 'Two.' If a book consisted of only two leaves, how many pages would there be? 'Four.' Yes, this is correct; but how do you know this? 'Because two and two make four.' But how do you know that two pages and two pages make four pages? 'Why, I can count them. See here; there are two pages on this leaf, and two on this. Now two and one are three, and one more makes four.' Well; how many pages are there on three leaves? 'Six.' On four leaves? 'Eight.' How many leaves would it take to make eight pages? How many to make ten? 'Twelve?' A book has more pages than leaves then; how many more? I see you do not understand me; but suppose a book had only two leaves. 'This would be four pages; would it have more pages than leaves?' 'Certainly.' Would it have just twice as many? 'Yes.' Do all books have twice as many pages as leaves? 'Yes.' Well, *twice* means *double*. Here are two books. Four books are double that number. How much is double the number five? 'Ten.'

Do you know what *half* of a thing means? Here are some apples. I will cut some of them in pieces. Is there any such thing now among them as half an apple? 'Here is one; and here is another.' How do you know they are halves? Put them together; will they both make one apple? 'Yes.' Are the two pieces nearly alike? 'Yes.' Well, when anything is divided into two pieces, which are alike, one of the pieces is a half. I will cut *this* apple in two. Is this piece a half? 'No.' Why? 'Because it is much larger than the other.' Right; it is not a half of the apple, for it is much *more* than half. Is the other piece a half? 'No; it is *less* than a half.'

I will now cut one of these halves in two exactly in the middle. Now what is this called? (No answer.) It is not the half of a whole apple. It is the half of a half; but there is another name for it, and that is a *quarter*. Now how many quarters is there in half of a thing? How many in a whole thing? What number of halves will a whole apple make? What number of quarters?

We sometimes make another use of the word *half*. Here are two pins. We say—half of two pins is one pin. Half of four pins, or four apples, is two pins, or two apples. Half of two books is one book, even if the books are not of the same size. Half of four boys is two boys, even if one of them is very small, and the rest large. So of anything else.

MISCELLANEOUS.

NEW JOURNAL OF EDUCATION.

We have just received the second number (the first has not reached us) of the 'Eclectic Institute Journal of Education,' edited by the faculty of this Institute, as we believe, one of the most valuable schools of our country, under the charge of the Rev. B. O. Peers. The following Prospectus will show its character:

'The object of this Miniature Journal is to assist in executing the purposes for which the Eclectic Institute was founded; viz. to aid in the diffusion of improved education. In the absence of interest sufficient to induce the patronage of eastern periodicals devoted to education, the publication of this paper is undertaken as an experiment, with the hope that something may be done to awaken the attention of our community to the frightful disproportion that exists between the want and amount of education; to secure intelligent legislation upon the subject of common schools, founded upon a knowledge of the ripe experience of sister States; to diffuse correct conceptions of the ends and means of education; and to stimulate our fellow-laborers in the business of instruction, to higher efforts for self-improvement, and the improvement of their noble profession.

It is particularly desired by us, that our efforts may be useful to Common Schools; which, as they must under any circumstances afford nine tenths of the education of the country, we cannot but regard as of incomparably more importance and more deserving of encouragement by legislation or otherwise, than all the colleges in the land. The Journal will therefore be sent to those teachers of country schools whose names we have obtained, and to any others who shall send us their address, with request that the copy or copies received, may be circulated as extensively as convenient through their respective neighborhoods. It will also be forwarded to such clergymen and other prominent persons as may desire it; to all the officers of government and members elect of the legislature; and especially to editors of papers throughout the state, whose co-operation we most earnestly solicit.

The Journal will be published semi-monthly without charge. For any sums, however, that may be forwarded as contributions to the cause of education, a suitable number of additional copies shall be furnished to the donor, for distribution. It will be issued the second and last Saturday of each month.'

We rejoice at such an exhibition of zeal and benevolence, and earnestly hope it will be sustained. We owe it to justice to state that a sum more than sufficient to circulate such a work gratuitously, was paid the last year in providing for and publishing the Annals of Education, and circulating gratuitous copies, and that our subscription the present year is not likely to do more than discharge this arrear, leaving all the labor which has been bestowed to be compensated by that richest of rewards—one which we shall ever deem sufficient, so long as we can subsist without any other—the hope of doing good. Still we would ask each of those who feel that the work has been of *real value* to them, whether he cannot aid us in making up the loss which we have met in supplying him, and especially in providing for the security of the work when we shall find ourselves unable to sustain it, *without any sacrifice on his part*, by procuring an additional subscriber. He would thus cheer and sustain us, to a degree which none but the proprietor of a periodical can realize.

We are much indebted to the Editors of the work before us for their kind notice of the 'Annals,' and cannot deny ourselves the pleasure of quoting the following, in confirmation of our views:

'Mr Woodbridge seems extremely, but by no means, too anxious, to establish in the minds of his readers, and particularly of Teachers, just conceptions of the difference between Education and Instruction, than which no two things are

more distinct. Should he succeed in this; and that he may he has our best wishes, and shall have our feeble assistance, he will have done enough to merit the thanks of his country, because he will have done much to disabuse the art of Education of the greatest evils with which it has been burdened.

Between the *Educator* and mere *Instructor* there is as wide a difference as between the offices of the gardener and the mechanic.—The first is concerned with living matter, and his success is exactly proportioned to the amount of healthy action he can by the various expedients of his art induce the plant to assume. His task and his powers are limited entirely to providing the circumstances which experience has shown to be favorable to vegetable growth. He may, for example, place a plant in the soil which it prefers, and surround it with the degree of moisture and with other nutriment suited to its nature; but the appropriation of this nutriment, without which all his labor goes for nothing, is exclusively the act of the plant itself. On the contrary, the mechanic, in his sphere, does everything, and the material on which he operates, nothing. It is altogether passive under his hand and renders no assistance whatever towards producing the result desired.

In imposing upon us the high responsibility to which another paragraph refers, we hope they will consider us entitled to that aid in our editorial labors which their experience and devotedness to the cause so well qualifies them to give, and which would be so acceptable to us and to our readers.

We perceive, too, that the Institute is opened to receive applications and give information concerning schools and teachers, and cheerfully gave place to the notice, as requested, among our advertisements.

We would respectfully inquire whether another title cannot be found, more brief, and equally useful, in place of taking one which will confound this work with one already existing.

INTELLIGENCE.

PUBLIC SCHOOLS IN PORTSMOUTH.

The following is an outline of the regulations for the government of the public schools in Portsmouth, New Hampshire, as adopted by the School Committee, May 16, 1827.

The schools are of several grades as follows. 1st, Primary Schools, into which no pupils are admitted under four years of age, and a Lancasterian School, into which none are admitted under the age of five years. 2d, The Masters' Schools, and the Second Female School, into which none are admitted till able to read without spelling. 3d, A High School, and a First Female School, to which none are admitted, until on examination by the instructor, they are found able 'to read correctly, write joining hand, and to understand the rules in the abridgment of Murray's Grammar, and the four elementary rules of Arithmetic;' The number of pupils in the High School is limited to 60. Those coming from the Lancasterian School, are to have the preference, and every scholar applying for admission shall bring a certificate from his last instructor that he is not under censure.

Scholars cannot be transferred from one school to another of the same grade, except at the beginning of each quarter, and by permission of the School Committee, or request made in writing by the parent or guardian of such scholar, accompanied by a certificate of his character from his Teacher.

If the pupils are irregular in attendance, except in case of sickness or unavoidable absence, and continue so, one month, after due notice of the same has been given, (and it is made the duty of the teacher to give such notice) they shall be dismissed from the school, and shall not again be admitted without a written order from the School Committee.

Scholars who continue refractory after reasonable admonition and correction, are to be represented to the Committee by the Teacher, and with their advice may be either suspended or expelled.

HINDOO COLLEGE IN CALCUTTA.

(Collected from Read's Journal.)

This College was founded by the East India Company in 1821. The scholars are divided into 10 or 15 classes. The lower classes are taught in a manner similar to that of common schools in America. These scholars are but mere lads. None are admitted into the college under 7 years of age. The higher classes are instructed by lectures. The first class have been in the college about nine years, and are now attending to the higher branches of mathematics, natural and moral philosophy, polite literature, &c. They are found not to be inferior to English students. Even those of the lower classes read fluently, enunciate the English language distinctly, and some of them are truly eloquent.

The whole number of students in the Hindoo College, at present, is about 600. Of this number, 450 are in the English language, and the others in the Sanscrit. Hindoos have become very fond of learning the English language; so that, in fact, several rich Hindoos are beginning to open English schools at their own expense.

There is also a Mahometan college at Calcutta, but we cannot ascertain the exact number of students, nor its general history.

MARINE READING ROOM.

The Shipmasters of Nantucket, propose establishing a 'Marine Reading Room,' where they will also deposit such natural and artificial curiosities as they may collect in the Pacific Ocean, &c. The East India Marine Hall and News Room, at Salem, is upon the same plan, and is a noble institution.

CONNECTICUT SCHOOL FUND.

This fund is now but a little short of \$2,000,000. Its income for the purpose of assisting Schools was, during the last year, \$97,708. The number of children between 4 and 16 in that State, in August last, was 85,095.

NEW YORK SCHOOL FOR THE BLIND.

A School for the Blind has been opened in New York. The pupils now in it, are taught reading and writing, and the art of making baskets. The State of New York contains over 700 blind persons.

EDUCATION IN LOWELL.

The town of Lowell, Mass. has appropriated \$4,000 for schools the ensuing year, which is nearly double the sum heretofore expended for that purpose.

Boston Traveller.

EDUCATION IN BOSTON.

Among the items of expenditure in Boston, as estimated for the ensuing year, are, \$105,000 for building two school houses, widening streets, &c.; and \$48,60, for School Teachers.

NOTICES.

[COMMUNICATED.]

The Common School Arithmetic: &c. &c. By P. E. Bates Botham. Hartford, Conn. Henry Benton, 1832. 12mo. pp. 228.

This is a work of high pretensions, as is sufficiently obvious from its extended title, but more especially from the preface, introduction, and incidental remarks. The writer sets out with attempting to establish the position that every preceding work of the kind is *imperfect*; (a position which, we believe, no author is likely soon to attempt to controvert;) and although he affirms that he does not 'condemn others' books, that he may commend his own, he brings heavy charges against every author who has written before him on the subject 'except Mr. Rager.' In regard to the recent works of Colburn, Adams, Smith, and Bar-

nard, he not only suggests that they are mere compilations, but says that 'they appear to be *little more* than copies of each other, ill-digested, and embarrassed with such a variety of miscellaneous observations, as render them unfit for the purposes of teaching!' In regard to the plan of instruction which they adopt, he denounces it, as 'ridiculous,' 'nonsensical,' and 'palpably absurd.' If we are to believe his strong assertions, without proof, 'the Pestalozzian plan of instruction is a farce, and the public are duped by designing men.'

Mr Botham claims the honor of having improved upon the *arrangement* of other works in one respect, and we think with some justice. The *compound* rules are not introduced so early as by most authors. We also regard his Dictionary of terms an improvement;—but one which might, in its turn, be much improved. Like Emerson, he has, too, avoided *arbitrary* and *unintelligible* rules, and *intricate definitions*; though his definitions are by no means as intelligible as they might have been rendered.

Notation and Numeration have also been made somewhat more intelligible than in many former works. Still, it might justly be made a matter of question, whether all the novelties here introduced are entitled to the name of improvements.

But, in regard to the propriety of introducing examples in sterling money, 'questions without answers,' 'puzzling questions,' and those which are *simple*, there are teachers of as much experience at least as Mr Botham, who entertain very different opinions from those which he has expressed. It is *not* *entirely* useless to compute sterling money, or to study questions, which are 'puzzling,' as Mr Botham calls them. It is not to be expected that we can so far foresee the course of a pupil's life as to know exactly the character of the questions that will come before him. There are two objects in the study of arithmetic, viz. the discipline of the mental faculties, and the actual accumulation of knowledge. Even if we could *foresee*, it ought not to be said that the person who is destined, for example, to be a farmer, should be confined to questions alone which involve agricultural concerns, and that such as relate to mechanics, or manufactures, to him are not practical. If they discipline his mind, in such a manner that they enable him to compute sums that daily and hourly come before him, with more ease, and accuracy, and rapidity, than otherwise he could, then they are *practical* questions, in despite of sweeping denunciations and bombast. Yet, this is a view of the subject, which Mr B., if we understand him, does not admit.

If these remarks are just, we shall not be prepared to estimate the *comparisons* of Mr Botham, on his twelfth page, so highly as he seems to have done. We believe the works there quoted from, together with Emerson's late work, embrace a body of valuable improvements; and richly deserve a measure of that fame, of which the spirit of detraction cannot despoil them.

In regard to numerical errors, which abound in some parts of the work, the author has, we believe, corrected most of them at page 223, and has also assured us that the work shall 'be made *immaculate* in the next edition!'

Bible Atlas, containing a Plate of the Family Descent of Christ from Adam.

Also, a Historical Notice of the Bible. By John Lethian. From the third London Edition. To which is added, a brief History of Palestine. An improved Edition. Hartford. Newton Case. 1832.

This Atlas consists of Nine Maps, including the Plate of the Family Descent of Christ from Adam, which are distinctly executed and finely engraved, and will serve as an admirable illustration of the History of the Old and New Testament. Besides the Maps, it contains forty-eight closely printed pages, embracing a brief Sketch of the History of Palestine, a Historical Notice of the Bible, and much other useful and important matter. Such a work as this we believe to be much wanted in Sunday schools and Bible classes, and we trust it will meet with a favorable reception. The genealogical plate is a most happy device. The mechanical execution of the present edition reflects much credit on the American publisher. We are at a loss to know on what ground the copyright is taken out on a professed copy; and, while we may err in our doubts in the present case, we cannot let the occasion pass without protesting against that species of literary fraud and illegal monopoly, which claims an English work without bestowing upon it any labor or expense, which can give this right.

AMERICAN

ANNALS OF EDUCATION

AND INSTRUCTION.

JULY, 1832.

ART. I.—COMMON PLACE BOOKS.

THE question has been much discussed among scholars, whether the practice of taking notes of books, as they are read, and of transcribing the most striking passages, is an aid, or an obstacle to the acquisition of knowledge. Some have openly condemned it as pernicious, while others have as effectually discountenanced the plan, by representing it, as at best, but a mechanical auxiliary, which it is unworthy of genius to employ. But it may be easily shown, that the current of authority, and the weight of argument are with those, who consider Common Place Books, if judiciously used, as one of the greatest aids in making extensive acquirements. This is a practical subject. It concerns the best mode of collecting and retaining the greatest amount of knowledge; and the individual who adopts the best system in conducting his scientific pursuits, will derive the same advantage from it, as the farmer, who adopts the best plan in the management of his agricultural affairs. If they be really as useful, as they are represented by some writers, too much pains cannot be taken to diffuse a knowledge of their importance, and to persuade students, at least, to make the experiment.

Common place books are not intended as substitutes for labor. They require, on the contrary, an additional amount, both of mental and manual industry. They are not designed for those, who run over the most profound achievements of the human intellect, as they do over the pages of a fashionable novel—nor for those, who expect to reach the summit of ‘the Mountain of Science’ *per saltum*—nor for those, who use mechanical helps to relieve

the mind from the pain of exertion. They are designed for such as are willing to pay the price of learning—*labor*. They are meant only for the hard student, who employs whatever aids he allows to himself, solely to invigorate and expand his mental powers—who regards his piles of manuscripts as the means, not as the end, in the cultivation of his faculties. The waterman does not intermit his vigilance, because his bark is furnished with sails and oars to help him on.

The opinions of illustrious men, upon this question, are deserving great consideration, because they are presumed to have practised what they recommend. It is quite fair to attribute some measure of their fame to the mode of study which they adopted. Man has been called a creature of imitation. The truth of the remark is strikingly illustrated by the proneness of men, not only to acquire the habits and manners of those with whom they associate, but, to seize upon, and imitate, almost any of the practices of those whom the world calls great. The courtiers of Alexander affected his wry neck; and the chivalry of England imitated the husky voice of the gallant Hotspur. But if we can find any intellectual habit, which is common to, and highly recommended by, several men, eminent for their genius and acquirements, there will be little danger of its being unworthy of imitation.

Gibbon was a prodigy of erudition. The number of references in his great work is immense. Judge Story observes, in one of his published orations, that probably no library in the United States contains all the books from which he obtained his vast fund of learning. The following extracts from his own memoirs of his life and writings, will show in what light he regarded Common place books. 'My abstracts of each book often branched into particular essays, and I can still read, without contempt, a dissertation of eight folio pages, on eight lines of the fourth Georgic of Virgil.' 'I persevered in the useful method of abstracts and observations, and a single example may suffice, of a note which almost swelled into a work.' 'I filled a folio common place book with my collections and remarks on the Geography of Italy; and inserted in my Journal many long and learned notes on the insulæ and populousness of Rome, the social war, &c.' The MSS. collections of Gibbon afforded the means for the accomplishment of his gigantic enterprise. Locke—the Father of the modern system of Mental Philosophy—not only recommended the use of common place books, but actually published his ideas of the best mode of keeping them. Swift says somewhere in his works that he had written upon almost every subject, before he sent a single paper to the press. A distinguished foreigner makes this strong remark. 'I never knew a person, who kept a common place book, that did not finally arrive to some kind of eminence!'

The great Pothier, who published a work on Jurisprudence, which has been translated into almost every civilized language—and which, for clearness and beauty of expression, for vastness and variety of learning, and for methodical arrangement, is surpassed by no treatise in any language, adopted this practice as soon as he commenced his studies, and persevered in it through the rest of his life. A short extract from an eulogy pronounced at his decease, by M. Le Trosne, in the University of Orleans, shows us its influence upon his success. ‘He had scarcely attained his majority, when the extent of his acquisitions was perceived at the Palace. When he had to study any subject, he composed a treatise upon it, being persuaded that the best, and perhaps the only method of becoming master of a science, is to discuss it in writing. The necessity of *accurate conception* in order to produce *accurate expression*, of arranging his ideas in proper order, of contemplating them in their various aspects, habituates the mind to application and accustoms it to accuracy and method; an advantage which can never be acquired by reading, however frequently repeated.’ If the noted aphorism of Lord Bacon be true, that reading makes a full man, conversation a ready man, and writing a correct man, then it must follow, that the practice of reading and writing together is calculated to develope and perfect two of these qualities at once, viz. fulness and correctness. Nor is the other wanting. Mr Brougham, in his inaugural address at Glasgow,—and who will be fool-hardy enough to dispute this great master of extemporaneous and written eloquence—has a sentiment like the following. An individual who is ambitious to speak well, must write much.

I pass on to cite some American authorities. In his admirable essay on indolence and intellectual dissipation, Mr Wirt has the following remarks addressed to a young lady. ‘If you have time for it, read authentic history, which will show you the world as it really is; do not read rapidly and superficially, with a view merely to feast on the novelty and variety of events, but deliberately and studiously, with the pen in your hand and your note books by your side, extracting as you go along, not only every prominent event, with its date and circumstances, but every elegant and judicious reflection of the author, so as to form a little book of practical wisdom for yourself.’ A gentleman of the same profession, and now one of our most eminent statesmen, remarked to me some years since, in speaking of common place books, that no man could make great acquisitions without them. I had once the pleasure of forming an acquaintance with a young man, now, alas! no more—who, at an early age, astonished every one by the variety and extent of his attainments, by the vigor and maturity of his mind, by his habits of application, and by the amazing powers of

his memory. His manuscripts and note-books would make a small library. A President of one of the New England Universities, whose name I must be allowed to conceal, always reads with a pen in his hand. He declares that he has derived incalculable advantage from the mere mechanical use of the pen, and that his experience of its benefits warrants him in giving the practice his warm recommendation. It will be at once admitted that these are high authorities, and ought to be reverently regarded.

The principal argument against the use of common place books is, that they injure the memory—that when observations are committed to paper, the author is apt to relinquish all further care of them. It is unquestionable that they may be thus *misused*. He, who takes no pains to keep what he has read and written in remembrance, and does not occasionally refresh his memory by re-perusal, has performed the task of a copyist—not of a student. Common place books must be employed, not to supply the place of that important faculty, but as a means of expanding its powers. It is an universally admitted, philosophical truth, that the readiness and retentiveness of the *memory* depend almost entirely upon the degree of *attention* bestowed upon the subject to be remembered. The connection between them is intimate and exact. Attention is the purveyor for the memory. Will it be pretended that an individual can read any work, and accompany his perusal by the making of extracts, annotations and a clear analysis, without a great deal of attention, which must serve to impress the subject more deeply on the mind—or will it be denied, that the vast number of books, which are read for the gratification of the moment—often without being understood—are generally thrown aside and forgotten? This argument might be urged, with equal plausibility, to the merchant, that the keeping a day-book and ledger would impair his memory, and he should therefore throw them aside.

Another objection, which is even more easily answered than the former, is, that this practice is attended with a very serious loss of time. It might have some weight, with such as carry the principles of the *turf* into the study—and in defiance of the wise maxim, '*legere multum potius quam multa*,' estimate their attainments, not by the number of books which they understand and remember, but by the gross quantity which they have read. The shrewd and sarcastic author of *Lacon*, formed an acquaintance with a gentleman, who prescribed to himself the task of reading so many pages per day, and he set him down for a fool. Such reading makes a superficial man. Lord Bacon divides readers into various classes. Some read to kill time—some to gratify their curiosity—some to display their learning—but they *should* read to meditate and gain wisdom. 'But,' says this sagacious objector, 'I shall lose time by stopping to meditate; I must hurry on.' You will occupy

just as much time as is necessary to put your thoughts upon paper, and thus use the best means for forming a good style of writing, and correct habits of thought. And is this time lost and misemployed? What is lost in time, is compensated by solidity of acquisition. This objection admits another answer. The diligent student who objects, devotes all his leisure to reading and study, and can spare no part of it to make notes or extracts as he passes along. It becomes necessary half a dozen years hence, to investigate anew, some subject with which his studies have made him familiar. The knowledge which he wishes to collect is scattered through many volumes. Has he saved time, when he has spent hours and days in the vexatious process of hunting up, and putting together the insulated fragments—of which, after all, something important may escape him, when a common place book would put him in instant possession of the whole?

One of the most obvious benefits of this practice, in addition to those which have been already mentioned, is, that it brings together from various and distant sources, everything relating to the same subject. New views, facts, or illustrations, of a theme which seems to have been exhausted, may sometimes be found in a place, where they are least expected; and a well kept note book becomes a Cyclopaedia, limited or copious, according to the industry of the student and the range of his researches. This is no despicable aid to the memory, which is thus relieved from the burden of retaining unimportant particulars, which are only useful occasionally, but which ought to be committed to writing for safe keeping, till called for. It is equally important, that the memory should not be overwhelmed, and that our knowledge should be suddenly available. By means of note books, both objects are accomplished.

Why does the traveller, who visits strange countries, carry his tablets in his hand? He does it, because otherwise, a thousand things would escape his recollection. Let two individuals commence a journey together—in company—the one carefully noting everything worthy of notice in his journal—the other committing everything to the treacherous keeping of the memory. It needs no prophet to foretell, who will return the more improved and interesting man. The scholar is but a traveller in the boundless kingdoms of science. Cassius charged Brutus with having put his faults in a note book. Whence the criminality of the act? They would otherwise have been forgotten, but this process preserved them from oblivion, for the terrible use of his suspected enemy.

Another benefit, and the last I shall notice, is, that it creates *habits of observation*. The practice is utterly hostile to that dreamy indolence, with which, I fear, too many excellent works are perused. There are moods of mind, when even an entertaining work may be read, and the reader shall yet not be able to recall a

single sentence it contained. In some men, this mode of reading has become a habit. A gentleman, who had travelled considerably in Europe strongly urged this advice upon a nephew, who was about to spend some months in Paris—to make it an invariable rule to write something in his Journal every evening—for he had observed that the young gentlemen who began to neglect their Journals, began, at the same time, to neglect every other object of their journey—to be less observant of men and things—less regular and less industrious.

It may be expected, that some suggestions will be made as to the best mode of keeping common place books. Locke's plan seems to be too complicated and artificial. The student who has any system in his studies, will find no difficulty in managing his common place. The great fault of those who begin to keep them, is, that they are too sparing of paper—a wretched piece of economy, where time and knowledge are at stake.

This article has been already extended far beyond the limits I had assigned myself, but I cannot draw it to a close, without suggesting two or three practical rules. Let your abstracts be copious. Set down nothing at hap-hazard. Review your manuscripts at least once a year. A still more important recommendation, one which will forever restrain the student from their misuse or abuse, is not to make abstracts and comments as he reads—but to peruse a certain amount attentively, and then, from recollection, to transfer what is worthy of preservation to his Common Place Book.

ART. II.—METHOD OF TEACHING HISTORY.

[We trust this article, and the preceding, will excite interest and receive attention among our readers, both in their bearing on *self instruction*, and in reference to the instruction of others. We believe that all who will faithfully make the experiment, of training their pupils thus to make their own books from the materials in their hands, will find the same happy results which we have witnessed from this practice in schools.]

[To the Editor of the Annals of Education.]

A number of persons interested in education have requested a detailed account of the plans of instruction pursued by an instructress. She has been induced to prepare the following specimen of her method of teaching history, for publication in the Annals of Education if it should be deemed expedient, and shall rejoice if she can thus contribute to the objects of that work.

Much is said at the present day, and we believe justly said, in favor of giving instruction by lectures. We think, however, that

in general, lectures combined with recitations, are by far the most useful. We think it very important, during the recitations, to enter into free conversation, to state facts, to illustrate, to explain,—by a variety of means to elicit the attention of the pupils; to marshal their intellectual forces, to throw them upon their own resources, to tax their ingenuity, and to induce them to investigate, to draw inferences, &c.

The following statement will serve as a partial illustration of these remarks.

A class of young ladies, on commencing the study of history, (for example the United States) are directed to furnish themselves with blank books, in which they make four divisions. In the first division they write the names of all the important characters mentioned in their lessons, as they meet with them from day to day. In the second division, the names of places. In the third, are written more general topics; as the Pequod War, the Puritans, &c. On the fourth, chronologized names of the most important events, according to Dr Grey's system of artificial memory.

Having commenced in this manner, and recited one lesson, the next day the *characters* are given out, one at a time, and as a part of the recitation, the pupils are requested to relate in distinct paragraphs or '*items*,' what they know respecting each. The next day, the *places* are given out, and they relate, in a similar manner, all the events which transpired at each place. The more general topics they write and commit to memory. Thus they go on from day to day, adding more characters, more places, more general topics, more particulars relating to each, and more chronologized names as they proceed in their history. The chronology they generally review every day. Having finished one period of their history, they drop the topics of that period, and commence in a similar manner, the succeeding one.

By pursuing this plan, they become very familiar with their history, and in general, can answer all the miscellaneous questions without any farther study.

The following are examples of the manner of relating the topics in *items*.

POCAHONTAS.

1. Born 1595. Pocha—*bunn*.*
2. She was the daughter of Powhatan.
3. She saved the life of Smith.
4. She was deeply interested in favor of the colony at Jamestown.
5. On a dark and stormy night, she repaired alone to Jamestown, and averted the destruction of the colony by disclosing the dreadful plot of her father.
6. At the age of 17, she was allured, by Capt. Argol, on board his vessel.
7. Her father offered for her ransom 500 bushels of corn.

* The mnemonic syllable for the date.

8. Her marriage prevented her return to her father.
9. She married Mr Rolfe.
10. In consequence of her marriage, her father, ever after, was a friend to the English.
11. She went with her husband to England.
12. Was treated with much attention at the court of king James.
13. She embraced the Christian religion.
14. Was baptized by the name of Rebecca.
15. Was prevented, by death, from returning to America.
16. Her descendants are now among the most respectable inhabitants of Virginia.

BRADFORD.

1. Born 1588. Bradford—*alook*.
2. He was one of the best of men.
3. He was educated in the business of agriculture.
4. At the age of twelve years he was led to attend particularly to the subject of religion, by reading the Bible.
5. He cheerfully bore the frowns of his relatives, and scoffs of his neighbors.
6. In 1620, he embarked with the Puritans, for the new world.
7. At Cape Cod, he sustained a severe trial in the loss of his wife, who fell from the sloop and was drowned.
8. He succeeded Carver, as Governor of Massachusetts.
9. He was peculiarly conspicuous for wisdom, fortitude, piety, and benevolence.
10. The duties of his high office he sustained with the greatest dignity and faithfulness, for 30 years.

ST SALVADOR.

1. It is situated about ten degrees north of the eastern part of the island of Cuba.
2. It was the first land discovered by Columbus.
3. Columbus found the shores covered with multitudes of people.
4. These people expressed wonder and amazement.
5. They thought the Spaniards to be the children of the sun, their idol.
6. They thought their ships were animals with eyes of lightning, and voices of thunder.
7. The only valuable manufacture, which the natives could produce, was cotton yarn.
8. Many of them wore plates of gold in their nostrils.

PALOS.

1. It is a port in Spain very near the South east corner of Portugal.
2. It was the port from which Columbus sailed when he undertook his first voyage to America.

SAGadahock.

1. It is one of the largest rivers in Maine.
2. It is now called Kennebeck.
3. It rises in the northern part of the State, runs a southerly course, and empties into the Atlantic.
4. The second colony, sent to New England, settled at the mouth of this river.
5. This colony was sent out in 1607, by John Popham.
6. The number of the colony was 45.
7. The burning of their stores, and death of their leaders, induced them to return to England the next year.

CONVERSION OF THE INDIANS.

1. The great object of the Puritans in relation to the natives of this country, was to convert them to Christianity.
2. The most distinguished missionary to the Indians was John Eliot.
3. He is often called the Apostle of the Indians.
4. He was born in 1604. Eliot—*banzo*.
5. In 1646 he commenced his labors as a missionary.
6. Eliot lived to see 24 Indian preachers.
7. He translated the Bible into Indian.
8. Thomas Mayhew, jun. commenced his missionary labors among the Indians in the same year with Eliot.
9. He labored chiefly on Martha's Vineyard.
10. Mayhew lived to see 200 or 300 Indian converts.
11. He died at the age of 37.
12. He was succeeded by his own father.
13. His father was then 70 years of age.
14. He is generally called Gov. Mayhew.
15. He was Governor of Martha's Vineyard and the neighboring islands.
16. He sometimes walked nearly 20 miles to preach to the Indians.
17. He continued in the ministry 23 years.
18. In 1695 there were 3000 Indian converts in Martha's Vineyard and Nantucket.

During the recitations a great variety of questions arise. Some are discussed at the time. Others are given out, one at a time, for reflection and discussion the next day. The questions are of such a nature, as are calculated to lead the pupils to observe the hand of Providence in the changing scenes of life, to bring into action their mental energies, to moderate their expectations of earthly happiness, and to have a practical influence on their daily conduct and conversation. The following are some of them:—

1. What was the most striking trait in the character of Columbus?
2. What was the greatest trial of Columbus?
3. What practical instruction do you derive from the character and conduct of Columbus?
4. What from his trials?
5. What were some of the trials of the Puritans?
6. In what respects has the course of Providence been different with our nation from that which he has pursued with any other nation?
7. Were our forefathers right in taking possession of lands, which belonged to the Indians?
8. What ought to be our feelings and conduct in relation to the surviving Indians?
9. What political event in this period is most important in its consequences?
10. What, in addition to religion, is most important? Literature?
11. What characters in this period are you pleased with? Why?
12. What characters can you mention to exemplify the effects of pride?
13. Humility? 14. Industry? 15. Perseverance? 16. Piety?

We have long since learned from experience, that variety gives great interest to study; and that the union of physical with mental effort is often very happy in its effects. On this account, we frequently direct our pupils to review portions of their history by

means of plays, such as the following, which may appear to some too trifling, but from which we have derived obvious benefit. Make a few divisions on the floor, which may be supposed to represent a portion of the United States. One division of the school is directed to take their stand at a spot, which represents Lexington; another at Breed's Hill; a third at New York; a fourth at White Plains, &c.

We then go to the party at Lexington, and ask—

Who are you?—We are a part of the militia who hastily assembled here yesterday.

What did you assemble here for?—To stop those grenadiers, whom Gen. Gage sent out of Boston to destroy the military stores at Concord.

How did you know that they were coming?—The alarm was given, and rapidly spread, by means of church bells, guns, and volleys of musketry.

Did your party sustain any loss?—Yes; eight were killed, and several wounded.

What was then done by the detachment?—They proceeded to Concord, and destroyed the stores. A skirmish ensued, and the British were compelled to retreat.

And what then?—Greatly distressed; they retreated to Lexington, where they were met by a reinforcement of 900 men. They continued their retreat to Charlestown; and to day, we hear, that they have crossed over into Boston.

I suppose you allowed them to retreat without molestation?—No. Far from that. Assisted by thousands of the militia, who rushed in from every quarter, we annoyed them greatly.

How did you annoy them?—By firing upon them from behind walls, hedges, and buildings.

How were the English officers affected with this affair?—They were filled with indignation. They could not endure that a flock of Yankees, as they contemptuously named the Americans, should have forced them to turn their backs.

We next go to the party, stationed at Breed's Hill, and say to them—

What have you been doing here? Were it possible, we should think you had been fighting.—It is true, indeed, that we have been fighting. We have been killing the British, with all our might.

Killing the British! Has not God said, thou shalt not kill?—We know it is a dreadful thing to take life; but when the cause of liberty, the cause of literature, and religion required it, we did not hesitate to take up arms.

Well; and how did you succeed against the British?—The carnage was dreadful. The British were mowed down in heaps.

But you retreated on the third charge of the British.—We did, it is true; but the only cause was the want of ammunition.

What were the consequences of this battle to the Americans?—That of a decided victory.

The field of battle must present an awful spectacle! How did the whole scene appear to you?—Horrid, beyond description.

What were some of the horrors of the scene?—The volleys of musketry, the roar of cannon, the shouts of the fighting, the groans of the dying &c.

What was the state of the atmosphere?—An awful atmosphere of smoke enveloped the whole peninsula.

By what was it illuminated?—By streams of fire, in every quarter, from the various instruments of death.

Can you mention anything that particularly enhanced the dreadful magnificence of the day?—The conflagration of Charlestown, effected, during the heat of the battle, by the orders of Gen. Gage. In the midst of this waving lake of fire, the lofty steeple, converted into a blazing pyramid, finished the scene of desolation.

We next address the party at New York—

And you too, it seems, have been contending against the common enemy. What success have you had?—No success at all. We have just sustained a dreadful defeat at Brooklyn.

You defeated?—Yes; defeated with the loss of 1000 men.

Distressing, indeed! But this darkness, we hope, is to be succeeded by a brighter day.—We hope so too. But it has been a melancholy day with us. One circumstance, however, was very much in our favor, and we regarded it as an interposition of Providence for us.

Who was your commander during this engagement?—Gen. Sullivan.

What became of him?—He, with others, fell into the hands of the British.

Where was Gen. Washington all this time?—During the heat of the engagement, he crossed over from New York.

Why did he not call in his forces from New York?—Because they would, by no means, have been sufficient to render his army equal to that of the British.

How did he feel on this occasion?—On seeing some of his best troops slaughtered or taken, even Washington, with all his fortitude, could not refrain from an exclamation of anguish.

Thus we go on asking questions more or less general, as circumstances may seem to render expedient.

Sometimes, for the sake of variety, particular battles are represented. The scholars divide themselves into parties, choose their officers, and give them appropriate names. They then approach each other with extended arms, and for a few minutes have a complete laughing bustle. Then that party which represent the conquered army pretend to be defeated, and either retreat or surrender.

At another time, in imitation of the Indian method of ratifying treaties, they make an agreement that they will endeavor to promote each other's improvement; and that they will no more act the part of an enemy by unnecessary talking. Then to ratify this agreement, they pass round something resembling the calumet, or pipe of peace.

A great variety of other instances might be mentioned. Other methods, which have been found interesting, and we hope useful, might be detailed. Indeed the resources for gaining, for retaining, for reducing to practical utility this important branch of study, seem numerous and delightful; and we think might be so improved, as to float us almost imperceptibly 'down the tide of time,' and enable us to observe and recollect all its important land marks.

ART. III.—SKETCHES OF HOFWYL.

INTELLECTUAL EDUCATION.—LETTER III.

Modes of cultivating the Judgment—Reason—Subserviency of the study of Languages to its development—Importance of Mathematical studies to all—Of Physical Science—Of History—Of Moral Science—Logic.

MY DEAR FRIEND—In my last letter, I described to you the manner in which the means of intellectual education at Hofwyl, were employed to cultivate the faculties of perception and memory.

The power of Comparison, or the perception of relations, which may perhaps be appropriately termed simple judgment, next demands attention. It is obvious, that the whole series of exercises we have enumerated, in their more advanced stages, demand a constant exercise of this power, in regard to exterior objects, and prepare it for its application to the relations themselves; and they may therefore be considered as the first steps for its cultivation.

The study of languages, as it is pursued at Hofwyl, also brings this faculty into continual exercise in comparing the different species of words, their connections, relations, and mutual dependence. The comparison of two or three languages, studied at once, affords still greater scope for the exercise of this faculty, both as to the materials or words themselves, and their form and arrangement. Some of the most advanced pupils pursue six languages at the same time, including their native tongue; e. g. Greek, Latin, German, French, Italian, and English; and with those of more than ordinary talents and well-trained minds, this has not been found injurious. The interest excited and the associations formed, by this view of the elements of *general grammar*, are found to counteract any tendency to distraction of mind or confusion of ideas. It is obvious, however, that for an *ordinary* or *untrained mind*, such a course would result in nothing but the confusion of Babel.

The pupils are accustomed also to a logical as well as a grammatical analysis of the authors they study in order to acquire a language. They must possess themselves of the ideas, become familiar with the objects or persons described, and learn to compare them with those which are within the sphere of their own observation.

As the mind continues to advance, the faculty of Reasoning, or comparing different relations, and combining a series of judgments in order to form a conclusion, is brought more into action.

The study of the languages aids materially in this point also. The various forms of expression are examined in reference to each other, and to the idea presented. The shade of thought which has given rise to the various idioms is traced, the variations of idea

produced by change of form are observed, and the reason examined. In short, the whole structure of the language is examined as the foundation of general grammar, and as an introduction to practical logic. As the pupil advances, the analysis of the ideas themselves is made more exact, the opinions and reasonings of the author are considered, and the pupil is taught, as much as possible, to *fall into the train of thought* of those whose works he reads.

It is obvious that in pursuing this course, the selection of authors and passages must be such as never to surpass the comprehension of the child. For, as Fellenberg justly observes, in a passage formerly quoted, 'It is folly to attempt to make an immature mind pursue indiscriminately the train of thought of the greatest of men. It is not reasonable to desire to bring down to the level of a child's capacity, what presupposes the intelligence of manhood. The *infantile conceptions of great objects* thus produced, are in effect, an obstacle to improvement; and the important lessons to be learned from antiquity are debarred all access to the comprehension of the cultivated youth, and the feelings of the mature man, by the childish associations thus united with them.'

The various branches of the Mathematics, and especially Geometry and Algebra, are obviously among the most powerful instruments for the cultivation of the reflecting faculty, which can be applied to the youthful mind; because they relate to form, number, distance, motion, &c., subjects within the grasp of the senses. They give, in a very efficient manner, the *habit* of close and accurate reasoning. These sciences make a part of the course of instruction of every pupil, both among the rich and the poor, whose capacity and period of residence permits it.

The physical sciences, Philosophy, Chemistry, &c. are of no less advantage to the development of the reasoning faculty in another direction, especially in aiding us to observe and trace the relation of cause and effect.

But both these branches of knowledge may give a false direction to the mind, if they are not taught with caution, and in connection with *moral science*. The certainty of mathematical science often inspires the disposition to demand absolute demonstration on other points. The wonderful extent to which we can trace and imitate the operations of nature, tempts us to rest on second causes, and forget that power which is necessary to *establish* and *maintain* the laws, which *we only discover*. For this purpose, these studies should not only be conducted in a religious spirit, but should be accompanied and alternated with those which will give another direction to the mind.

History is taught in a series of narratives, exhibited with the utmost simplicity, as subjects of examination and reasoning. The pupil is required to exercise his own judgment. He thus learns

much of the nature of *moral evidence*, and moral relations, and is accustomed to employ these, as well as mathematical demonstration, as a part of his series of thought, and as a sufficient ground for his conclusions.

In the course of moral and religious instruction, the pupil is chiefly conducted by a series of illustrations and reasonings founded upon Nature and Revelation, rather than by positive instructions, and direct statements, sustained merely by *personal authority* and influence. His own reason is called in to decide, *according to the standard which God has given us in conscience and in revelation*, on characters and events, on duties and faults, in his own sphere of action, as well as in history, as soon and as rapidly as it is capable of deciding. In the advanced period of religious instruction, the authority of the scriptures is *formally established* by moral reasoning, and he is led to learn, by his own investigation, the important truths and duties which reason alone has never discovered, and the most essential of which he had hitherto been obliged to receive on the authority of man.

A similar course is adopted in the *moral discipline* of the pupil, and leads him to feel, practically, the difference of the various classes of truths, and the various methods of reasoning by which we must attain them.

‘It is important for the complete development of this faculty that the views thus gradually and practically acquired, should be connected and arranged, at the close of the course, by means of a brief system of Logic, in the scientific form.’—‘It is to be regretted,’ says Fellenberg, ‘that the demands of social life, or the unhappy haste of parents, seldom allow pupils to remain sufficiently long to complete such a course of study as their development, so often neglected in early years, requires.’

INTELLECTUAL EDUCATION.—LETTER IV.

Mode of pursuing mathematical science—Form, magnitude, and number—Methods of instruction—Practical direction of mathematical studies—Dangers attending them—Self confidence—Imperfect views of moral reasoning produced—Alternation with moral science—Importance of a well balanced mind.

MY DEAR FRIEND—You will perceive from my last, that the importance of the mathematical sciences in cultivating the judgment and reasoning powers, is properly appreciated at Hofwyl. But in employing them as a means of education, it is believed necessary to use great caution, lest they should become the means of impairing other intellectual faculties, or enfeebling the moral powers, as they too often have been, in distinguished men devoted to these sciences.

The ideas of forms, and magnitude, and number, are among the earliest which are developed in the child, and they are the first which the mind is capable of considering abstractly. On this account, the elements of the mathematical sciences should be very early the object of attention.

In the study of mathematics, Fellenberg considers it necessary to adopt the elementary methods of Pestalozzi, which have already been described in speaking of the powers of observation. From the line, the pupil is led to the construction and examination of all possible forms, in their individual and relative character—from the simple accumulation and analysis of numbers, to the processes of Algebra—by presenting or indicating the objects of attention, and aiding him to construct this exercise himself. It is an indispensable condition that he should not be allowed to advance a step forward, until he can explain those principles on which he is to act. At the same time, the instructor must not be guided simply by an arbitrary arrangement, but by the progress of the pupil himself; and his progress should be directed, and accelerated, or retarded, or varied, with a view to the development of his own mind, and not to the completion of this or that portion of his course.

With those who have only the usual talents for mathematics, it is better to direct their studies to practical objects, and to the demands of social life. Those uncommon talents for this science which alone inspire a truly scientific interest in it, should be carefully observed and developed. But great care must be taken that the views be not limited, and the character stiffened or warped, by too exclusive attention to this subject.

The weakness of man often finds too strong temptation in his mathematical creations and their fascinating successs, as well as in philosophical discourses, and is disposed to exalt itself presumptuously, to refer all to itself as the author, instead of discovering a new revelation of the wisdom of the omnipotent Creator of man and his works. In admiring the wonderful correspondence of the movements of the planets in their inaccessible orbits, with the calculation of beings so frail, who inhabit this portion of the universe only for a span of existence, he forgets the evidence it affords of the wisdom of him who established this order, and gave us the faculties which enable us to discover it.

There is also danger that the habit of *rigid demonstration* may lead him to forget or disregard the *boundaries* which are set to human knowledge—to demand similar demonstration concerning subjects which are beyond our reach—and to treat with contempt the objects of faith, and the results of moral reasoning.

For these reasons, mathematical studies should always be alternated with history, and natural history, and moral and religious instruction. Their effect should also be carefully observed; and

Fellenberg has sometimes found himself obliged to interrupt them for a time, in order to restore the mind to its equilibrium.

Indeed, no principle is deemed more important at Hofwyl, than to form *a well balanced mind*. And in this, as well as in other processes of education, no reliance is placed upon invariable methods, and formulas previously established. The food and the medicine must be adapted to the *individual case*. While the mind is merely *preparing for action*, it should not be permitted to devote itself so exclusively to any particular subject, as to lose sight of others, or to undervalue them, or to give to one, that exclusive importance which deserves to be called fanaticism, or superstition, although it may relate to literary, or political, instead of religious topics. Without great care, this will often amount to a species of monomania, which impairs the strongest mind; and will often give to a single science the pre-eminence over the whole system of truth besides; will make a single personal theory the touch-stone by which other minds are to be tried; and determine by the knowledge and love of a single subject, whether an individual deserves respect or esteem.

Indifferentism, if I may be allowed to coin the word, receives no countenance from the example or the precepts of Fellenberg, so far as I know; but he regards this narrowness of feeling as the result of a partial, or in the strong expression of the German, a '*one-sided*' (*einsseitig*) development of the mind; and he believes that the best and the only preventive is to give such a familiarity with *every subject*, and require so much attention to each, as shall enable the mind to form just comparisons, and prevent that exaggerated view of one faculty, or one subject or opinion, which is inconsistent with true wisdom.

ART. IV.—AGRICULTURAL INSTITUTION AT HOFWYL.

AGRICULTURAL INSTITUTION.—LETTER III.

Fundamental principles—Probability of self-support—Necessity of great economy—Variety of labors desirable—Danger of excess—Importance of thorough training—Full opportunity of mental and moral cultivation—Peculiar interest and industry in study.

MY DEAR FRIEND—So much interest is now excited in reference to agricultural schools, that I presume a more detailed account of the principles of that at Hofwyl would be acceptable to you and to others.

The fundamental ideas on which the school for the poor was

established, were,—to employ agriculture as the means of moral education for the poor, and to make their labors the means of defraying the expense of their education.

To accomplish the education of the poor, with none or the least possible expense, they should be occupied from infancy to the age of twentyone. On this plan, the accounts of the school of Hofwyl afford the best reason to believe that such an institution is capable of sustaining itself in similar circumstances, and that the capital expended for the foundation of the establishment will ultimately be repaid. Still it is true, that it is difficult in most cases, to secure so long an apprenticeship, without neglecting many of those who are most in need of aid. It is also true, that the combination of the scientific institution with that for the poor, affords a sure and ready market for all the agricultural products, and at the best prices,—an advantage which cannot always be enjoyed. On both these accounts, every such institution should be *undertaken* as a work of charity, and with the determination to support it, as a means of prosperity to the community. It is thus, and thus only, that we can provide against the continuance and increase of mendicity, and the vice which is its fruitful source. It is thus that we shall save, in regard to the very individuals in question, the much larger sums which society would lose by their vices, or disease, or incapacity to support themselves in after life; besides giving the community an additional member, whose skill and industry will be applied to promote its welfare, and assist in bearing its burdens.

To secure the success of such an establishment, the expenses should be reduced to the smallest possible sum. At Hofwyl, circumstances have not permitted that reduction which Fellenberg deems advisable, and which he attempts to attain at Meykirch. A more insulated situation, and the application of new discoveries in reference to nourishment, would do much for this object.

To accomplish the two great objects, it is obvious that the pupil should be employed in such labors as are most productive, at the same time that they are conducive to education. The greatest variety should also be introduced, in order that no moment in the year which is dedicated to labor may be lost, for want of an employment adapted to it. Every species of industry should be attempted with this view, and also with the view of extending the sphere of their activity and experience. This subject is of more importance, as it is conceded, that in most northern countries, one-third of the year admits of no labors, strictly agricultural. The variety of employments is also desirable, as giving the occasion to discover that for which the pupil is best adapted, and thus ascertain in what manner the personal capital bestowed upon him by Providence, may be turned to the best account.

At the same time, care should be taken not to diminish the ex-
VOL. II.—JULY. 36

penses in a manner which would destroy the great object. It is certain that a school which should receive pupils only at the age of fourteen or fifteen, would derive more immediate profit from their labors; but it is also true, that it would confer far less benefit upon them. The period in which the character is susceptible of impression would be lost. The bad habits already formed, would be difficult to eradicate. It would be equally difficult to form good habits, and the institution would be in danger of sinking entirely under its own weight. Such indeed was the fact with one which was established in the neighborhood of Zurich.

It is also true, that the pupil cannot be expected to pay for his education by his labors, unless he has early acquired the skill and the habits of industry necessary to enable him to employ all his powers in the best manner for the good of the institution. A person thus trained, will contribute to the support of the establishment more than two who have been neglected in early life; while society will experience a far greater advantage, in receiving *one thoroughly formed man*, capable of acting upon others, and worthy of entire confidence, than two who are likely to be always imperfect and dependent.

But with all this care and economy, the time which it is important to consecrate to repose, especially with those whose bodies are not completely formed, is sufficient to give that intellectual and moral education which is necessary. The hours thus spent, will not be lost. The pupil will be proportionally more vigorous, more cheerful, more thoughtful in his labors, and therefore more successful; and the acquisitions, thus made, are not less necessary than those which he gains in labor. 'The vigor, the dexterity of the hand, are but an animal, a dead force. It is only intelligence which can direct them rationally towards an object. It is only intelligence, well developed, which can discover the best object.' It does not interfere with the *rest* which the pupil needs. Absolute idleness is not necessary to refresh the bodies of children. It can scarcely exist, or if it does, it produces that ennui which is more painful than fatigue. It often leads to evil thoughts and dangerous conversations. It is enough to change the occupation. In effect, the pupils look upon study as their relaxation. They engage in it with an interest, something like that which belongs to the play of other children. Seldom have I seen occasion even for a reproof, on account of inattention; seldom those sallies of childish versatility, so common at school. And all this with the most gentle paternal discipline; for no other is found necessary. In order to ensure the complete success and harmony of this part of the system, it is also of great importance that the course of instruction and education should commence at an early age, and continue until twenty. In this case two hours daily are sufficient. If the period

is shortened, the time must be increased. During the winter, three to four hours are devoted to instruction and religious exercises in the school of Vehrli. During harvest, the course of instruction is often entirely interrupted.

AGRICULTURAL INSTITUTION.—LETTER IV.

Intellectual Education—Elements of form, magnitude and number—Observation and attention—Natural History—Moral effects of these pursuits—Reading and writing—Delineation—Use of the eye—Geometry and Arithmetic—Physical Education—Gymnastic Sports—Moral and Religious Education—Music.

MY DEAR FRIEND—The *great principles* of education admit of much less variation according to the rank and circumstances of individuals, than is generally supposed. Yet in their application, there must, of course, be some diversity.

The intellectual education of the pupils designed for a life of manual labor must, of course, be different from that of the child who is destined to a profession.

The elementary exercises relative to form, magnitude, and number, are not less necessary to them, than to the more favored. Indeed this knowledge is called into more frequent practical exercise, as they are constantly called upon to operate with matter, to estimate and divide distance, to lay out their gardens and fields in suitable farms. The principle of connecting instruction with action, is peculiarly important for this class of pupils.

They must especially be taught to observe accurately the natural objects which surround them, and the *circle of observation* should form the limit to their study of natural history. They are made acquainted with the soils and minerals which are most common, and with the various species of grain, and vegetables, and grass. They are taught to distinguish the wild plants which they meet in the fields, into useful and noxious; and to know the modes of employing the one, and of destroying the other. The general action of air, light, heat, rain, and manures of various kinds upon plants, is also connected with this. The various classes of insects are pointed out to them in the same manner. The structure of animals and the human body, is explained to them by means of skeletons. They are accustomed to bring to their instructors such objects as strike their attention, and occasionally, lessons are given in a little excursion, made by the teacher with his pupils.

In addition to the obvious importance of this knowledge in itself, it contributes materially to the moral end proposed, of exciting an interest in their employment. All the objects they meet with are thus associated with a circle of interesting facts, and furnish them materials for recollection and amusement. They present them sub-

jects for examination and observation, in order to verify the accounts they have heard. In short, it animates every scene of their labors, and leads them to useful reflection, in place of presenting them a mere mass of dead materials, which only remind them of past labors, and call them to future trials. Their fundamental ideas of geography are obtained in the course of their observation. Their attention is chiefly confined to their native country, and only general ideas are given of other countries. They are thus taught and habituated to examine all that passes before them. They must obviously be furnished with the means of acquiring the ideas of others from books, and of communicating what they have observed. To acquire the art of expressing our ideas is the best mode of attaining completely the first object. They should also be habituated to describe with correctness and care that they may be led to record, to some extent, their own experience and observations.

The general remarks and methods in reference to language are equally applicable here, but they are of course confined to their mother tongue, or rather to the high German. They have constant exercises, both oral and written, and obtain considerable facility in both. In this respect, a Swiss peasant has great difficulties to encounter, from the fact that the language he speaks, is a peculiar dialect of the German, differing from it not only in a multitude of individual words, but in the forms and idioms.

In teaching pupils to read, the methods of Olivier and Pestalozzi are followed. The letters are indicated by their sounds, and not their names, and words are thus spelled. Constant exercises in the variation and combination of words are employed, both oral and in writing.

But the means of *description* are incomplete, unless they are so far acquainted with the elements of Geometry and design as to be able to *delineate* the objects they see. Used in this manner, as a mechanical, and not as a fine art, it is *a necessary supplement to writing in an ordinary education*. It is difficult, without it, to have a distinct conception of instruments and their parts; and it is therefore necessary to those who use, as well as to those who make and repair them, in order to communicate ideas intelligibly, and execute them correctly. It also aids in forming the eye to the habit of measuring and estimating correctly distances and quantities, and to preserve accuracy and order in the arrangement of fields, plantations, drains, and in other agricultural labor. In all the arts of the joiner, mason, &c., the importance of Geometry is obviously very great, and it is singular that it should be overlooked.

The height of a tree, and its cubical contents, or the dimensions of a stack of grain, can only be decided in this way. In this view, Geometry is an acquisition of absolute necessity to the farmer, who

wishes to carry on his business with certainty and readiness. It also serves as an important aid in forming the hand-writing—an art, mechanical indeed, but of no small importance in deciding the station and success of persons of their class, and always a valuable recommendation.

In connection with this topic, it needs no proof that the pupils of an agricultural school should be qualified to perform every calculation of Geometry and Arithmetic which the operations of agriculture, or the concerns of the family require, in the division of fields, the estimation of crops, the arrangement of accounts, &c. It is thus only that they can act independently of others; or avoid the errors and failures into which loose estimates generally lead, in a greater or less degree, and ascertain with certainty whether their labors are leading to profit or loss; and it is the only means by which we can hope to prepare them to act in those stations for which their agricultural knowledge and character might qualify them. Mental calculation is obviously of peculiar importance to those who are destined to a life of labor. In these branches, the admirable methods devised by Pestalozzi, and improved by some of his pupils, are constantly employed; the exercises are multiplied and varied to the utmost, and produce a readiness and skill, which puts to shame the slow operations of those who have been accustomed only to mechanical and written exercises.

The mathematical studies are very useful in forming the habit of close attention and judgment. But the judgment must be still further exercised by the observation of men, not only as presented in real life, but in history. The course of Biblical history is precisely the same with these pupils, as with those of the literary institution. In reference to the more limited sphere of action in which they are destined to move, and the comparatively short time which they can devote to study, their attention to this subject is limited, to the history of Switzerland, and to the narratives written for youth, which abound in the German. They are taught to form their estimate of men, chiefly from the scenes of real life, which may thus be made a perpetual source of valuable knowledge.

In reference to physical education, it is obvious that the same care is necessary in regard to cleanliness, purity of air, and wholesomeness of diet, as with regard to the rich. Their future destination requires that they should be exposed to greater bodily hardship; and their appearance and habitual state, shows that they are thus exempted from that series of little indispositions which are so common among the pupils of the superior class.

Their labors serve, to a great extent, in place of gymnastic exercises. Still they are used occasionally, as means of producing activity, as well as vigor, and at those seasons when their employments are not sufficiently active; and it is found advisable and

agreeable, that after the ordinary labors of the day, the pupils should not only be indulged but encouraged in active sports. They even serve to relax and refresh limbs which are often confined to one species of action.

The principles of moral and religious education admit of no variation on account of rank, except that necessity often supplies the place of discipline, and renders superfluous many of those means which are employed to occupy moments of leisure. Among these, however, music cannot be excluded. As a means of cultivating a devotional spirit, and uniting in the solemnities of public worship, every one influenced by Christian principle, must admit the importance of sacred music. But it has other important uses. There are periods of exhaustion in the life of every man, there must be hours of repose and relaxation, in which the mind has need of some innocent amusement to prevent improper thoughts, and this necessity is greater, in proportion as it is less cultivated. At such periods, as we have elsewhere observed, the influence of the popular vocal music of Switzerland is invaluable; and no single acquisition, besides religious truth, will probably have so happy an effect on the moral character of the laboring man.

A number of commissioners who visited the establishment observed that they, like most other strangers, could not hear the music of these pupils without the deepest emotion. The greater part of them know by heart a hundred religious and popular hymns. Vehrli himself observes, that he has uniformly found that in proportion as vocal music was improved, a kind and devotional spirit was promoted.

AGRICULTURAL INSTITUTION.—LETTER V.

Combination of institutions at Hofwyl—Market for produce—Exhibition to the wealthy of an improved system of agriculture—Example of patient labor—Respect for the poor inspired in the rich—Means of health furnished—Agricultural school furnishes educators—Advantages to the laboring pupils of apparatus and instruction—Leads to a more correct estimate of wealth and luxury.

MY DEAR FRIEND—That is the most simple machine which accomplishes *the most important objects with the least complication of parts*; and not merely that which consists of a single wheel and axis, or those whose scanty and ill-wrought materials, would rather entitle them to the appellation of *rude*.

The *combination of institutions* which Hofwyl presents, has sometimes been objected to; but so far as I could judge, they exert the happiest influence upon each other.

It is obvious, that the ready market afforded to the products of the farm, gives a security and facility to the sale of its products,

which renders it much more advantageous, and admits more efforts at improvement, consistently with prudence. On the other hand, the number of laborers at the command of the proprietor and accustomed to his views, enables him to accomplish many plans which would otherwise be impracticable.

The continual exhibition of the most improved systems of agriculture presented to the pupils, awakens their attention to this important subject, and renders them so familiar with habits of order and neatness, that their minds are gradually formed in this respect. To those who are destined to become proprietors, as many of them are, or to those who have the taste and the capacity to attempt to introduce improvements in agriculture, the opportunity thus afforded of observing a system to which the attention of all Europe has been directed, is inestimable. All will be led to appreciate more highly this primitive, this salutary occupation, and to lose that prejudice which too often exists against it.

The pupils of the agricultural school present a continual example of patient, persevering industry, combined with a high degree of cheerfulness, which produces a conviction of the connection of these things, which no theoretical instruction could inspire. They learn by approximation to the children of the poor, that they are by no means deserving of the contempt they are too apt to feel. The honorable character of industry in every condition of life is felt. They find them often exhibiting superior intelligence, as well as superior worth to their companions of the higher classes, or even to themselves, and possessing more real enjoyment. They acquire the habit of separating those ideas, so long indivisible in their minds, of humble food, and lodging, and clothing with misery, and of inferior rank with contempt; and discover, that enjoyment and respectability belong not to the exterior circumstances, but to the character of the individual.

The farm also presents the best occasions for invigorating feeble constitutions, for restoring those who may occasionally be injured by excessive application, or too rapid growth, and for giving a wholesome discipline to those who need to be brought to habits of industry, by means of bodily labor.

The agricultural school serves also as a nursery of guardians and educators for the younger pupils of the wealthy class. Fellenberg has seldom found persons accustomed to the ease of wealth, or to the luxuries of intellectual pursuits, who could devote that constant, unwearied attention, from morning to night, who could exercise that patience with the minutiae of duty, or with the faults of children, which such a station demands. On the other hand, to the pupils of the agricultural school, accustomed to constant labor, it is a species of relaxation, a station involving something of luxury. This school serves also as a nursery for workmen for the farm and

work shops of Hofwyl; and it will contribute materially to the perfection of the institution, when all those who are connected with it, shall have been formed agreeably to the principles of education here developed.

The pupils of the agricultural school gain also essentially by this arrangement, and especially those of them who are destined to be instructors. They are within reach of means of instruction, in the professors and apparatus of the scientific institution, which it would be impossible otherwise to afford them. They have at the same time, a more extensive circle of observation, and become acquainted with all portions of the society of which they are to be members. In accordance with the general rule, facts abundantly prove, that extended knowledge renders them more contented with their own situation. So long as they saw the wealthy classes only at a distance, and were dazzled by the splendor and luxury which surrounded them, they were disposed to envy them as a sort of superior beings, and their circumstances as a species of paradise. A nearer approach undeceives them. They find them often inferior to themselves in bodily vigor and mental capacity, and therefore deprived of many pleasures derived from these sources. They perceive that the superior privileges for improvement, which they above all envy them, are often lost from the indolence and pride which their station inspires; and that with all these, they are often less respectable than their poorer companions. They see that they are oftener impatient, unhappy, and diseased, in the midst of the exterior comforts and means of enjoyment they possess. It is even found that occasional entertainments, in which they are allowed to partake the same indulgences, teach them to return to their homely fare with double relish. Vehrli assured me, that these circumstances have in fact this influence; and that contrary to the common expectations of a stranger, the neighborhood of the institution of the rich, is a means of rendering those content, who were inclined to repine at their lot, and to desire a change.

At the same time that they become accustomed to living in view of splendor and luxury without desiring or hoping to partake them, they learn to recognise the inferiority of their rank without being degraded by it; while the pupils of the higher classes acquire, by this connection, the habit of treating their inferiors with kindness and deference.

I mention all these circumstances, in order to give you a *complete view* of Hofwyl, although many of them are not applicable to the United States. Still, they will show us, that there is not the danger which is usually apprehended, in placing in the same institution, those whose dress and circumstances necessarily distinguish them.

ART. V.—VIEW OF THE COMPARATIVE STATE OF INSTRUCTION
IN THE UNITED STATES AND IN EUROPE.

Communicated to the American Lyceum, by W. C. WOODBRIDGE.

IN examining the state and prospects of a community, one of the most important elements is its condition in reference to Education.

In using this term, there is constant room for misunderstanding, in consequence of the various definitions given to it, to which we have formerly referred. For while some will regard it as comprising the mere elements of knowledge, and estimate the state of education by the number of individuals who can read and write, others consider it as embracing other branches of knowledge of direct practical value; others still do not permit the name of education to be applied to any but a course of classical and scientific instruction; and some would deem the accomplishments indispensable.

In a view of the comparative state of Europe and the United States, on this great subject, we must assume the distinction between Education and Instruction, which in our view is fundamental, and which is adopted by the most scientific writers on this great subject. We regard *Instruction*, then, as the mere communication of knowledge. We consider *Education* as the process by which character is formed, involving instruction, the discipline of the intellectual faculties, the discipline of the moral powers, and the training of the body as the instrument in all these operations. We consider it, in fact, as embracing *every influence by which man becomes what he is, or may be made what he should be*.

In considering, therefore, the respective state of the two continents, we feel ourselves called upon to consider the state of *Instruction* first, as entirely distinct from that of Education in its largest sense.

Instruction may be considered both in reference to its *extent* and to its *diffusion*.

As to the *extent* to which instruction is carried, there can be but one opinion. Occupied by the first wants of life, and the duties of a free government, our citizens have not found the opportunity, they have not felt the necessity, nor acquired the taste for profound study, in most branches of knowledge. They have been satisfied with that which prepared them for immediate action; and are called forward into life so early, that they have no opportunity to enter deeply into any subject. They have not been able to provide even the means by which others may attain the heights of learning, or the depths of science. These are *positive obstacles*. There are others of a *negative* character, which will be best illustrated by considering the positive advantages and facilities to the accurate and

profound study of every branch of science and literature, in the most cultivated countries of Europe.

There are central points of wealth and influence in the governments of European countries, where measures can be taken for the promotion of these objects, which under our government, are impracticable. The prince, whose power or talents do not permit him to become conspicuous by his conquests, or his political influence, finds a wide field for distinguishing himself in becoming the patron of the arts and literature; a field in which he is almost sure of success, whatever his own qualifications may be, so long as he has the means of obtaining the libraries and cabinets of natural history, which shall be the object of general attention, and of collecting the men who shall be at once the heralds of knowledge, and the living testimonies to his munificence. On this ground, the princes of many of the smaller states of Europe, are more efficient patrons of learning than our own great republic, and vie with each other in these praiseworthy efforts. No small part of the magnificent libraries and apparatus, and of the invaluable results of literary labor, thus aided by the best means which can be collected from the four quarters of the world, must be ascribed to such efforts.

The contrast, in looking at our own country, is no less striking than painful. There are noble exceptions to the general rule; but how slow, how penurious, are our public bodies in bestowing *anything* upon literary institutions, or for scientific purposes. How anxiously does a large part of the community watch our General Government, lest they should *incidentally* do something to promote the cause of knowledge. An unhappy jealousy exists also against the attempt to elevate the standard of science and literature, lest they should be made the instruments of establishing a literary aristocracy. It is forgotten, that even in despotic governments, *the nation of literary men* has ever remained a *republic*; that the ablest and wisest, from whatever station they arise, have always attained the eminence and the rewards they merited; that nobility has been proud to receive them into its ranks, and despotism has felt itself honored in patronising them. It is forgotten that the common sailor owes his safety quite as much to the Principia of Newton, and the telescope of Herschel, and the profound researches and laborious calculations of Laplace and Bowditch, as to the art of the shipbuilder; and that it is *science* and its votaries that have given the steamboat and the railroad-car to the traveller, and the gas-light to the citizen, and the safety-lamp to the miner, and the antidote to pestilence, to the trembling expectants of an invisible, deadly poison.

Unfounded, however, as this prejudice is, it exists to an unhappy extent in our country. Too many are ready to hold back others from any of the heights of science, which they cannot themselves

attain, and few are ready to afford them the facilities for that profound study which only a small number of our race are willing to attempt in the minute and abstract, and yet essential branches of knowledge — a task which, it has been well observed, involves ‘the most severe labor which is done under the sun.’

Another encouragement to the profound investigation of science and the laborious researches of literature in Europe, arises from the fact, that in most countries, it is the *safest* and *surest*, if not the *only road to distinction*, the only direction in which the mind can exert great powers; the only field in which the soul can expatiate, untrammelled by laws, unsuspected and unchained by the police.

The offices of state are assigned by inheritance or by patronage, in such a manner that most of the community are absolutely excluded from the hope of gaining influence or reputation as statesmen; and to attempt it, without a birthright or a patron, is a career almost as dangerous, as it is uncertain. On the other hand, there is a corresponding certainty that eminence in literature and science will gain them the respect and patronage of the government, and the applause of the nation; and when once the glitter of political glory is placed beyond our reach by an impassable barrier, it becomes comparatively an easy task for *philosophy* to perceive and feel the surpassing glory of literary honors, and to be conscious, that he who sways the sceptre of the civilized world in an art or a science, or leads captive whole nations by the charms of his writings, holds a rank far higher than the despot who can only control the bodies of men and the soil on which they live, or the conqueror who imposes fetters upon their limbs, by the exertion of brute force.

It is the only safe direction, also, in which the man of talents, in these countries, can permit his powers to expand. If he allows them to enter upon the wide field of political or religious economy, he is in danger of being driven on by their impulse to opinions and expressions which will cost him his peace, or liberty, or life; while if he confines himself to mere intellectual pursuits, he is generally *secure* of all the rewards which royal munificence can lavish, upon success which it regards as a part of its own glory.

But to a noble mind, the strongest feeling connected with the subject probably is, that this is the *only field of action* in which it can go on without limit and without fear, in the *consciousness of absolute independence*. He who gains literary distinction which places him in the chair of a university, receives *the freedom of the world*, and is allowed and encouraged to go on without limitation, in every subject where he does not attack the safety of the state and the prisoner may thus enjoy an extent of range, which enables him to forget the walls which bar up his progress in other directions.

It should also be recollected, that on these very grounds, even

policy dictates to the rulers to offer every stimulus, every facility for pursuits of this kind, in order that powerful and active minds may not be left at liberty to employ themselves in speculations or efforts on political subjects, a result of whose danger they have had so many examples. The king upon his throne, has learned to tremble before a single, powerful mind.

The contrast in the condition of the United States is obvious. Here, the road to distinction and wealth is through an active or political life. The mere votary of science and literature, cannot generally promise himself a high degree of either. Every citizen is called upon to take a part in the political, and social, and religious concerns of the community, and every one who possesses high intellectual power, is called upon to an extent which absorbs all the time and strength which is not demanded by the labors necessary for subsistence. He is stimulated by all the prospects of distinction which our country can offer, and urged by a sense of duty to make himself familiar with the great questions of politics and of social life, and to engage in active measures. In short, the motives and the demands for private, social, and public activity, and the little respect, the poor reward, which is bestowed upon *mere intellectual eminence*, serve as so many barriers to entrance upon a literary course, in place of the encouragements afforded in European countries.

The circumstances we have described, affect of course the character of the literary institutions of the respective continents. Those of the United States, originating as they do in the people, and maintained only by their suffrages and aid, can rise no higher than public opinion permits, and must limit themselves to the comparatively narrow field which that opinion prescribes. On the other hand, the public institutions of Europe derive their existence from the munificence and ostentation which we have described as a part of the policy of state, and the effort is continually made to elevate them to a higher point.

The result is, that the '*Lycees*' of France and the '*Gymnasia*' of Germany, give a course of literary instruction nearly equivalent to that of our colleges, surpassing them, in accuracy and extent, in most branches, and only falling short of them in not being combined with so much attention to science.

Such is an imperfect view of the comparative *extent* of literary and scientific instruction in Europe and the United States. In regard to its *diffusion*, the comparison is not easily made, in consequence of the difference in the character of the literary institutions of the two continents, to which we have just referred. If we compare the institutions which rank highest, under the name of universities and colleges, we may, however, approximate to correct results; and with this view, we present the following tabular statement of

the number of students in the universities and colleges of the respective states and sections of the United States, and the principal countries of Europe. The materials for the former were derived from the American Quarterly Register of Education for 1831, a publication of uncommon accuracy and value. The European statistics are chiefly from the Weimar Statistical Almanac for 1831, the highest authority we know on this subject.

COMPARISON OF THE NUMBER OF STUDENTS IN THE UNITED STATES
WITH THAT OF THE COUNTRIES OF EUROPE.

The number of *Academical* Students in the United States is here estimated at 3,475; Theological Students, 663; Legal, 88; Medical, not far from 2,000. They belong to the several States as here apportioned. For want of data, however, the Medical and Legal Students were divided among the various States according to their respective population.

American States.

European Countries.

	No. of Stud.	Proportion to Inhab.		No. of Stud.	Proportion to Inhab.
Massachusetts	770	1	792	Scotland	3,249 1 683
Connecticut	327	1	960	Baden	1,399 1 816
New Hampshire	241	1	1,118	Saxony	1,360 1 1,040
				England	10,549 1 1,132
				Hanover	1,203 1 1,303
				Bavaria	2,593 1 1,312
				Tuscany	909 1 1,402
				Spain	9,867 1 1,414
				Prussia	6,236 1 1,470
Vermont	186	1	1,509		
Maine	238	1	1,611		
New Jersey	193	1	1,661		
South Carolina	325	1	1,789	Württemberg	887 1 1,731
Pennsylvania	688	1	1,928	Sweden and Norway	2,087 1 1,732
New York	986	1	1,940	Portugal	1,604 1 1,879
Rhode Island	50	1	1,944		
					1
Maryland	175	1	2,554	Netherlands	2,908 1,979
Virginia	457	1	2,650	Sardinia	1,722 1 2,420
Kentucky	249	1	2,766		
Georgia	173	1	2,985	Switzerland	767 1 2,655
Mississippi	45	1	3,040		
North Carolina	233	1	3,170		
Tennessee	211	1	3,245		
Ohio	285	1	3,290		
Louisiana	46	1	3,335		
Delaware	23	1	3,336		
Alabama	84	1	3,634	Denmark	578 1 3,342
Missouri	28	1	5,003	Naples and Sicily	2,065 1 3,590
Indiana	65	1	5,101	Austria	8,584 1 3,786
Illinois	28	1	5,624	France	6,196 1 5,140
				Ireland	1,254 1 5,767
				Russia	3,626 1 15,455

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The contrast in the condition of the United States is obvious. Here, the road to distinction and wealth is through an active or political life. The mere votary of science and literature, cannot generally promise himself a high degree of either. Every citizen is called upon to take a part in the political, and social, and religious concerns of the community, and every one who possesses high intellectual power, is called upon to an extent which absorbs all the time and strength which is not demanded by the labors necessary for subsistence. He is stimulated by all the prospects of distinction which our country can offer, and urged by a sense of duty to make himself familiar with the great questions of politics and of social life, and to engage in active measures. In short, the motives and the demands for private, social, and public activity, and the little respect, the poor reward, which is bestowed upon *mere intellectual eminence*, serve as so many barriers to entrance upon a literary course, in place of the encouragements afforded in European countries.

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New Jersey	193	1	1,661		Prussia	6,236	1	1,470	
South Carolina	325	1	1,789		Wurtemberg	887	1	1,731	
Pennsylvania	688	1	1,928		Sweden and Norway	2,687	1	1,732	
New York	986	1	1,940		Portugal	1,604	1	1,879	
Rhode Island	50	1	1,944						
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Virginia	457	1	2,650		Sardinia	1,722	1	2,420	
Kentucky	249	1	2,766		Switzerland	707	1	2,655	
Georgia	173	1	2,985						
Mississippi	45	1	3,040						
North Carolina	233	1	3,170						
Tennessee	211	1	3,245						
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					Ireland	1,254	1	5,767	
					Russia	3,626	1	15,455	

Sections of the United States.				European Countries.			
Eastern States	1,748	1	1,118	England	10,549	1	1,132
Middle States	1,995	1	1,244	Portugal	1,604	1	1,879
Southern States	1,485	1	2,612	Switzerland	767	1	2,655
Western States	957	1	3,516	Naples and Sicily	2,065	1	3,590
United States*	6,185	1	2,078	Western Europe	69,634	1	2,285

In reviewing this table, we shall perceive, that in accordance with an opinion often expressed, Scotland gives more of her youth a collegiate education than any other country in the world. Baden, Massachusetts, and Connecticut, fall little short of this standard; and these are the only countries in the world, according to these estimates, which have one collegiate pupil for less than 1,000 inhabitants. New Hampshire, according to the calculation of the American Quarterly Register, is the only American State besides, in which there is more than one for 1,500; while in Europe, Saxony, England, Hanover, Bavaria, Tuscany, Spain, and Russia, all have a proportion greater than this. It must not be forgotten, however, that the Universities and Colleges of Spain furnish nothing which deserves to be called, a truly liberal education. Vermont, Maine, New Jersey, South Carolina, Pennsylvania, New York, and Rhode Island, composing all the Eastern and three of the Middle States, and one of the Southern, have one student for less than 2,000 inhabitants, in which they are rivalled by Wurtemberg, Sweden, Portugal, and the Netherlands. Most of the Southern and Western States have from 2,000 to 4,000 inhabitants to a student. In this proportion, the highest compare with Switzerland, and the rest with Denmark, Naples, and Austria. The most recent Western States have only one to every 5,000 inhabitants; and still are placed on a level with France and Ireland. Russia, stands alone among the civilized countries of the world, and only gives a liberal education to one person in 15,000 of her population.

As a mass, it would appear that the Eastern States provide the advantages of a collegiate education, such as they are in the United

* In the American Quarterly Register for February, 1832, page 185—as said to be collected from the statistics of the institutions—we find the following estimates.

Number of Colleges in the United States, 59 (of which 12 are in New-England States, 13 in the Middle States, 15 in the Southern States, and 19 in the Western States and Territories); Theological Institutions, 22; Medical Schools, 18; Law Schools, 5;—Whole number of Instructors, 400.

Students in the Classical departments	4,100
Medical “	1,863
Law “	83
Theological “ at 18 of the Institutions	709

Total 6,760

Proportion to the Population :

New-England,	1	College Student to 1,331 inhabitants.
Middle States,	1	“ “ 3,465 “
Southern States,	1	“ “ 7,232 “
Western States and Territories,	1	“ “ 6,060 “

Population of the Eastern States, 1,954,615—Middle, 3,658,608—Southern, 3,878,384—Western, 3,364,071.—Total, 12,856,004.

States, for a greater proportion of their population than England, or any European countries except Scotland, Baden, and Saxony. The Middle States are as well provided as Wurtemberg, Sweden, and the Netherlands. The Southern States will compare with Switzerland in this respect; and the Western States, with all their destitution, are as well supplied with liberally educated men, so far as numbers are concerned, as Denmark and Austria.

One question deserves the attention of those who desire to supply the destitute portions of our country. In view of these calculations, can we believe that the North and East can ever produce or educate a sufficient number of liberally educated young men to supply their own vacancies, and the pressing wants which this table presents at the South and West? It is evidently impossible; and the utmost which the more advanced states can hope to do, will be to furnish the men necessary to organise and direct the new institutions which must be formed or extended, in order to meet the demands of a population, now comparatively destitute, and every week becoming more destitute by its unparalleled increase. We would again remind the Patriots and the Philanthropists, and the Christians of the Atlantic States, that, *the West*, before the end of this century, *must govern the East*—must decide the fate of the Union. Does not their interest as well as their duty, call them to provide the best and most ample means for the education of their *future rulers*?

The comparative state of Common School Instruction is very different from that of Collegiate Instruction. In this, the United States have the pre-eminence, whether we compare them with the mass of European countries, or select individual examples. The Edinburgh Review admitted many years since, that 'The great body of the American people is better educated (instructed) than the mass of any European community.' The following table derived from the best sources, shews the proportion of children who receive Common School Instruction to the whole population, in several European countries, and in several of the United States, and furnishes statistical evidence of the truth of this remark.

Proportion of Pupils in Common Schools to the whole Population.

	Pupil.	Inhab.		Pupil.	Inhab.
Wurtemberg	1 to	6	New York	1 to	3.9
Canton Vaud, Switzerland	1 to	6.6			
Bavaria	1 to	7	Massachusetts, Maine,	}	1 to 4
Prussia	1 to	7	Connecticut, estimated		
Netherlands	1 to	9.7			
Scotland	1 to	10			
Austria	1 to	13	All New England, at least	}	1 to 5
England	1 to	15.3			
France	1 to	17.6			
Ireland	1 to	18	Pennsylvania, N. Jersey	1 to	8
Portugal	1 to	88	Illinois,	1 to	13
Russia	1 to	367	Kentucky	1 to	21

It will be seen in examining this table, that the proportion of children receiving Common School Instruction in New York and the Eastern States, is greater than in any country of the civilized world.

So unusual is the proportion in New York, that Schwartz, the distinguished German historian of education, could scarcely believe it correct. In Pennsylvania and New Jersey, whose destitution is the subject of so much well-founded regret and anxiety, the mass are still better taught than in most countries of Europe better than in Scotland itself; and even the Western States will soon have as much of common instruction as France. Still we should feel, that the neglect which may be for the time, safe in a despotism, is ruinous in a republic; for it undermines the basis of free institutions.

With regard to the *extent* of the instruction afforded in the common schools of the two continents, the comparison cannot be a general one. The common schools of the Eastern and Middle States, undoubtedly afford more extended instruction than those of most European countries. Geography and Grammar are extensively taught there. History is found in many of them; and in some, the attempt is made to give them a little knowledge of Natural History. All this would be deemed utterly superfluous in the instruction of the common people of most European countries; and as it is conducted in many of our schools, it certainly deserves the charge of superficiality, which is brought against it. But this is a defect in the modes of instruction, by no means essential to the plan, in a country where the comparatively easy circumstances of the whole community permit more time to be devoted to school instruction, and where republican institutions leave the door to office and influence open to all.

On the other hand, in the schools of Germany and Switzerland, a *practical* and *thorough* character is given to common school education which is not generally to be found in ours. The knowledge of the minerals, soils, plants and animals around them, and of the simple principles of agriculture, is deemed highly important. *Linear drawing* as the means of forming the eye, and as a supplement to writing, and *Music* as a means of cultivating the voice and the ear, are deemed essential to the education, even of a Swiss peasant, in the improved schools. In these respects, public opinion in this country, as in most European countries, is yet to be formed; but it is hoped that the efforts made in some of our schools, and the happy effects which have followed, will be the means of convincing those who confine their views and wishes to mere mechanical instruction, of the imperfection of the plan, and the importance of a more liberal course in the institutions of a free people.

In one respect perhaps, our schools differ from those of *every other Christian country*—we mean in the great or entire neglect of *moral* and *religious instruction*, which is justly deemed as much more important than mere secular knowledge, as the character is more important than the talents. We should deeply regret any attempt to introduce *Theology* into our common schools; but we do hope the time will come, when it shall be felt, in accordance with the opinion so frequently expressed in public bodies of our enlightened men, that *the Bible* is a more essential book to the young than the Grammar or the Geography, and that a knowledge of *JEHOVAH*, is more important than any degree of familiarity with Jupiter and the gods of Greece and Rome

ART. VI.—AMERICAN LYCEUM.

SECOND ANNUAL MEETING.

THE AMERICAN LYCEUM convened in the Assistant Aldermen's room, in the City Hall (New York), Friday, May 4, 1832, and was organized by appointing JOHN GRISCOM (2d Vice President) *Chairman*, and WILLIAM B. KINNEY, *Secretary*.

On motion of Mr Dwight, the Hon. Thomas Day, delegate from the Goodrich Association of Hartford, Conn., Hon. Thomas A. Greene, from the Massachusetts Lyceum, and Rev. Theron Baldwin, from the Illinois Lyceum, were constituted a committee of arrangements.

A letter was communicated, by the Secretary, from the Hon. Stephen Van Rensselaer, President of the Lyceum, stating that indisposition prevents him from attending the meeting; whereupon, on motion of Mr Woodbridge, *Resolved* that the Lyceum deeply regret that the ill health of their President will deprive them of his services during the ensuing year.

The following gentlemen were reported by the committee of arrangements, after an examination of their credentials, as delegates. From the

New York State Lyceum.—Dr J. Griscom, N. Y.; Silas Wood, Esq. Long Island; Aaron Ward, Westchester county; Nathaniel P. Tallmadge, Esq. Dutchess county; Professor Amos Eaton, Rensselaer county; Dr T. R. Beck, Albany county; Delas White, Esq., Otsego county; Oran G. Otis, Saratoga county; Stephen N. Taylor, Lewis county; Myron Holley, Esq. Wayne county; Ebenezer Mack, Esq. Tompkins county; Professor Andrew J. Yates, Oswego county; Rev. Dr Penny, Rochester; Daniel E. Evans, Esq. Genesee county; Rev. Moses Hunter, Alleghany county.

New York City University.—Rev. Dr Matthews, and Hon. Albert Gallatin.

New York Young Men's Society.—George D. Phelps, John Cleveland, Henry E. Davis, Robert G. Rankin, Albert De Montfrevy, Frederick N. Burke, Daniel Ullman.

Illinois Lyceum.—Rev. Theron Baldwin.

Yale College.—President Jeremiah Day.

Goodrich Association, Hartford, Conn.—Hon. Thomas Day, Professor Horatio Potter, and Dr J. L. Comstock.

Buffalo Lyceum.—Mr R. W. Haskins.

Marietta (Ohio) Lyceum.—Rev. G. Bingham, and John Delafield, jr.

Utica Lyceum.—Rev. Dr Weeks, Mr Prentice, Dr Coventry, Rev. Mr Bethune, Mr Floyd, and Mr Seymour.

Mechanics' Society, New York city.—Mr B. Demilt, Mr Richard E. Mount, and Thomas R. Mercein.

Newark Mechanics' Association and Lyceum.—Messrs Samuel Hayes, Nathan Hodges, Samuel H. Pennington, J. Taylor, Seth Boyden, Stephen Dodd, Joseph C. Hornblower, and Aaron L. Burnet.

Massachusetts State Lyceum.—Hon. Stephen C. Phillips, Salem; Hon. Thomas A. Greene, New Bedford; Prof. Chester Dewey, Pittsfield; Rev. Jonathan Going, Worcester; Rev. Jacob Abbott, Boston; William C. Woodbridge, do.

The following distinguished foreigners were also present by invitation: Senores Th. Gener, late President of the Cortes of Spain; Lorenzo Zavala, late Governor of the State of Mexico; Salgada, late Governor of Michorean (Mexico); and Fortique, Representative in the Congress of Venezuela.

Letters were communicated by the Executive Committee and read

before the Lyceum, from Rev. Alexander Proudfit, D. D., Hon. E. Everett, President Lindsley, Professor Olmsted, Washington Irving, Esq., Hon. Theo. Frelinghuysen, and Miss C. E. Beecher.*

On motion of President Day, Messrs Scranton, of Conn., Cleveland, of Mass., Bartlett, of N. J., and Parr, of Alabama, being present, were respectfully invited to take seats in the Lyceum.

On motion of Mr Woodbridge, *Resolved* that the committee of arrangements be requested to select a list of subjects for discussion from such as are **already published**, or as may be proposed by members of the Lyceum, and to present these subjects in such order, and at such times as they shall deem advisable, and that a copy of the same be laid on the Secretary's table for the inspection of members.

The official report of the Executive Committee being read and accepted, on motion it was *resolved* that Messrs Haskins, Dwight and Potter be a committee to inquire into the expediency, and best means of providing funds for the advancement of the objects of the Lyceum.

Agreeably to a requirement of the By-Laws, Mr Dwight, one of the Corresponding Secretaries, presented a report on Lyceums, which was, after some discussion of the subject, referred to Messrs Woodbridge, Weeks, and Comstock.

On motion of Mr Woodbridge, Messrs Going, Comstock, Haskins, Dwight, Pennington, Hodges, and Baldwin were appointed a committee to nominate officers for the ensuing year.

On motion of Dr Weeks, Mr George S. Wilson was received as a delegate from the Utica Lyceum.

Mr Woodbridge, Corresponding Secretary of the Massachusetts Lyceum, made a verbal communication concerning the progress and influence of Lyceums in Massachusetts.† He also presented a brief sketch of the lectures delivered before the Massachusetts Lyceum during the past winter from the Hon. S. C. Phillips, of Salem.

Mr Rankin, of the New York Young Men's Society presented an account of this institution, which was referred to Messrs Woodbridge, Eaton, and Comstock.

On motion of Mr Day, the following by-law was adopted :

The members of all committees appointed to act during any session of an annual or other general meeting of this Lyceum shall be nominated by the chair, and appointed by the meeting.

Friday Afternoon, May 4.

Dr Pennington, of the Newark (N. J.) Mechanics' Institute and Lyceum, made a communication concerning the history and present condition of that Institution. Dr Pennington said, it was established in 1829—has about 120 members—a library of 700 volumes, principally standard works, and a philosophical apparatus. The subjects of the lectures have recently been of a more practical nature than

* These Letters were published in the Annals of Education, June 15.

† The substance of this report will be found in the account of the proceedings of the Massachusetts Lyceum, in the Annals of Education for April, 1833.

originally. Minors are permitted to use the library for \$1 50 per annum.

The Committee of nomination reported the following nomination for officers of the Society :

For President—JOHN GRISCOM, LL. D., New York.

For Vice Presidents—1st. ALEXANDER PROUDFIT, D. D., Salem, N. Y. ; 2d. ROBERTS VAUX, Philadelphia ; 3d. HON. EDWARD EVERETT, Boston ; 4th. THOMAS GRIMKE, Charleston, S. C. ; 5th. PHILIP LINDSLEY, D. D., Nashville, Tenn.

Recording Secretary—WILLIAM B. KINNEY, New York City.

Treasurer—JONATHAN D. STEELE, New York.

Corresponding Secretaries—1. Theodore Dwight, jr., New York ; 2. J. L. Comstock, M. D., Connecticut ; 3. Josiah Holbrook, Boston, Mass. ; 4. Rev. Timothy Flint, Cincinnati, Ohio ; 5. Professor J. M. Sturtevant, Illinois ; 6. Professor Parker Cleveland, Maine ; 7. Rev. B. O. Peers, Kentucky ; 8. Thomas P. Jones, M. D., D. C. ; 9. Professor Amos Eaton, M. D., N. Y. ; 10. Alva Woods, D. D., Alabama.

Additional Committee—Professor Olmsted, Yale College ; S. W. Seton, N. Y. ; Wm. Forrest, N. Y. ; S. H. Pennington, M. D., Newark ; Seth P. Staple, Esq. N. Y.

These persons were then duly elected by ballot.

Dr Weeks, of the New York State Lyceum, made a verbal report of the operations of that Institution during the past year. The same gentleman made a similar statement concerning the Utica Lyceum.

On Motion of Mr Dwight, *Resolved*, that the members who have made, or who shall hereafter make, verbal communications respecting Lyceums, be requested to present their statements, in writing, to the Recording Secretary.

Mr Penny made a verbal statement relating to the Rochester Lyceum. Mr Penny also communicated some facts concerning an institution in Rochester, for the scientific education of mechanics, founded in 1826, on the plan of the Andersonian Institution in Scotland.

Mr Bingham, of the Marietta (O.) Lyceum, gave a verbal account of the origin, progress, and present condition of that Society.

Mr Bingham stated, that the Marietta Lyceum was formed about eighteen months ago, and numbers now nearly 100 members. A good library has been collected ; lectures and debates constitute its exercises. It has a news-reporter whose duty it is to report, from time to time, a comprehensive account of important intelligence. Scientific lectures have been given with happy effects. This Lyceum has been the means of promoting good objects, and counteracting vice ; the interests of education, morality, and religion, have been sensibly advanced by its influence. Mr Bingham said that a great deal of interest is exerted in that part of the country for the diffusion of useful knowledge ; the importance of education is very generally felt. A travelling agent would probably do much, in all the western country, for the Lyceum cause.

Mr Holbrook followed Mr Bingham on the subject of establishing Lyceums in the West. Mr Holbrook stated that a Lyceum was formed

in Cincinnati during the past year, and arrangements made for a correspondence with all parts of the State; and that hopes are entertained that similar societies will be established in all the counties in Ohio. Several courses of lectures were well attended during the winter. It was thought, considering the state of the western country, that the system might reach children with instruction, where nothing else could effect it, and in places where schools could not be established. Schools might be attended weekly, and from three to six of them might be taught in rotation by one teacher. In Illinois, it was thought by some very intelligent gentlemen, that in this way all the children might be furnished with some instruction.

The Baltimore Lyceum admits children at half price; and the children have separate meetings where they are instructed in the elements of science, &c. and thus prepared for the higher exercises of the Lyceum. Parents also have been interested in the system.—

Saturday Morning, May 5th.

Dr Weeks, from the Committee on the report of the Corresponding Secretary on Lyceums, reported in favor of its adoption, and publication. The following is the report:

REPORT OF THE CORRESPONDING SECRETARY, ON LYCEUMS.

The Corresponding Secretary on Lyceums begs leave to report: That during the past year, he has corresponded with individuals in several different parts of this country, and with some abroad; while he has conversed with many more, with a view to promote the formation of Lyceums, and to obtain information which might be useful to him as an officer of this Society.

He has had to regret that notice has not been officially communicated, of the existence of such Lyceums as have been formed in different places; and that the State Lyceums, and others designed to be connected with this Society, under the system established by the constitution, have not been prompt in opening the desired correspondence. This, it is to be hoped, will not again occur.

From the limited knowledge obtained of what has been done in the country, it is evident that there are persons in all parts of the Union who appreciate the value of our system: for in several instances, Lyceums have been formed, by the exertions of intelligent individuals, who acted without connection with other societies of the kind, being convinced of the useful tendency of such associations, from what they had casually seen or heard of the American Lyceum. Such was the origin of the Lyceums of Detroit, Marietta, Washington and East Baltimore; and probably of others, of which no particular information has yet been obtained.

It would seem that nothing is wanting, to produce a rapid and general extension of the system in all parts of the country, but such information among the people as is requisite to make them know the plan, objects, and manner of operating. A new meaning has been applied to the word Lyceum, which is not yet universally understood in all its extent, embracing, as it does, every association for mutual, intellectual improvement, and at the same time involving the idea of connection with a wide system of correspondence and co-operation, by the means provided in the constitution of our general Society. Hundreds of library companies, debating clubs,

reading room companies, &c., exist in the United States; and many more would be formed, as well as associations for the support of lectures, cabinets, and the improvement of schools, &c., if their advantages and the benefits to be derived by their members from such a system of co-operation as is proposed by the American Lyceum, were well understood. Hitherto, many of these societies have acted independently, and slowly imbibe any new idea of this kind.

New Lyceums make inquiries concerning the proper subjects to be treated of in debates and lectures, and the best modes of proceeding to secure permanent interest among their members, and to promote their real improvement in knowledge. Facts, it is believed, would show, that such societies have often failed because the subjects first presented to them for deliberation have been too elevated, or treated in too elevated a style, to be thoroughly understood. Care should be taken to ascertain: 1st. What subjects are most within the scope of the members of a Lyceum; 2d. How far they have made progress in a knowledge of them; 3d. What steps can be taken to lead their minds on to a further acquaintance with them; and 4th, What means may be employed as adjuncts, to contribute to the result.

Among a manufacturing or an agricultural people, for example, a Lyceum ought first to discuss questions on the useful arts of life, appropriate to the employments of the members; and in a society of merchants, matters with which their profession renders them familiar, and in which their interest is concerned, ought to be first brought before them. Minds would thus be set in motion, and any useful direction might easily be given to them. It is too generally the practice to give lectures on subjects of science or literature, history or belles-lettres, without regard to the circumstances or education of the audiences; and these, being often unintelligible, are soon neglected, and entirely fail to excite interest in the Institution. Libraries very rarely produce effects in a village for many months in succession, without the aid of something else to excite the interest of readers. Whatever causes books to appear useful, will procure for them readers. Cabinets of minerals, plants, and insects, though costly and well arranged, are regarded as trifling collections, by those who have not been led through a practical course of study in those branches. More real knowledge in mineralogy or botany might often be communicated to any youth in a short time, and without expense, by inciting him to observe the objects around him, and to inquire of their qualities and use.

These remarks may appear excusable, when it is recollected that every new Lyceum, and indeed every person concerned in establishing one, requires information, on many such points, and yet can nowhere find books which will give it.

Information has been obtained during the year, which shows that a system like that of the American Lyceum may probably be established in South America, if our own success should be such as to recommend it to others. There are many intelligent, learned, and influential friends of general knowledge in those extensive and interesting countries, and great need of extensive and combined operations for the diffusion of information. In the capitals of New Grenada, Venezuela, and Brazil, associations have been formed for patriotic objects, which may be regarded as, in some respects, kindred institutions, highly respectable in character, encouraged by the governments, and capable of being modified and extended with great advantage by the application of a proper stimulus. The existence of free institutions there, as here, is identified with the general diffusion of knowledge and virtue; and these important interests of the human race are there cherished by the new governments for the same reason that they have been opposed by those of a despotic character. Scattered asso-

ciations founded for intellectual improvement exist in great numbers, not only through the United States, but throughout America; and if a system of correspondence and exchanges may be advantageously established between the Lyceums of contiguous towns or states, it may be no less so between those of North and South America.

It may be not improper to present, for encouragement, some details of what has been done in the southern parts of America to establish associations of such a nature.

In Bogotá, the capital of New Grenada, a most respectable society was formed nearly a year ago under the title of 'The Society of Reciprocal Instruction,' composed of one hundred of the most active scholars, statesmen and philanthropists of the country, and embracing a wide range of useful objects. The *social principle* is distinctly claimed by the society as one which ought to be rendered subservient to the public good on an extensive scale. A prospectus is now offered, to be placed among the archives of the Lyceum, where it is desirable to deposit all the records of plans and associations formed for popular intellectual improvement, particularly on our own Western Continent—the cradle of equal, representative governments, and destined to be the theatre for exhibiting their results. The societies of Southern America are usually divided into sections. That referred to has four, comprehending the grand departments of human knowledge. The society propose to promote the formation of other societies of agriculture, commerce, politics, public instruction, and many others. Whoever remembers the successful literary institutions of Colombia, under Gen. Santander's magistracy, will expect great benefits from plans like this. That distinguished American, now in this country, as well as the late President, Mr Mosquera, feel a deep interest in our Lyceum, as well as in all our institutions.

The government of Venezuela are pursuing a most enlightened course in regard to general instruction, on which it is expected that Mr Fortique, a representative in their Congress, and a gentleman heartily devoted to the common interests of the twin continents, will favor the Society with authentic information. From the known intelligence and patriotism of the Venezuelans, we may expect soon to see them laboring for the promotion of useful knowledge on the plan of voluntary associations.

In Brazil, are some flattering evidences of a disposition to engage in such enterprises. The late revolution has offered new facilities to the intelligent and benevolent, and if the present order of things be lasting we may see important results. Several societies have been formed in Rio de Janeiro within six months, for the promotion of science, literature, the useful arts and education; and some interesting experiments are making, by some of the most influential men in the country, particularly in some of the new colonies which have been founded in that immense and fertile country, which promise important moral results. Gov. Carralho, in his opening address to the Council of the Province of Pernambuco on the first of December last, devoted nearly half of it to primary education, the defects of which he refers to, as well as to those of an ancient institution called the 'Liceo,' or Lyceum. He urges the general instruction of the Indians, whom he represents as possessing remarkable aptitude and talent. Other remarks might be made on the progress of the Brazilians, if time were allowed. The Aurora Fluminense of Rio de Janeiro, on the 29th of August last, published the official statement of the objects of the American Lyceum, in the Portuguese language. The documents I have here referred to are to be placed in the hands of the Recording Secretary.

In the Island of Cuba is a society, which has been in existence about thirty years, and partakes of the character of a Lyceum, on a very large

scale. It is called the 'Royal Economical Society.' It languished for many years, until it received competent funds for the prosecution of some of its objects; and now possesses a large botanical garden, a public library, &c. and affords a powerful stimulus to the public schools; it procures the vaccination of the poor, publishes full reports of its proceedings in the newspapers and large volumes, and now issues the *Revista Cubana* or Cuban Review, a highly respectable periodical magazine, which count among its contributors some of the best living authors of Spain. The society now contains several Sections, Deputations, and Classes, with appropriate duties. It expended in 1830 above \$15,000, which was the amount of its income, from several sources appropriated to it by the government, including entrance fees of \$400, and annual contributions from members of \$1466. Active measures are taking to establish branches of this society in the country; as the people of Cuba live on plantations, we may look with interest at their plans and success in this undertaking; for it is a very important question in the United States: '*What are the best means for diffusing information and promoting education, public or domestic, among a population not collected in villages?*'

The following is the list of subjects proposed for compositions to be read at the literary meeting of the Royal Economic or Patriotic Society of Cuba for the present year, by the Standing Committee on Literature: 'A poem on Columbus; A satire against gaming; A prose essay on the degraded style of public speaking and its cure; An essay on the branches which should be made most prominent in education. The prizes offered are valuable and voluminous works, ancient and modern.'

One subject which has presented itself during the year, has raised a question on a constitutional point, which perhaps may be thought worthy of the attention of the Lyceum. It is the question whether a large city, like New York, should be rigorously subjected to the general system of the Society with regard to representation? There are several very respectable associations here, virtually Lyceums (and there may be more), three of which contain together about four thousand members; yet they are within our country, and are entitled only to the same vote in the State Lyceum as those of other counties.

The New York State Temperance Society, in compliance with a request to that effect, in their annual report, recommended to each of their auxiliaries the formation of a Lyceum, as an association necessary to be connected with a Temperance Society. If measures were taken, in all parts of the country, to present this subject in its true light, their example might probably be extensively followed; and the time rescued from vice and folly by associations of one class, might be advantageously appropriated by those of the other. They are by their very nature, formed to act in concert and harmony.

Great facilities are offered in the city of New York for the collecting of useful information from different parts of the world, and for the extension of it both at home and abroad. A large part of our most intelligent travellers visit this port on their departure and return; and many foreigners are generally to be found here, who have both the ability and the leisure to communicate valuable facts, to receive useful impressions, and to make arrangements for co-operating with the friends of knowledge in the United States. It is indeed to be regretted, that the American Lyceum have it not in their power to form a permanent establishment, in a building or in rooms of its own, which even if humble, might afford some visible evidence of the Society's existence during the long months which intervene between the anniversaries. A better point, it is believed, could not be found, for the easy collection and dissemination of knowledge, and

specimens in natural history (whenever the latter shall become objects of exchange between Lyceums); or for the deposit of models, books, and specimens, which may be contributed for their collection :

From the hasty view thus taken of the acknowledged necessity for the establishment of associations for *mutual and intellectual improvement* in our own and other countries, and of the facilities and assistance which are offered to the American Lyceum in extending their operations and correspondence, much encouragement may be derived by its friends and promoters.

THEODORE DWIGHT, JUN.

Corresponding Secretary on Lyceums.

Dr Weeks then moved the following resolution :—

Resolved, that this Lyceum has heard, with great pleasure, the information furnished by the Corresponding Secretary on Lyceums, in relation to the institutions for intellectual and moral improvement in South America, and the adjoining States; and recommend him to continue his correspondence with the patrons and members of those institutions, and that he tender to them assurances of the deep interest we feel in whatever tends to promote the happiness, and advance the prosperity of the citizens of their respective States.

The report and resolution were accordingly adopted.

Mr Woodbridge, from the Committee on the communication of the New York Young Men's Society, reported as follows :

'The Committee have examined the Society's communication, and have inquired particularly into its character and operations; and in order to observe the practical results of its measures, two of their number attended, by invitation, a meeting of one of the branches of the Society. From these inquiries the Committee have become deeply interested in the Institution.'

'They find it peculiarly interesting, as embracing that class of the community on whom all its duties must speedily devolve, and this, in a city where they are exposed to the temptation, not only to neglect intellectual cultivation, but to indulge in amusements which dissipate and enfeeble the mind, while they corrupt the heart. They regard it as especially valuable, because it employs the young men themselves in providing the means of amusement and instruction; thus teaching the grand lesson of activity, and activity for the benefit of others, and forming also that habit of self-education without which the most complete course of instruction by others will have little efficacy. They cannot but approve the union of moral and intellectual improvement which it contemplates. While some of its plans have embraced a more direct reference to religious subjects than the general plan of the Lyceum permits, your Committee are persuaded, that a society of young men at least, whose principles are just forming, in the midst of temptations, cannot be safely constituted, without adopting *Revelation* as the basis of their institution, and (while they exclude *theology*, as such), adhering firmly to *Christianity*, as the only principle which has ever been found sufficient to preserve masses of men from corruption. They cannot but approve the noble avowal of this principle in making the scriptures the first book of their library: and the Committee would suggest the inquiry whether the adoption of the same

principle would not prevent the evil influences which, it appears from the reports presented to the Lyceum, have sometimes resulted from institutions in which no standard of principle and action was admitted.'

'Your Committee cannot but congratulate the Lyceum that eight hundred young men of the city of New York are enjoying the benefit of influences like these, and they look to them with deep interest as immediate co-operators in this city, and should welcome them as members of our body, if such a connection should be deemed expedient. They would therefore respectfully propose that the Executive Committee be authorized to form such connection, if they find it advisable.'

'Your Committee would also recommend that the communication on this society be published, as a means of inducing the young men of other parts of our country to form similar associations, persuaded, that, next to the schools of our country, these institutions are of the highest importance to its moral and political welfare.'

'This report was accepted, and referred to the Executive Committee, who directed its publication.'

REPORT ON THE YOUNG MEN'S SOCIETY OF NEW YORK.

The responsibilities, moral and political, resting upon Young Men at the present day, are of a highly serious and important character. Considered in their social relations, or as members of the body politic, they occupy stations equally affecting the moral condition of our country, and the virtue and stability of its political fabric. The spirit of the times calls loudly for their decided and vigorous action in the causes of morals and intelligence, and requires the exercise of that vast amount of influence which is the peculiar property of young men, either in their collective or individual capacities.

Impressed with these views, and with the determination not to live for themselves alone, the New York Young Men's Society was organized some time in the month of May, 1831. The great object intended to be accomplished by their organization, was the moral and intellectual improvement of the young men in the city of New York, by such systematic means as should appear best calculated to secure this object.

In pursuance of their intentions, the whole city was divided and laid out into forty districts (as exhibited in the first annual report of the Society). The number of these districts was intended to be increased with the extension of the city. In each of these districts it was proposed to form an association of all the members of the Society residing in it. The duty of each individual association was to meet at stated periods, to debate and read original essays or illustrations on all subjects, except such as were of a sectarian theological character, or were intimately connected with party politics, and to adopt all laudable measures for the increase of scientific and general information.

It was found by experience that such a division of the Society was ineffectual in producing the results anticipated and intended. The great disparity of numbers in the several districts, some containing sixty resident members, others one quarter or one tenth of that number, required a different organization of the districts. Again it was found, that a very large allowance was to be made for the casual attendance of members at such voluntary associations.

With this experience before them, the Board of Directors of the Society decided to consolidate the districts, but maintaining the original divisions of the city; and accordingly the forty districts have been consolidated, and now form ten Union Associations.

The Society contains a fraction short of 800 elected members, of these only about 500 have as yet signed the constitution, although many of those who have not, are useful and valuable members of the Union Associations. The average number of members in each association is about 52. Each association is governed by by-laws and standing rules of its own choosing, the government of each, however, being substantially the same. The local situation of districts forming a particular association, has had some influence on the attendance of members—it having been found that the associations, whose members generally resided farthest from their place of business, have had the largest number of regular attending members. The reasons need not be inquired into at present.

At these meetings, the exercises are various, and such as have been found most calculated to please and attract. In some of them, discussions are made the order of the day for every other meeting. The subjects for discussion which have thus far created most interest, have been those of a practical character, and such as are based on facts. Questions of an abstract character, while they have elicited the talents of a few, have not had the tendency to call forth a discussion from the members generally. It is unnecessary, I presume, to enumerate the nature of the questions discussed, except under the above general specification.

The intermediate meetings are occupied in the reading of original essays, illustrations and lectures on *all* subjects, with the uniform exclusion of such as are of an immoral character, or intimately connected with party politics or sectarian theology. Illustrations in Natural History and Philosophy—the application of the Sciences to the Arts—the Mechanical Arts—Geology, Chemistry, Mineralogy, Botany, and the comparative value of each, either for practical purposes or enlightening the mind, are all treated of, and find their advocates. In several of the associations courses of lectures on Painting, and History, both general and particular, are delivered, occupying the attention of the association for twenty minutes or half an hour of many successive meetings. Agriculture—the agricultural arts, their improvement and cultivation, are discussed and written upon. Commerce and Manufactures, their moral characteristics, and the advantages or evils flowing from them, have occupied the attention of many of the associations. From the above general classification, the detail of exercises at each meeting of an association can easily be understood.

These associations have ceased to be experiments, and are now realizing to their members most incalculable blessings and benefits. They have had many difficulties to encounter. The attempt was a novel one, and the best friends of the Society prognosticated its speedy dissolution. The moral or religious character it assumed as its prominent feature, it was asserted, would be destructive of its usefulness as a means of scientific and intellectual improvement. It might be considered too restrictive in its constitutional characteristics, and would deter many young men of literary attainments from joining it. These and many other difficulties opposed its beginning. It had the inexperience of parliamentary rules and regulations incidental to young men to overcome in its inception. It had the warm and hearty co-operation of friends at first, but whose zeal lacked permanency, and forgot the Society in its hour of trial. Many who joined it attended the associations with the expectation of hearing splendid effusions, of seeing orators, statesmen, and philosophers, get up in the persons of young men,—of witnessing the flights of genius and the inspirations of

wisdom; and when disappointed, have, without examining the causes of that disappointment, ceased attending any meeting of the associations. This ungrounded expectation of seeing and hearing more than any reflecting mind would anticipate, particularly when the elements that compose such associations are examined and considered, appears to me to present a serious difficulty, which not only the New York Young Men's Society, but all other similar institutions, have had to surmount. Such societies are generally made up of young men, and in the case of our body, of more practical, than literary young men. The members attend for the purpose of informing themselves, more than directly enlightening others. They go there to learn to express their ideas in their own language, and to write their own opinions in all useful and proper subjects, with fluency and ease. These expectants of precocious wisdom seem to forget the measure of their own capacities, but supposing them large, they measure others, not by what they themselves *could* do, but by what they *would* do.

It has been found by experience, that members of a purely literary taste, or who might be termed literary members, as distinguished from members of a more practical turn of mind, have not proved the most useful members. While their talents and exercises have been properly appreciated, they lacked punctuality in an eminent degree. Their zeal and interest appear great at first, but a disinclination to attend upon any exercises except those most congenial with their literary taste, is apparent. How far this fact has existed in other similar institutions I am unable to say; but I feel convinced, that did the permanency of our institution depend upon its literary members exclusively, the hour of its dissolution would be drawing nigh. Where attendance on such associations is voluntary, a large allowance must be made for the detention of members. The associations of this Society, with but one or two exceptions, are supported by the contributions of members, and the performance of any of their peculiar exercises is entirely voluntary. It has thus far been found that fines have been unpopular, and consequently inexpedient; but where the attendance depends upon the will and inclination of members independent of compulsory process, the allowance for irregularity in attendance must be large. It remains to be seen by further trial, whether measures of this sort can be made to produce regularity. Attendance is further influenced by what are termed the 'business seasons' in this city; when the pressure of business is great, the attendance is of course smaller, and *vice versa*.

Of the advantages flowing from such associations, it is almost unnecessary to speak. Many individual instances might be adduced of their usefulness, besides the general improvement of the members, so palpable in their successful operations.

It must not be understood that we are restricted by our Constitution, in our sphere of usefulness, to natives of this city. All young men, whether permanent or temporary residents, are invited to avail themselves of the benefits of our associations. It is well known that a large number of young men from colleges and institutions of learning in our own sister States visit this city—many on a temporary visit for pleasure or business, and others for the purposes of pursuing their professional avocations. These strangers it is proposed to take by the hand—introduce them to a proper and select circle of acquaintances—invite them to attend our associations, and take such part in their exercises as may be agreeable to them—and in a word, to save them from the allurements and temptations of a large city, by showing them the superiority of allurements of a moral and intellectual character.

A weekly newspaper has been established by the Society in aid of the objects proposed in its organization. The value and efficiency of a public

press when properly conducted, and its influence in the community generally, needs no proof. Recognising this fact, and in the words of the prospectus, believing that the morality of the Bible, and intelligence generally diffused, form together the only secure foundation on which the fabric of a free government can rest, this Society will aim, through its organ, 'The Young Men's Advocate,' to promote among young men a spirit of moral and literary enterprise. The success of this paper has been very flattering, and its character needs only to be known to secure as its patron, every friend of morals and literature.

It is intended at some future period to open to the Society the advantages of a public library, of which the foundation stone has been procured by the purchase of a valuable copy of the Bible. Two valuable courses of lectures have been delivered before the Society by the Rev. Dr's Cox and Mc Ilvaine, Professors elect of the University, whose learned and able efforts drew together large and crowded audiences.

Should it be asked wherein consists the difference between the American Lyceum and the New York Young Men's Society, the question is best answered in the articles of their respective Constitutions. 'The objects of the Lyceum shall be the advancement of education, especially in common schools, and the general diffusion of knowledge.' 'The objects of the New York Young Men's Society shall be the moral and intellectual improvement of young men in the city of New York.' The former has no restrictions as to moral qualifications, and morality is an attribute only so far as it is among the blessings flowing from the diffusion of general education, and that correct understanding of duties possessed by intelligent minds. The New York Young Men's Society holds out morality as its prominent feature—religion and morality first, intellectual improvement next—and believe that the pillars of divine truth are not the less firmly based, though encircled with the wreaths of literature.

On behalf of the Society.

R. G. RANKIN.

New York, May 3d, 1832.

A communication was read from Rev. Mr Gallaudet, excusing himself from attending this meeting, and performing certain duties assigned him by the Executive Committee, on account of ill health.

On motion of Mr Kinney, *Resolved*, That the manner in which the 'ANNALS OF EDUCATION,' the organ of publication for the proceedings of this Lyceum, has been conducted, entitles it to the approbation of the Lyceum, and to the patronage of the friends of education throughout the country.

Professor Griscom (the President) in compliance with an appointment by the Executive Committee, read an essay on 'School Discipline;' whereupon, on motion, *Resolved*, That the thanks of the Lyceum be presented to the President for his essay, and that it be published by the Executive Committee.

On motion of Mr Dwight, *Resolved*, That the American Lyceum urge upon the friends of public intelligence, and good order, so far as they may have it in their power, to establish, promote, and countenance Lyceums in their respective neighborhoods, villages, towns, counties, and states.

The Secretary communicated an essay from the Hon. Theo. Frelinghuysen, on 'the importance of making the constitution and political institutions of the United States subjects of education in common schools, academies, &c.' prepared at the request of the

Executive Committee: whereupon it was resolved that the thanks of the Lyceum be presented to the author, and the essay be published.

Saturday Afternoon, 4 o'clock.

Mr Going, of the Worcester (Mass.) Lyceum, gave a detailed account of the operations of that institution. This Lyceum was represented to be in a flourishing condition. Members pay from one to two dollars per annum. Ladies and strangers are invited. All classes unite with interest in listening to, and delivering lectures. The society is divided into classes, on different subjects, each having a president, and often holding separate meetings. Great benefits have resulted from this plan. The department on schools has been particularly efficient. The class on agriculture has also been very useful. The library has 400 volumes, and there is a mineralogical cabinet, and a philosophical apparatus. The influence of the Lyceum has been very favorable on morals, the use of time, and the promotion of intelligence: the saving of money too, by the neglect of expensive amusements, has been very great.

Professor Eaton made a verbal statement, concerning the Rensselaer Institution at Troy. Seven young men, educated there as lecturers for Lyceums, have gone out to engage in their vocation, and have been very favorably received.

Mr Day, of Hartford, Connecticut, gave an account of the Goodrich Association in that city. This Society has been recently formed: its general object is strictly coincident with that of the American Lyceum, viz: moral and intellectual improvement. The means thus far used for the promotion of this object, consist merely of a series of lectures, delivered weekly by members, on subjects selected by themselves. These lectures have been popular, and attended by the most respectable ladies and gentlemen of the place, and have had a tendency to excite a desire for improvement, and an interest in the diffusion of useful knowledge.

Mr Greene spoke of the New Bedford Lyceum. This Lyceum has a handsome building, a library, and a philosophical apparatus. It has been described in previous reports of the Massachusetts Lyceum.

Mr Haskins, of the Buffalo Lyceum, made a verbal report. This Lyceum was established through the instrumentality of Mr King, a pupil of the Rensselaer School, two years ago; its exercises are lectures and debates. It has a library, a mineralogical cabinet of 600 specimens, and a philosophical apparatus. Admission is free; two and three hundred have usually attended its public exercises during the past winter. Its aim has been, not to form scientific men, but to excite a desire for knowledge and a taste for reading, which the library gratifies. Hand-bills have been issued to advertise the meetings.

Mr Baldwin, of the Illinois Lyceum, also gave a verbal account of this institution. This Lyceum, said Mr Baldwin, is so recent in its origin, that it has little to report. But, it is believed, that the fact of its existence is interesting, located as it is on the outposts of the nation. We are anxious to attach ourselves to the great system, in the

hope that some pulsations from the seat of vitality may be felt in these distant extremities. One interesting feature of the Constitution is, that each member is *formally pledged* to promote the objects of the Association, by his purse, or otherwise.

There is as yet, but one branch Lyceum in the State, and that was formed at Jacksonville, by Mr Holbrook. Its influence thus far has been very happy: it has created a very strong interest on the subject of education in that village. Lectures are given in Natural Philosophy, Chemistry, Botany, History, &c. Western Antiquities form a distinct subject of investigation, with the origin of the mounds, whether natural or artificial, and of the prairies. This Lyceum is the first experiment on the system, in the State, and is a peculiarly successful one. The exercises are conducted with spirit, and the audiences are usually very large, and apparently delighted. This institution is peculiarly calculated to bring upon common ground the individuals who make up the mixed population of the West, and who could scarcely be brought, in any other way, to harmonize in any one well-directed effort on the subject of general education.

Mr Wilson being called on, for information in relation to the system of uniting manual labor with study, presented the following statement:

The *Oneida Institute* is located at Whitesboro', in the county of Oneida, on the banks of the Mohawk River, and about three miles from the village of Utica. It was incorporated by the Regents of the University in the year 1829. The prominent object of the institution, is to associate *manual labor* with study, in such a way as to give to the students a healthy and vigorous constitution, and at the same time enable them to defray a large portion of the expenses attending their education. To accomplish this object, a farm, embracing a hundred and fifteen acres, was purchased at the place above mentioned, and suitable buildings erected; all of which have been paid for by benevolent individuals, chiefly in that section of the country, and the cost of which, according to a document, dated in June last, amounted to more than 16,000 dollars. The buildings are not yet completed, but are calculated, when finished, for the accommodation of a hundred students, and the instructors. The number of students, at the present time, is one hundred; but so popular is the system, and so great the inducements afforded young men, by this means, to acquire an education, that the Board are under the necessity daily of rejecting applicants. In the year 1830, *five hundred applications* were made, more than could be received into the institution; and applications are still made, in much the same proportion, notwithstanding pains have been taken to inform the public that every place is filled.

The expenses of students are, for tuition, room-rent and fuel, \$28 per annum: board, one dollar a week. The system of manual labor is divided into the agricultural and mechanical branches. The agricultural students labor three hours a day, in the gardens, or on the farm, and receive their board as an equivalent. Those who work in the mechanic shops, are paid in proportion to what they perform, and they are frequently able, during the hours allotted to labor, to pay the whole of their expenses, with the exception of books and clothing.

By this system of exercise, habits of order, of early rising, of industry, frugality, and the energetic application of mind and body, are all promoted. The hour of rising, by common consent, is four o'clock in the

summer, and half past four in the winter. The exercises are similar to those in other institutions, till three in the afternoon, when, the signal being given for labor, the students equip themselves accordingly, and proceed to the business assigned them till six o'clock. Thus accustomed to systematic exercise, in useful and healthy employments, the students acquire a degree of vigor in their physical systems, highly conducive to the energy and elasticity of their mental faculties. Their appearance is that of health, and cheerfulness; their proficiency in study exceeds that of those whose whole time is given to studious application; and there being little opportunity afforded for idle or vicious amusements, their intercourse with one another is found favorable, not only to their intellectual improvement, but to the promotion of sound morality, virtue, and religion. Habits of independence and enterprise, characterise the young men of this institution. They learn to depend on their own resources, and never to shrink from difficulties.

The course of instruction is the same as that pursued in most academies and high schools of our country. Three instructors are employed—gentlemen well qualified for the business. A great portion of the students are preparing for the higher classes of college, and others for theological seminaries.

On motion of Dr Comstock, *Resolved*, that the Executive Committee be requested to make arrangements for a monthly publication, as soon as it shall be practicable.

The Secretary read a translation of a communication 'on primary education in Spain, by Professor Pizarro;' whereupon *Resolved*, that the thanks of the Lyceum be presented to the author, and the essay published.

Mr Haskins, from the Committee on Finance, reported; whereupon after discussion, Messrs Griscom, Kinney, and Hedges were, on motion, added to the Committee, and the report re-committed.

Mr Seton gave a summary account of the public schools in the city of New York, and related several anecdotes to show the utility of juvenile Lyceums. Some juvenile associations, formed of the pupils of the schools, occupy the hours of relaxation in making miniature specimens of the mechanic arts. Some have undertaken compositions, painting, cutting out models, &c. &c. Five or six hundred specimens have been collected, and are exhibited in a case. One school has about 150 specimens of the products of the pencil, and penknife.

Professor Dewey, from the Committee appointed at the last meeting, to prepare a model of town and county maps, reported, in part, and the subject was recommitted.

The Secretary communicated a letter from Isaac Chamberlain, *Corresponding Secretary of the Franklin Lyceum, of Jacksonville, Switzerland County, Indiana*. This Lyceum was constituted on the 24th March last, and consists of twenty-six members, *male and female*. 'Of the utility of Lyceums,' says the writer, 'this society is fully convinced; and we deem it proper and beneficial to have correspondence with other Lyceums. Any communication to us will be thankfully received.'

Professor Dewey read a paper on 'the introduction of the Natural Sciences into common schools,' prepared by appointment of the

Executive Committee; whereupon *Resolved*, that the author has the thanks of the Lyceum, and is requested to furnish a copy for publication.

A communication was received from the trustees of the public schools in the city, whereupon *Resolved*, that the Lyceum will attend to an exhibition of pupils from the public schools, on Monday morning, at 11 o'clock.

Monday, May 7.

Mr Dwight presented the following translation of a letter from L. Zavala, late Governor of the State of Mexico :

Brooklyn, May 7, 1832.

'I am sensible of the honor which has been conferred on me by the American Lyceum by inviting me to attend their annual meeting, and their deliberations on the useful objects of their institution. In expressing my thanks for this attention, I take advantage of the opportunity to express the agreeable surprise I have felt at seeing an enlightened assembly devoting themselves with ardor to the promotion of that knowledge which forms the liberty and prosperity of nations.

In considering the extent of the views and plans of this society, and finding among the list of its correspondents distinguished men of South America, and names connected with her history, I have thought it appropriate to offer to the society my feeble co-operation in that country where I may contribute to their objects. The Republic of Mexico, although involved in obstacles and embarrassments opposed to the public interests, and contesting with prejudices, created by the policy of the Spanish government, and maintained by some for ambitious reasons, is making exertions to follow the steps of her illustrious neighbor and friend, whose institutions she has adopted. She has made many improvements in primary instruction; and in eleven years of independence, she has prepared a whole generation to participate in those blessings, appropriate to rational beings, of which their ancestors were deprived.

Accounts of the progress made in the diffusion of useful knowledge in our country, must be regarded with interest in the United States; and to the labor of collecting them I devote myself. I will transmit to the society what valuable information I may be able to obtain, on my return to Mexico, which I expect shortly to visit.

Have the goodness to communicate these sentiments to the American Lyceum; and believe me, sir,

Your obed't serv't.

LORENZO ZAVALA.

Theo. Dwight, Jr, Esq. Corresponding Secretary, &c.

On motion of Mr Kinney, *Resolved*, That we do accept Governor Zavala's offer of correspondence; and that the corresponding Secretary communicate to him the thanks of the Lyceum.

Mr Penny read a paper on the subject of improving common schools; whereupon, *Resolved*, That the thanks of the Lyceum be presented to the author, and that he be requested to prepare an abstract for publication.

The President presented a communication from Mr Wm C. Woodbridge, editor of the 'Annals of Education,' proposing, in addition to the gratuitous publication of the communications of the Lyceum in the Annals, to permit the Lyceum to strike off additional copies for their own use, with no other expense than that of presswork and paper; whereupon,

On motion of Mr Kinney, *Resolved*, That the Lyceum accept with thanks, the offer of Mr Woodbridge, and that the Executive Committee be requested to avail themselves of it, at their discretion.

Dr Keagy read an essay on Infant Education, prepared in compliance with appointment. Whereupon *Resolved*, That the author has the thanks of the Lyceum, and that his essay be published.

A committee from the board of Trustees of the Public School Society was introduced, with a representation of the classes in the public and infant schools of the city. Whereupon, after an examination of the classes, an exhibition of specimens in writing, drawing, needlework, the arts, &c. on motion, *Resolved*, That the thanks of the Lyceum be presented to Mr Seton, visitor of the public schools, and to the trustees, for the opportunity they have afforded us of witnessing the attainments and progress of the schools under their care.

Dr Weeks, by request, read an essay 'On learning to read and write the English language;' whereupon, on motion of Professor Eaton, *Resolved*, That the writer has the thanks of the Lyceum, and that his essay be published.

Mr Haskins, from the committee on Finance, reported an amendment to the Constitution; which after some discussion and alterations, was accepted, and passed, as follows:

ART. 8. Any person may become a life director upon paying into the treasury the sum of \$50—a life member upon the like payment of \$20; an annual member, with the approbation of the Executive Committee, upon the yearly payment of \$3.

Mr Kinney read a communication from Mr C. U. SHEPHERD, *Curator of the Franklin Institution at New Haven*, embracing a brief digest of the experience of the Institution in the business of public instruction, through lectures, and a synopsis of the several courses of lectures; together with a plan for the establishment of a school for the instruction of young men—graduates from colleges, and well-trained academical students—for lecturers before Lyceums; which was, on motion, referred to the Executive Committee to be published.

On motion of Mr Woodbridge, *Resolved*, 1.—That the information presented to the Lyceum at the present meeting, furnishes abundant evidence of the utility of Lyceums, and other similar institutions, in elevating the intellectual and moral character, in softening the asperities of party feeling, and promoting union, and energy, in other public objects, and that they may be made to contribute materially to the improvement of common schools.

Resolved, 2.—That it be recommended to every town and village of our country, to form a social institution of this kind; and that the Executive Committee be requested to make this a special subject of attention during the current year.

Resolved, 3—That naturalists, and men of experience in science, and the arts, be respectfully requested to aid the Lyceums in naming the subjects of natural history, and in giving instruction, and in the use of instruments, and apparatus.

ART. VII.—ON EMULATION.

By REV. JOSEPH EMERSON.

[We have repeatedly solicited from some friend of Emulation, an article developing the arguments in its favor. We are gratified at length to receive one from a gentleman, whose experience and character, entitle him to the respect which we cheerfully accord; although as our readers are aware, we cannot agree with him on a point which we regard as of the highest importance. We would second his request, that others of our correspondents would favor us with their views on this subject; and desire nothing more earnestly, than that it should be *fully discussed*.]

THOUGH truth may not always lie between extremes; yet with regard to emulation, this is probably the case. I can by no means agree with those, who would have it wholly discarded and extinguished; much less, with those, who would make it almost the sole mover in the vast engine of education. I am inclined to think, that the point of correctness upon this subject, is very nearly in the centre, between these antipodal limits.

It appears, that there are several springs, formed by the Creator, to actuate the mental powers. If it were possible for us to add to these, or take from them, it must mar the work of infinite Wisdom. To attempt it, must be injurious. If these Heaven-wrought springs can be properly tempered, arranged, adjusted and employed, they will doubtless conspire to advance the mind to the noblest heights of improvement and usefulness—of bliss and glory. To be able to do this, is probably one half, perhaps the most important half, of the great art of education, deserving the attention and most vigorous efforts of a thousand Lockes and Bacons. To exalt or depress any of those above or below the measure of its proper operation, must tend to prevent the most beneficial results. If any of these springs should be found to have a jarring and injurious action, the question must not be, How shall it be removed or nullified?—but, how corrected?

These springs of mental action, I shall not now attempt to name, much less, to define. But if I do not greatly mistake, emulation is one of them; and probably one of 'the first three,' if not the very first. Perhaps there is no other so efficacious—no other, that has done so much good, or so much mischief. Nay, it may possibly be found to be the ground spring of springs, imparting elasticity and energy, life or death, to most or all the rest. It is, doubtless, entitled to the most earnest and devout attention of every educator.

But what is emulation? If this is undefined, we do but beat the air in attempting to discuss. Is it 'a desire to excel, for the sake of the gratification, which arises from being superior to others?'—or from being thought superior to others? This may be ambition; but it

is not emulation. This is not the meaning, that good and extensive usage has affixed to the term. Among seventeen English dictionaries, from old Bailey, down to Worcester, not one defines it thus. Nor do I believe, that any respectable writer or speaker has ever considered this as the exclusive or chief meaning of the word, except when actually opposing emulation, or much accustomed to such opposition. And here I would most respectfully inquire, whether it may not be possible, that some opposers of emulation may have been led astray, if indeed they are in an error, by a false definition. Having defined emulation as a thing in their view, altogether selfish, and thence inferred, that the fruits from such a root, must be evil and only evil continually, have they not concluded, that such only are actually produced; endeavored by other considerations to prove them such; and thence proceeded to attempt its total extirpation, 'root and branch'?

Yet even allowing their definition correct, which most assuredly it cannot be, though the word may sometimes be used very nearly or exactly in this sense, still it is only a point of philology. Conceding, for a moment, that emulation is always bad, as in their view, it must be, still there is a question, relating to a *thing*, a real existence, whether it has a name or not—a question infinitely important and momentous in its bearing upon education. It is this. Should we cherish and encourage *the desire of surpassing others*? Whether we have a proper name for it, or not, certain it is, that such desire exists to a great extent, and operates with amazing force. Perhaps it is hardly too much to say, that it can turn the world upside down, and turn it back, a thousand times. Surely no human heart is free from it; and possibly, it may appertain to every created mind. After a long and close investigation, I am fully convinced, that the appropriate name of this wonder-working power, this desire to surpass others, is EMULATION. This appears to agree best with the definitions and usages, I had an opportunity to examine. This seems to be the primary and fundamental meaning of the word. Like some material elements, it may never be found alone. But this does not disprove the perfect simplicity of its nature, more than that of theirs.

Emulation in this primary sense, as a simple element, I consider as having no moral character—as neither good nor bad. In connection with others, it helps to form compounds, either good or bad, according to the nature and character of its associates. The name *emulation* is given to any one of these compounds; and it is considered either good emulation or bad, according to the nature of the combining element or elements. United with sincere love to God, or love to man, or a sincere desire of doing good, it is good emulation. United with malice, or pride, or envy, or a desire to do evil, &c. it is bad emulation. To take a little different view of the subject. To desire to surpass others in wickedness, like the revelling Alexander, must be evil. To desire to surpass others in that which is in itself, right, is either good or bad, according to the end in view. The desire to excel others, for a good end, is good emulation; and the desire to excel others for a bad end, is bad emulation. Our grand concern in the

management of emulation, should be a most scrupulous and vigilant caution, that the works to be done, be only good, and for a good end.

Here my much respected opponents may ask, Can this elementary emulation ever unite, and freely unite, with good elements, so as to form good compounds? This question is most pertinent. It is indeed the grand question in moral chemistry, upon the correct determination of which, everything must depend, as it respects the practical results of this subject.

That the desire of excelling may be united with a good motive or affection, and conduce to form a good compound, appears to be probable, and indeed beyond the shadow of a doubt, from several considerations :

I. I suppose, the wise and good, who have examined the subject, have generally decided in the affirmative.

The illustrious Young was most clearly an emulationist. The following lines were not designed as the mere flight of fancy :

‘Of friendship’s fairest fruits, the fruit most fair,
Is virtue, kindling at a rival fire,
And emulously rapid in her race.
O the soft enmity! endearing strife!
This carries friendship to her noon-tide point,
And gives the rivet of eternity.’ [N. II. l. 527.]

But we have much better authorities, than this great poet.

The excellent Mr Buck, in his *Theological Dictionary*, defines ‘Emulation, a generous ardor, kindled by the praise-worthy examples of others, which impels us to imitate, to rival, and if possible, to excel them.’ He further remarks, ‘Plato makes emulation the daughter of envy. If so, there is a great difference between the mother and the daughter; the one being a virtue, and the other a vice. Emulation admires great actions, and strives to imitate them. Envy refuses them the praises that are their due. Emulation is generous, and only thinks of equalling or surpassing a rival. Envy is low, and only seeks to lessen him.’ Perhaps few would estimate emulation so highly, as this distinguished author; nor can I quite accord with everything he says. Still we have his most decided testimony in favor of emulation.

The pious Brown, in his *Dictionary of the Bible*, speaks perhaps still more favorably. ‘Emulation,’ says he, in his first definition, ‘is a striving to do more than others, in what is holy, just, and good.’ This definition is adopted and sanctioned by Professor Alexander of Princeton, in his* abridgment of Brown. Here it is deserving of particular notice, that these worthy and able men (masters in Israel) give what they consider the scripture-sense of good emulation, both referring to Romans 11: 14. ‘If by any means, I may provoke to emulation, them which are my flesh, and might save some of them.’ Watts, and many more, appear to have thought favorably of emulation. Nay, almost all the literary institutions, ever formed, may be regarded as so many witnesses in its favor.

* It is but just to remark, that this very valuable little work of Dr A. prepared for the American S. S. Union, is something more than an abridgment of Brown.

Can we suppose, that all, who have favored the use of emulation, with such abilities, such opportunities, and such motives to judge correctly—can we suppose, that all these have been deceived; and that all this time, this direful plant has been bringing forth nothing but the grapes of Sodom, and the clusters of Gomorrah? Possibly, indeed, they may have erred, and erred greatly, as truth is not always on the side of great majorities; but upon a subject, so practical, so momentous, so open to investigation from experience, observation, and scripture, it is hardly to be conceived, that they have totally misjudged.

2. Experience has taught me to favor the use of emulation.

Here I must bespeak the reader's mercy. It is to be regretted, that the public taste is so reluctant to attend to the evidence of individual experience. It is hoped, however, that upon such a subject as this, some grains of allowance will be kindly granted. Even at the peril of my character, I must think it my duty to state, with some particularity, the most decisive evidence, that I have felt, upon this subject, hoping it may induce others to consider more closely, their own experience; which may aid them to arrive at the correct conclusion.

I must now acknowledge my liability to err in judging of this subject. I feel, that emulation has done much, very much, for me; and it would not be strange, if I should be somewhat biassed in favor of such a benefactor. But for this, I might now be a wretched vagabond, or what is more probable, a spirit lost. I felt the power of emulation in early childhood.

I felt it in my boyish sports, in my rustic toils, and in the beginning of my literary pursuits. It roused my activity, and made me run to my labor, as well as to my school, and to my play. Sometimes I had the happiness to outstrip others; but often saw my fellows before me in the race. I trust, I was not much exercised with envy for the latter, nor contempt for the former. I did indeed feel contempt for those, who seemed to be scarcely touched with the spur of emulation, and whom I could hardly regard as my competitors.

And now I must be allowed most solemnly to testify, that according to the best of my recollection, I never indulged in hating a rival; no, not for one hour; nor had occasion to strive against it. If for a moment, I ever felt the stir of envy, in consequence of sudden and grievous discomfiture, it was but for a moment. It was but the lightning's stroke upon the tranquil sea; when, instantly all is smooth and peaceful. Nay, my rivals have been among my dearest friends. This was especially the case with my greatest rival; not indeed the greatest in genius or attainments; but the greatest in contest; by whom, I have been the most out-done. As my argument rests much upon this case, more than upon any other of my experience, I must beg leave to state it with some particularity. Our contest was at school, in our boyish days, at the age of twelve, thirteen, and fourteen. He was about a year younger than myself. HONESTY seemed to be written in large capitals upon his face. Doubtless he was in this respect, such a one as Shakspeare would pronounce 'one of ten

thousand.' Neither of us had then much to fear from any other rival. The great contest was in spelling and writing. In these, he won the meed and the prize. But I did not hate; did not envy. I felt no disposition to complain of him, or of the teacher. I felt, that he had gained every inch of advantage, by fair means, by lawful striving; and that he deserved to be thus openly crowned. And I believe, the whole school rejoiced to see such due honor conferred upon one, who, though not a leader in sports, not eloquent, not facetious, not possessed of any special personal attraction, except that *honest look*, yet one, who never injured them, who gave them such an example of punctuality, application and patience, and who perhaps never received from his teacher one word or look of displeasure.

It is worthy of special notice, that while we were thus emulously pressing towards the mark, we often aided each other in the race; and I believe, neither of us ever did the least thing to retard his fellow. When our associates were engaged in sports, we were sometimes employed together upon the spelling lesson, each aiding his competitor, to gain the ascendancy. This was done, as I trust, without the least unpleasant emotion. This mutual kind feeling, I am confident, has never ceased; though I know no reason for my special attachment to him, but his good conduct. Had he won the prize by unlawful means, no doubt my resentment, my envy, my fierce wrath, would have been kindled; and our contentions might have been almost like the bars of a castle.

The stimulating influence of such a friend and rival, I consider one of the greatest blessings I ever enjoyed. To be seated continually at his side, sometimes above him, though more frequently below him, to see his intense application, his untiring patience, his vigorous efforts for improvement, his unexceptionable morals, and propriety of conduct—could not but be favorable to my progress. It might indeed have been salutary in a mere friend, but much more so in a rival. If I have been enabled in any measure, to benefit others, I have probably owed it more to that boy, than to any literary teacher.

But could not the same amount of good influence have been secured, without equal danger? It is doubted, whether, without emulation, the same degree of influence would have been secured, at that time, except at a much greater risk. Probably there are now teachers, who could achieve such an exploit; but whether with less danger, is doubtful. Most certainly, it must require a great expense of effort to the teacher; which effort, if exerted in connection with emulation, would doubtless be much more beneficial than alone. Had I been much more stimulated in childhood, by the prudent use of emulation, I have no doubt, my improvement would have been much greater, and attended with less danger, than I actually encountered. Could other proper incentives have been skilfully employed at the same time, the result, no doubt, would have been far better. As the case was, my early education, not to say the whole of it, seems to have been almost nothing, for the want of more emulation, and the still greater want of other means.

In succeeding periods, I was perhaps less influenced by emulation,

at least, in proportion to other incentives. Still I have felt it at the academy, at college, in the school house, every year, and perhaps every day, from that time to this. Having endeavored for more than twenty years, most closely to scrutinize my own feelings upon the subject, as far as I could learn them, both by recollection and simultaneous consciousness, I can speak with more confidence of the facts of my experience, than if my examination were but of yesterday. I feel grieved and astonished, however, that I have been so little roused (if indeed I have been roused at all) by holy emulation, to seek for glory and honor and immortality, and still more grieved, that other most weighty and affecting motives have been so feebly felt—so ineffectual to kindle my efforts for my own highest good, for the benefit of others, and for the glory of God. But however defective and culpable may have been my exertions, most confident I am, that without emulation, they would have been, in no respect, superior. Whatever may now be my destiny, I have no doubt, that without emulation, I should have been lost—lost to the world, and lost to heaven. Could other means have saved me? Perhaps they might. But other means of sufficient influence, were not used—would not have been used, and I should probably have been lost forever. While a member of college, I was in peculiar danger—in peculiar danger of temporal and eternal ruin. The theatre allured me, and I attended. It placed me on the verge of the infernal *pit*. It involved me at once, in a complication of crime and of guilt, to which I had been a stranger. I squandered money, the bounty of an indulgent parent, by no means intended or allowed for such a pernicious object. I violated a wholesome law of the college, that I had particularly bound myself to keep. I sent a false excuse to my teacher, for neglecting a recitation. This was a sudden and tremendous plunge from virtuous habits, which is probably not very frequent in the history of ruin. Nor was this the worst. I was charmed, I was infatuated with what I had seen and heard. My heart was often dancing to the syren song of '*The merry, merry Mountaineers*.' It echoed back upon recollection, when I should have been absorbed in study. I repeated my presumptuous and soul-polluting visits to the house of danger and of death. And now had other temptations assailed, temptations that often cluster in *the way to the pit*, I should doubtless have proceeded to greater abominations, and sunk, to rise no more. But God graciously interposed. Such stumbling blocks of iniquity were kept out of my way. My interest in these performances gradually diminished; the charm was in a great measure broken; my fondness for study resumed its throne; and the theatre was forsaken. This I consider the greatest deliverance I ever experienced by the merciful providence of God. Of this deliverance, emulation, by its direct and indirect influence, appears to have been the leading cause. It had conduced to form the previous habit and love of study; and it roused the mind to burst the new cords of wickedness, with which it had just been bound.

Ought I to have delivered my soul, by the motives of love to God, love to my parents, love to my country and race, and to my own salvation, whether emulation came to my aid or not? Most certainly I

ought; and most certainly I *could*. But it is manifest, that I did not; and there is not the least reason to think, that, circumstanced as I was, I ever should. Emulation, then, seems like an angel of mercy, sent to snatch me from the dreadful whirl of this Maelstrom of perdition.

I have no particular reason to think, that my emulation at college was injurious to myself or others. I never thought of being the first in my class, nor among the first three. Surrounded, as I was, by spirits so gifted, so improved, so ardent, so industrious, this would have been madness. But I did sigh and pant to be a *good scholar*—to be among the best third, and to be so accounted. But I was most emulous to become a member of the Phi Beta Kappa Society. Had I been utterly frustrated in these aims, had I come greatly short of this mark, my anguish for a time, might have been unspeakable. And yet in the end, it would probably have been most salutary. It must have convinced me of the folly of further attempts to be a scholar, and sent me back to cultivate the farm, from whence I had been most imprudently taken. As the case was, I was much satisfied, and perhaps a little puffed up, in thinking, that my teachers and classmates were disposed to allow the utmost claims of my heart, on the scale of distinction.

At college, as before, my chief rivals were my dearest friends, my chosen companions, with whom, I delighted to reciprocate instruction to the very utmost. I never grieved, I always rejoiced, to hear their correct and ready answers, their fine translations, their commanding eloquence, their thrilling rhetoric, and every performance suited to awaken in the teachers the glad *well done*. I was thus led to make fresh and more vigorous resolutions to press forward in the ways of well doing. Nor did I rejoice, but always mourned, when they manifestly failed of their wonted excellence. I never wished to be, or to be thought, merely superior to blockheads, drones and dunces. I desired such rivals, and such only, as I could respect.

For more than thirteen years I have been devoted to literary teaching, as my chief business. I do not deny, that I have long desired, and still desire, to become the first of teachers, though I am far, far indeed, from hoping for such exalted pre-eminence. All this time I have been striving and striving to make some progress in the great profession of all professions. If I have been in any degree successful, surely I should have done less, if I had feared, it was wrong to cherish the wish to excel. At the same time, my conscience bears me witness, and I believe I have hundreds of other witnesses, that I have made very great efforts to advance the qualifications of other teachers. I would not, however, place quite so much stress upon this argument, as my object from the beginning, has been, not so much, to establish a school of my own, as to improve the science and art of education.

On the whole, however, I cannot doubt, that emulation has been of incalculable benefit to me, and comparatively very little injurious.

3. My third source of argument is observation. I have had the honor (a most delightful honor I have found it) to number among my

pupils, about a thousand young ladies. In almost all respects, with very few exceptions, as far as I have been able to learn, their conduct has been such, as I have delighted to report to parents and friends. For almost every one of them, I still cherish the feelings of a friend and a father, with a full conviction, that the attachment is duly reciprocated. This could not be, if emulation were that essence of moral pestilence and death, that some have imagined.

This stimulus I have freely applied, and applied more and more, with increasing conviction of its utility and safety. Upon this, as upon other subjects, I have had much conversation with my pupils, who have been encouraged, with all freedom, to express opinions contrary to mine. But one young lady have I found, decidedly opposed to emulation. Though a person of superior discernment, as well as loveliness, she did not oppose it from what she had seen and felt, but principally from theory. After much inquiry and examination from day to day, and from quarter to quarter, I have not discovered those direful attendants and consequences, which some have supposed. Scarcely a single unpleasant symptom have I perceived. Surely this cannot be that horrid monster, which some have depicted, and named *emulation*.

Emulation has not indeed been the only spring, by which I have endeavored to move my pupils. I have attempted to use all others, presented by scripture or reason, according to their apparent importance. About an hour in a day has been devoted to religious exercises and instructions. I have endeavored, with all possible plainness, solemnity, and affection, to state to them the glorious and dreadful retributions of futurity; and by the most affecting motives, that I could draw from the consideration of three worlds, to urge them to vigorous effort, to patient industry, to mutual affection, and kind offices, to propriety of conduct, to virtue, to holiness, to prayer. And I do hope and trust, that these labors have not been in vain in the Lord—that a majority of my beloved pupils will aid in the everlasting song. As it respects the promotion of virtue and holiness, I have reason to believe, that my teaching-labors have been more blest, than my pastoral. One reason of this, I believe to have been the superior use of emulation. Surely it has not been a hindrance. I verily believe, it has conduced to render other motives more vigorous and effectual. Its grand efficacy, however, has doubtless been for literary progress, to rouse and fix and preserve that deep intensity of thought, which is the very life and soul of mental advancement.

But could not the same mental and moral effects have been as well produced without emulation? Whatever might be the success of others, for myself, I am confident that I should not have done nearly so much, nor so well, without this most invigorating principle.

During a connection with college for seven years, I had opportunity to be more or less acquainted with ten classes; and since that time, my acquaintance with that most respected and venerable institution, has not wholly ceased. I have no doubt, that emulation has done as much for many others as for myself, while it has scarcely injured an individual. I am far from supposing, that one of that college has ever

been lost to his friends, to the world and to heaven, by emulation, who would not have been equally lost without it; and I am no less confident, that it has conduced to save many, who would not have been otherwise saved. Nay more. I have little doubt, that from four to ten in each of the ten classes above referred to, have sunk forever in the quagmire of indolence, sloth, and sensuality, the greater part of whom might have been easily saved to this world, and some to immortality, by applying the stimulations of well-regulated rivalry, with four-fold energy. On the other hand, it seems not improbable, that if this mighty spring could have been withdrawn from that great literary machine, without the addition or improvement of others, its wheels would have stopped years and years ago. It might indeed have stood for awhile, upon its golden foundation, in all its *material* dignity and elegance; but it would have stood still—its books with scarcely a reader—its chambers without an occupant, and its teachers without a scholar.

In all my discussions, in all my inquiries, I have scarcely found an individual, professing to have been injured by emulation or to have seen it the cause of evil to others. Almost the whole of the arguments of my opponents have been drawn either from the nature of the case, or from fictitious examples.

4. The bible appears to favor emulation. If God had forbidden it, it must be vain and impious to say a word in its justification. There is indeed one passage, Gal. 5:20, in which, it is represented as sinful. But perhaps no person ever contended, that all its forms and modifications are virtuous. There is another passage, Rom. 11:14, which manifestly commends emulation. This has already been mentioned. The bible, then, shows two kinds of emulation, good and bad. This is the very point, for which I have contended.

The first and great command, to love God with all the heart, &c., favors the doctrine of virtuous emulation. If we keep this law in any good degree, we shall excel, and greatly excel, almost the whole of mankind. But surely it must be right to desire and strive to do what God requires—to do our duty. To desire thus to rise and shine above myriads, is emulation—the very perfection of emulation; the stronger, the better. Can we thus habitually and continually love God, and desire to love him, without any comparison between ourselves and others? Surely not, when we plead for a world lying in wickedness—when we think of the grace, that makes us to differ—when we think, how many are loitering and grovelling in the Christian course.

The numerous commands, requiring us to seek the kingdom of God, to strive to enter in at the strait gate, &c., &c., all implying the same thing, manifestly urge to emulation. To desire and to seek heaven is to desire an eternal excellence. This excellence, how few, who are now among the living, will ever attain! To desire this, then, must be emulation—emulation required by God himself.

If we desire and seek large measures of wisdom and knowledge, we must be emulous to excel a great part of mankind. But this is too plainly and abundantly inculcated in the Bible, to require the mention of particular passages.

The Bible teaches, that, as there is one glory of the sun, and another glory of the moon, and another glory of the stars, and different glories of different stars, so there are different heights of glory, to which probationers may rise. Are not these representations made, on purpose to kindle our warmest desires, to excite our mightiest efforts to do our very utmost in seeking for glory and honor and immortality, that we may shine forth as the sun in the kingdom of our Father?—that we may soar to the highest heights in the upper world? Is not this emulation?—emulation, that God delights to witness?—emulation most glorious?

The Bible requires us to render to all their dues; tribute, to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor. Here honor is represented, not as a boon, that we *may* bestow, but as a debt, that we *must* pay. My dear, respected opponents (if I may be permitted to use great plainness of speech, which I most earnestly desire and beg from you), how can you be just? I appeal to consciences, that I believe to be most delicately tuned to the breath of inspiration, how can you be just? How can you pay your debts of honor? Are you not afraid to render to your worthiest pupils, half their dues in this respect? Here, is not your excellent coadjutor, that friend of God and man, most deeply in arrears? Is he even willing, that his generous friends should bestow a single farthing upon his most deserving creditors? Is he not tremblingly fearful, lest a word of commendation should be offered to the brightest illuminators of his halls, and reflectors of his glory? What might Fellenberg do—what would he not do—by the free and skilful use of emulation! What if Fellenberg could have been united, as fellow traveller and fellow laborer, with Paul and Silas and Timothy? Would he have dared to unite with them in giving so much praise to the Philippians, Thessalonians, &c., &c.?

Paul thanked God, that he spake with tongues more than all his Corinthian brethren. Had he thus excelled them, without desiring it? Did not Paul cherish emulation in himself, as well as encourage it in others?

But I trust, enough has been said from Scripture. When these arguments are refuted, I will endeavor to adduce more, or yield the point. The latter, I hope most freely to do, should I be so happy as to be convinced of error. From another source, however, I would add a single argument more.

5. Emulation appears important, to teach a person his relative powers. I mean his powers in relation to other men. Perhaps all power is relative. A man, who had educated himself a mere hermit, might have considerable powers, and might know his powers, at least, in some degree, in relation to herbs, vines, shrubs, trees, stones, animals, and all the objects, upon which he had been accustomed to try his strength. He might well judge, when to attempt or decline a particular task—when to make or resist an attack, and when to fly. But he could know little of his powers in relation to men. Indeed, he would have scarcely any power in relation to them, but the mere animal energies, which he possessed in relation to blocks and brutes.

In society, a great part of our actions relate to men ; and it highly concerns us to know our relative powers, both to co-operate and to oppose. Otherwise, we shall be in constant danger either of spending our strength for nought, or bringing down destruction upon ourselves. How shall we gain this self-knowledge, so practical—so highly important ? No books can teach it. No lectures can infuse it. For this purpose, no doubt, emulation is incomparably the best expedient. In the friendly contests on this field, we are continually 'measuring ourselves severely' with superiors, inferiors and equals. In this way, we not only increase and multiply our powers, but learn, when and how to use them. And not unfrequently we combat in youth with the rivals of our riper years. This experimental self-acquaintance prepares us to take our proper station in life, and to act well our part for ourselves, our friends, our country, and our God.

I have thus endeavored, with all possible frankness and precision, to state my views of emulation, with my chief arguments for its use. It is not without fear and trembling, that I can think of submitting these remarks to the public eye. I am not without serious apprehensions, that some of my most judicious friends will think me imprudent. But on the other hand, I dare not withhold what I have written ; hoping, that however the author may be blamed, it may conduce to some important results. For my arguments, for the correctness of my statements and conclusions, I ask no mercy. Nay, I invite the severest scrutiny, that truth and reason can apply. I will gladly award my most cordial thanks to any one, who will kindly aid me to detect the least of my errors, much more, the whole of them. But with regard to my seeming egotism and apparent boasting, I must humbly supplicate for all the clemency, for all the candor, that the most candid can possibly afford. I know I have violated the custom of the age. I hope, I have not violated either truth or conscience. My only apology is absolute necessity, in order to do any tolerable justice to my subject. I would gladly be forever unknown. But that is impossible. I am willing, therefore, that all my acquaintances should know me at once. Though I hope to live a few years longer, I beg the reader to consider this, as my dying address to surrounding friends. To the care and benediction of my God, I confide it. With him, I leave it. J. E.

ART. VIII. ON REFORMATION IN ENGLISH ORTHOGRAPHY.

For the *Annals of Education*.

In an essay published in the *Annals of Education* for April 1, I endeavored to present the letters and combinations of letters, by which, we mark articulate sounds of the English language. Of these, there are no less than 85, which number we increase virtually, as the illustrations of that essay show, to 254. The burden

of such an alphabet we impose on learners yet 'in the gristle,' as Burke says, and not 'hardened into the bone of intellectual manhood.' Is a revision of our alphabet and of the uncouth orthographic system built on it, beyond the enterprise of the age?

We are expecting to communicate our language, and literature, to Western Africa. The nurse, in feeding children prepares the food for children. So we, if we would give the Africans our literature, must give it in a shape, in which they can receive it. We must reduce the chaos of our spelling to order.

This can be done now much better than before the work of Dr Rush, on the voice, was published. This gentleman and Dr Barber have shown *what* sounds we use in speaking. Formerly many thought, that there was confusion in *the things*, to be represented by letters. Now all, who give attention to the subject, see, that the confusion is in the manner of representing them. They are definite, and as distinguishable from each other, as the persons who utter them. When people begin to use their ears in listening to their own or each other's voices, no doubt will remain.

Since the sounds are ascertained, I wish to submit to the *teaching* community, an alphabet, which shall mark them. A perfect Alphabet would embrace appropriate marks of the following sounds, and articulations. Of vowels; (1) Those elements, which have no *vanish* differing from their *radical*.* (2) Those whose radical is distinguishable from their vanish, but is never uttered without it. Both of these classes are monophthongs. (3) Those in which a radical of the second class, is associated with one of the first, which takes the place of the usual vanish. These are diphthongs.

The sounds are the following :

1st, <i>e</i> in paper,	<i>a</i> in hate,
<i>i</i> in marine,	<i>e</i> in met,
<i>i</i> in it,	<i>o</i> in no,
<i>oo</i> in pool,	<i>o</i> in home,
<i>oo</i> in book.	<i>u</i> in mute,
2d, <i>o</i> in nor,	<i>a</i> in dare.
<i>o</i> in not,	3d. <i>i</i> in time, (<i>ai</i> in aisle,)
<i>a</i> in father,	<i>ou</i> in loud,
<i>a</i> in at,	<i>oi</i> in toil.

These Dr Rush has called *tonic elements*. He remarks, that they are all capable of indefinite prolongation. But six of them,

* A in day or ale, is considered by Rush as composed of two parts—d a *ee*—a *ee* l—of which he terms the first part (*a*) the *radical*; and the second (*ee*) the *vanish* or *vanishing* sound. In *cel*, the radical and vanish are the same *ee*. The term *tonic element* is nearly equivalent to vowel in its ordinary acceptation. Subtonic is applied to those sounds which, though less perfect, 'admit of being intonated or carried through the intervals of pitch'; and *atonic* to those which he considers destitute of vocality.

if prolonged, would not be recognized as sounds of our language. Dr Barber directs that these should *never* be lengthened.

Of the consonants, such an alphabet should mark ; (1) All the *atonic* articulations ; (2) The *subtonic* ; (3) The *compound* articulations, in which one of the first or second class, is united closely, and, as it were, *inseparably*, with one of the second. A careful analysis will show the real elements articulated, and the letters marking these may be both printed ; or an appropriate character may mark the compound. In English, French, and Spanish, both courses have been pursued. I think those sounds most frequently occurring, should have appropriate letters, for three reasons. (1) We have letters already in use to mark one of these, and combinations to mark others. (2) The true sound in each case would be better known, if thus marked, by its own letter. (3) When the sounds come at the end of words, if not marked by appropriate characters, a corruption of the sound will probably ensue. Thus in the similar French sound marked by *gn* or *gne*, we often hear from the lips of English students an *n* simply, or the true sound with a vowel in addition.

The articulations are the following :

Class 1st.—P, k, t, th (thin), s, h, f.

" 2d.—*B, g (egg), th (thee), l, m, n, ng, r, v, z, y.*

" 3d.—*J, ch (chill), sh, z, azure.*

To this class, if we had occasion for them, should the Spanish letters, *ll* and *ñ*, be assigned.

Thus it will be seen that we have 18 vowel and 23 consonant sounds to be marked. In a former communication, I have described the confused manner in which they are marked at present, I will now endeavor to show how they may be marked. For reasons, which I will presently mention, we shall need but fifteen vowel characters. At present we have six, that may be used. We must either multiply these by adding prosodial marks, or insert new letters. This latter course, though perfectly easy, would I fear be unpopular. Yet we ought to add one letter.

To make reference convenient, I will put down the sounds in the order, in which Dr Barber has them.

1st, <i>e</i> ,	paper, (or <i>u</i> , cup).	10th, <i>ou</i> ,	loud.
2d, <i>o</i> ,	nor.	11th, <i>i</i> ,	marine.
3d, <i>o</i> ,	not.	12th, <i>i</i> ,	it.
4th, <i>a</i> ,	hate.	13th, <i>oo</i> ,	pool.
5th, <i>e</i> ,	met.	14th, <i>u</i> ,	pull.
6th, <i>a</i> ,	father.	15th, <i>oi</i> ,	toil.
7th, <i>a</i> ,	at,	16th, <i>i</i> ,	time.
8th, <i>o</i> ,	note.	17th, <i>u</i> ,	mate.
9th, <i>o</i> ,	home.	18th, <i>e</i> ,	there.

I propose the following mode of marking them :

1st, u.	10th, āw.
2d, o, (if a new letter is admitted,) or otherwise, â.	11th, î.
3d, ȳ, (if as before) or ă.	12th, ĭ.
4th, ê.	13th, w̄.
5th, e.	14th, w.
6th, ā.	15th, oî. or âî.
7th, a.	16th, i, or âî.
8th, o.	17th, ū.
9th, ȳ.	18th, ê, (as the fourth).

The 1st is now often spelled with u. Of course, many words would remain unchanged by the proposed reform. For the 2d, I propose an *o* with a perpendicular diameter. The resemblance of this to *o*, might suggest the fact that *o* often stands for the element. The 3d, the same, except the diacritic mark thus ȳ. Otherwise â for the 2d, (this letter, thus marked, being already somewhat in use to indicate the sounds of Oriental words, e. g. *Khân*) and ă for the 3d. For the 4th, my nationality of feeling might incline me to *a*,—our own *a*,—but I think ê preferable on many accounts. The continental languages of Europe use *e*, in some form, to mark the element. The 5th should correspond with it. The 6th and 7th ought likewise to correspond. The 8th occurs frequently, and may well be marked by *o*, and the 9th by ȳ. The difference between these two is not very great, except when extremes are contrasted with each other, as *roam*, *home*. In *potato* there might be some doubt, which was used. I think, however, a diacritic mark would be necessary to distinguish whole from hole. I am surprised to see in Dr Rush's work the assertion, that the 10th has a peculiar radical. I believe it is generally conceded, that the 6th followed by the 13th with the accent on the â is this diphthong precisely. Thus the Spaniard, in saying *cause* (cow-sa), never suspects, that he does not sound each vowel as he sounds it elsewhere, ca-u-sa. It is therefore ā (the 6th), with w̄ (the 13th), connected with it, instead of its proper vanish. Passing the 11th and 12th with the remark, that here as in the 4th, I have an inclination to adopt the English peculiarity, viz. *e*, but that other reasons are against it, I have a few words to say on the letter by which I note the 13th and 14th. Contrary to the grammarians and Dr Rush, I put the element usually noted by this among the vowels. Dr R. has shown, that the distinction heretofore made between vowels and consonants, is not founded in fact. Indeed, the transition is so gradual, that it needs a genius

—— ‘ that can divide
A hair ’twixt west and south-west hide’

to define either class so as to embrace all that belong to it, and ex-

clude all others. I can think of none, which will not throw *w* into the vowels. In learning French, we do not consider the *ou* of *oui* as differing materially from *ou* in *tout*. Again, let *with* be pronounced as if spelled *oo-ith*, with a strong accent on *ith*,—who would discover that *oo* was used out of its proper mode? True, when the *w* is used, no accent comes upon it, and it is always followed by a vowel, on the present scheme of spelling: but without any necessity. Again, *w* cannot be doubled, as consonants can, between two vowels; thus *eb-be* but not *ew-we*. Practically, therefore, it is best regarded as a vowel, having in *will* the same sound as *u* in *pull*. Let future grammarians, with a false definition, dispute about it as their predecessors have done. The 15th is *oi* or *âi*, a diphthong made up of the 2d, and the 11th in place of its vanishing. The 16th has not I think a peculiar radical, but is the 6th (*â*) with the 11th (*i*) for a vanish. In Spanish, Italian, and in Mr Pickering's Alphabet, it is always denoted by *âi*, as in the English word *aisle*. We might print it thus; it looks, however, more like pure English, to mark it by an appropriate character. The 17th is a very frequent sound, and I believe peculiar to this. Many esteem it a diphthong, capable of analysis into the 11th and 13th, *i w*, but erroneously, I think. The organs are placed *as if to utter i*, but it is not sounded in the common English *u*, *duty*. The 18th occurs only before *r*. This corruptor of vowels has modified the 4th so that the difference between the 4th and 18th is quite obvious in New England. Yet as the 4th never occurs before *r* in the same syllable, it would be best to omit noting the 18th by a peculiar character.

We need, therefore, 15 letters to make a perfect alphabet for our vowel elements. We can easily multiply the six now in use by diacritical marks attached to some of them, or we can add a few new ones. The *y* must be excluded from among the vowels, since it is the proper mark of one of the consonants.

I propose to mark the consonant elements by the following characters:

1st, b.	14th, s.
2d, k.	15th, $\hat{s}$ (i. e. sh).
3d, d.	16th, t.
4th, f.	17th, $\underline{t}$ (i. e. <i>ch</i> <i>charm</i> .)
5th, g—(gay).	18th, Λ , or ∇ . i. e. δ of the
6th, h.	Greek Alphabet, squared
7th, j.	to resemble the Roman letters
8th, l.	in style, yet making its
9th, m.	appropriate sound, <i>th</i> <i>thin</i> .
10th, n.	19th, ϕ ψ or δ , or α , or δ , a
11th, $\begin{smallmatrix} g \\ s \end{smallmatrix}$ (i. e. ng).	new letter to mark <i>th</i> in
12th, p.	<i>thee</i> , indicating, by its re-
13th, r.	

semblance to d, the relationship of the sound <i>thee</i> to d, or the modern Greek δ. The first form is <i>d</i> with the perpendicular carried below the line as well as above; the second, δ <i>Ro-</i>	<i>manized</i> ; the third, <i>d</i> crossed, &c. 20th, v. 21st, y. 22d, z. 23d, z̄. (<i>azure</i>).
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On most of these, I have nothing to say. The name of the 2d should be *ka* or *ke*, but the character *c* is more elegant. It has nothing else in its favor. As a general rule, the true sound of each letter should be the first element of its name. Yet *eu* would be better than *ge*. The names *se* for *ke*, *je* for *ge*, *aich* for *he*, double *you* for *w*, and *wi* for *ye*, are beyond endurance. The 7th of the list is *j*. This with *t*, *s*, and *z*, I have spoken of above as capable of analysis. While some writers have been wild in their conjectures respecting the composition of these letters, others have come so near the truth, that I have been surprised not to see it brought out. The elements in question are the simple elements *d*, *t*, *s*, *z*, each combined,—i. e. followed by (*with no sound intervening*), the element *y* as in *ye*; *ted-yus*, pronounced quickly so as not to separate the *d* and *y* *te-jus*—*ed-yucation*, *ejucation*; how-d'ye-do?, how *je* do? So *edge*, *ej*. The 17th is *t*, with the same *y* in contact. Thus *have at ye*, (care being taken not to pronounce the words separately, but rather as one and of three syllables,) becomes *hav-ach-e*. The syllables *hat-yell*, articulated with an accent on the first is *hatchel*; *yearn* with *t* prefixed *t-yearn*, i. e. *churn*; *virt-you*, *vir-choo*. *S* with *your* is *sure*, *s-your*, or *shure*; *hiss-ye*, articulated as a word of two syllables *his-se*, *hiss-she*. Care must be taken not to introduce a tonic element between them thus *se-your*; for no sound intervenes. So *z* is *z* with *ye*; *as-yet*, *azh-et*.

The 11th sound is now marked by *n*, or *ng*. I propose a character, which may suggest this fact. The element, though said by some to be compounded of *n* and *g*, is certainly simple. It contains neither an *n* or *g*. If a new letter were assigned to the sound, I hope even the inhabitants of the eastern part of Massachusetts, who seem to have a peculiar aversion to it when it occurs in participles (e. g. *having*, *doing*), would utter it. The mark under the *t* in *t̄*, and over the *s* and *z* in *s̄* and *z̄*, I have borrowed from the Spanish by whom it is used with *n* and called *tilde*. The letters with some mark of this kind, are far preferable to the fanciful combinations, *sh*, *zh*, *tsh*, &c. These are no less arbitrary than the *forms* of new letters, and doubly cumbrous. Besides they mislead, as (e. g.) in the name *Mos-heim*, when both the *s* and *h* have their proper sounds, while many pronounce it *Mo-sheim*.

Persons little acquainted with the powers of letters, speak some-

times of sounding the *h* of *th*; whereas the *θ* is a simple element, formed at the *tip* of the tongue, and *h* at the *root* of it. Compare *t* and *h* in *at home* with *th* in *Athelstan*. True the Greek grammarians say that *τ* with the breathing '*h*' is *θ*. But the truth is, that *τ* becomes *θ* before *c*—because from the position of the organs it is easier to utter *h* after *θ* than after *τ*. Compare *σαρ* '*saurōn* with *καθ* '*saurōn*.

An objection is usually made to a reform in spelling, from the changes of pronunciation, which are alleged to take place. I venture to say, these are fewer than they are thought, and limited by a safe-guard in the very organs of speech. These occasion some changes, but steadfastly resist others. Thus the element *ū* follows the *d* and *t* with difficulty, unless the *ye* is introduced to help the transition. This explains the *chewing*, as it is called, of such words as *virtue*, *nature*, *educate*, the *ye* interposed changing the *t* into *t* and *d* into *j*. The same organic cause inclines to the *ye* after *s* and *z*. There has been an effort to attach this element to the stonic *k*, as in the word *kind*, pronounced by Walker *k-yind*, and *sky* (*sk-yi*). One obstacle, however, will prevent the extension of this change to many words. For the *k* being palatic, the tonic *ā* (which is the radical of *i*) follows with more ease than the consonant *y*. Of course the attempt of our *exquisites* to force this into *garden* (*g-yarden*), *guardian* (*g-yardian*), will meet with resistance from nature, if not from fashion. On the whole, a few changes may occur from ignorance of the sound intended by letters variously used; fewer and slighter from the relief gained by the organs of speech; but never such or so many as to discourage us from attempting to fix the sounds by a uniform mode of marking the elements.

A few advantages of the proposed reform are these. The many and intolerable evils hinted at in my former essay would be removed. One of the most obvious effects would be, that foreigners will learn our language with incomparably greater facility, and will, of course, become better acquainted with our moral, religious, and political science, and feel its influence. Were I addressing a body of philanthropists free from hereditary prejudices, I would willingly rest the obligation to reform, on this fact merely. But farther, as the 85 letters (or combinations) with the 231 *uses* of them will be reduced to 38, each having one sound only, the adult emigrant to Liberia may learn to read and write, notwithstanding the ordinary duties of life. An adult can learn *penmanship* with ease, but not *writing*, without a knowledge of spelling. Besides, all learners will almost certainly learn reading and spelling in one fourth of the time now required. This is no trivial consideration, in these days of industry, when parents have learned so generally to turn the labor of their children to pecuniary account.

Again, comparative invariableness from age to age, as well as uniformity of pronunciation, will result. There is reason to believe, especially, that the accuracy, clearness, and beauty of articulation will be greatly increased. Until we have a definite conception of a sound, we cannot articulate it precisely. Nor can we have this, so long as confusion broods over the whole subject. To dispel this, we must mark each element by its own character. A teacher of Spanish remarked to me, that Americans spoke that language with less accuracy of enunciation than any foreigners, to whom he had taught it. They would even confound sounds, which others would distinguish. This arises from bad habits of articulation. Habitually defective articulation, is, I think, the most striking fault observable in the schools of Massachusetts, and (*a fortiori*) I presume, of other States. Ill-taught myself in childhood, in teaching others to read, I have found it necessary to drill them on the alphabet, which ten or fifteen years before, they had learned as well as other children. Finally, a reform will bring to light many etymologies. I mention this to anticipate an objection from the loss of etymologies. Now whether there would be loss or gain, it is certain, that we do not learn our own language, nor do foreigners, by tracing these. One might as well become acquainted with the present surface of the earth, by imaginary familiarity with Antediluvian Geography. Besides, the French and Spanish have prefixed, omitted, or substituted letters and syllables, have shortened and lengthened words derived from the Latin, and this without obscuring their origin to the second sight of the professed etymologist. Who but the etymologist traces our Saxon English up to its primitive forms? And what etymologist even, rests his understanding of the sense of a term on its connection with its radical? As well might we judge of the flavor of a fruit, by a knowledge of the root of the tree, which bore it.

PHILO CADMUS.

ART. IX.—SCHOOL BOOKS IN THE UNITED STATES.

THE *multiplication of School Books* is spoken of universally as a great evil. A catalogue professing to contain all the school books previously published in the United States, was printed in Boston in 1804. A copy which fell into our hands, enables us to execute our plan of comparing the school books of that day with those of the present. It is probable that neither of the catalogues we now offer, and which exclude classical works, is complete; but on a subject of this kind, even an approximation is interesting. It

will at least afford a nucleus for further information ; and we shall be gratified if any of our readers will furnish us with the means of correcting them.

It would appear from the first catalogue, that the following books had been in use in our schools previous to 1804 :

School Books in the United States in 1804.

SPELLING BOOKS.

Alexander's Spelling Book		Fiak's New England Spelling Book	
Webster's American	do	Prentiss's Maine	do
Perry's	do	Franklin Primer	do
Dilworth's	do	Columbian Primer	do
The Child's	do	Bingham's Child's Companion	do
Alden's Columbian	do	Common Primer.	Total 13.
Heaton's Columbian	do		

READING BOOKS.

Art of Reading		Dana's Selection	
American Preceptor		Juvenile Instructor	
American Monitor		Murray's Introduction	
Alden's Reader		Reader	
Webster's Third Part—or American Selection		Sequel	
Understanding Reader		Key	
Bigelow's Child's Library		New Pleading Instructor	
Beauties of the Bible		Orator's Assistant	
Columbian Orator		Pleading Instructor	
Columbian Preceptor		School Dialogues	
Child's First Book		Young Gentleman and Lady's Assistant	
Child's Friend		Historical Grammar	
Child's Assistant		Enfield's Speaker	
Schoolmaster's Assistant		Art of Speaking.	Total 28.

DICTIONARIES.

Alexander's Columbian		Perry's Standard.	Total 3.
Elliot's and Johnson's			

GRAMMARS.

Murray's Grammar		Columbian Accidence	
Abridgment		Bigelow's Rudiments of Grammar	
Burr's Grammar		✓ Alexander's Grammar	
× Columbian	do	Elements	
+ Webster's	do	Adams' Thorough Scholar	
Staniford's	do	Rudiments Latin and English	
✓ Dearborn's	do	Bingham's Historical Grammar	
× Ash's	do	Young Ladies' Accidence.	Total 16.

GEOGRAPHIES.

Morse's Universal Geography		Elements of Geography	
Elements		Astronomical and Geographical Grammar.	Total 6.
Dwight's	do		
Hubbard's	do		

ARITHMETICS.

Dilworth's Assistant Arithmetic		Pike's Arithmetic, abridged	
Vinall's Arithmetic		Root's	do
Alexander's	do	Little's Usher	do
Fenning's	do	Temple's Arithmetic	
Nichols	do	Adams' Scholar's Arithmetic	
Noyes	do	Young Man's Best Companion.	
Pike's	do	Parker's Ready Reckoner.	Total 14.

BOOK KEEPING.

Jones' Book Keeping	Jackson's Book Keeping	
Kelly's do	Hutton's do	Total 4.

COMPOSITION.

Bingham's Juvenile Letters.		Total 1.
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SURVEYING.

Jess's Surveying	Gibson's Surveying.	Total 2.
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HISTORY.

Goldsmith's England	Goldsmith's Rome	
Greece	Hume's England.	Total 4.

LOGIC AND METAPHYSICS.

Watts on the Mind.		Total 1.
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MORAL PHILOSOPHY.

Paley's Moral Philosophy.		Total 1.
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From the inquiries our circumstances have permitted, the following list includes most of those which have since been published, or are now in the hands of booksellers. Some of these are re-prints or translations from foreign works.

School Books in the United States in the year 1832.

SPELLING BOOKS AND OTHER FIRST BOOKS.

Webster's American Spelling Book	Hazen's Speller and Definer	
do Elementary do	Fowle's Rational Guide	
Sears' Spelling Book	Sequel to the Spelling Book	
Bolles' do	Pestalozzian Primer	
Burhan's do	Angell's Spelling Book	
Cobb's do	Kelly's 1st do	
Emerson's National Spelling Book	2d do	
Introduction to Emerson	Fowle's Improved Guide	
Marshall's Spelling Book	Child's Instructor	
Cumming's do	Child's Assistant	
Crandal's do	Worcester's Primer	
Bentley's do	Hazen's Symbolical Primer	
Williams' do	New England Primer	
Picket's do	Wood's New York Primer	
New York do	Primary Lessons for Schools	
Perry's do	Juvenile Primer	
Hazen's do	Child's First Definitions	
Worcester's do	Bentley's Expositor	
Alden's do	American Instructor	
Lee's do	Brown's Child's First Book	
Hawes' do	Parkhurst's First Lessons	
Torrey's Primary Spelling Book	Prest's Monitorial Primer.	Total 45.
do Familiar do		

DICTIONARIES.

Walker's Dictionary	Murray's Entick's Dictionary	
Webster's do	Perry's Dictionary	
Johnson's do	Kingsbury's do	
Cobb's do	Turner's do	
Worcester's do	Primary do	Total 10.

READING AND DEFINING.

Scott's Lessons	Introduction to American Orator	
Columbian Orator	Easy Lessons	

Child's Guide
 Jack Halyard
 American Orator
 Sequel to American Orator
 Int. to Murray's English Reader
 Murray's English Reader
 Sequel to do
 American Preceptor
 Testament
 Brief Remarker

American Reader
 Understanding Reader
 Art of Reading
 Agricultural Reader
 Historical Reader
 Pronouncing Testament
 The Classical Speaker
 Pronouncing Bible
 Olney's Testament
 American First Class Book
 Young Reader
 Academical Speaker
 Frost's Easy Reader
 Wilbur's Reference Bible and Testa-

ment
 Third Class Book
 Fourth Class Book
 Worcester's Second Book
 Sketches, &c.

Introduction to do
 Columbian Reader
 Moore's Monitor
 Juvenile Reader
 Severance's Reader
 American Instructor
 Beauties of the Bible
 Bartlett's Manual
 Picket's Juvenile Mentor
 Juvenile Instructor

Popular Lessons
 National Preceptor
 Putnam's Analytical Reader
 Introduction to do
 Sequel to do
 Orator's Text Book
 Blair's Universal Preceptor
 General Class Book
 Columbian do
 Universal Reader
 Children's Friend

Pike's Arithmetic
 Daboll's do
 Adams' do
 Alexander's do
 Ostrander's do
 Colburn's 1st Lessons
 Sequel
 Key
 Willet's Arithmetic
 Parker's do

Russell's Lessons in Enunciation
 Boston Reading Lessons
 Juvenile Speaker
 Practical Reading Lessons
 Blake's Juvenile Companion
 Frost's Class Book
 Poetry for Schools
 Alden's Reader
 Child's Companion
 Fowle's Scripture Lessons
 Snow's First Principles
 Lee's Primary Class Book
 Bingham's Practical Reader
 Goodrich's Spelling Reader
 Infant's First Book
 Improved Reader
 Monitor
 New York Reader
 Pierpont's National Reader
 Introduction to Nat. Reader
 American Lady's Preceptor
 Blair's Universal Preceptor
 Polite Learning
 Whiting's Elegant Lessons
 Poetry for Schools
 Greenwood's Classical Reader
 Blake's Biblical Reader
 Alger's Pronouncing Reader
 do do Introduction
 American Selection
 Leonard's Scientific Class Book
 Barbault's Speaker
 Fowle's New Speaker
 Cleaveland's National Orator
 Bailey's Young Ladies' Class Book
 Colburn's 1st Lessons in Reading and
 Grammar
 Colburn's 2d do
 3d do
 4th do
 Young Gentleman and Lady's Monitor
 Wiggins' Expositor
 Burhan's Expositor
 Burbank's Nomenclature
 Elements of Religion and Morality
 Book for Massachusetts Children
 Rhetorical Reader
 Child's Book of Common Things
 Juvenile Expositor
 Angell's Second Book Total 102.

ARITHMETICS.

Bonnycastle's Arithmetic
 Temple's do
 Wheaton's do
 Welch's do
 Fowle's Child's Arithmetic
 Cobb's Arithmetic
 Mercantile do
 Western Calculator
 Arithmetical Expositor
 Dilworth's do

Ruger's Arithmetic	Pratt's Arithmetic
Root's do	Entick's do
White's do	Lovell's do
Starkweather's Arithmetic	Tyler's do
Thompson's do	Miss Beecher's do
Smith's do	Value's do
Smith's Introductory Arithmetic	Turner's Child's do
Walsh's Arithmetic	American do
Webber's do	Elementary, by Farrar
Columbian do	Conversations on Arithmetic
Davis' do	Hassler's Elements
Bezout's do	Emerson's North American Arithmetic
Jess's do	Second Part do
Smiley's do	Key do
Rand's do	Barnard's Arithmetic
Rose's do	Botham's do
Babcock's do	Total 53.

GRAMMARS.

Murray's English Grammar	Greene's Inductive Exercises
do abridged	Little Grammarian
Key to the Grammar	Smith's Inductive Grammar
Exercises	Productive do
Greenleaf's Grammar Simplified	Rhetorical Grammar
Family Grammar	Griffith's do
Ingersoll's Grammar	First Lessons in Grammar
Willcox's do	Juvenile Grammar
Reed's do	Rand's do
Webster's do	Frost's do
Brown's do	Fisk's do
Dowd's do	Alger's Murray
Cardell's do	Russell's do
Flint's do	Kirkham's Grammar
South's do	Connelly's do
Worcester's do	Sherman's do
Putnam's do	Fisk's do
Fowle's True do	Picket's do
Catechism of True Grammar	Alexander's do
Emery's Abridgment	Kirkland's do
Juvenile English Grammar	Frost's English Parsing Exercises
Locke's Grammar	Essentials of English Grammar
Bingham's Young Lady's Accidence	Hall's Grammar
American Linguist	Webber's do
	Total 48.

GEOGRAPHIES AND ATLASSES.

Morse's Universal Geography	Malte Brun Geography and Atlas
Abridgment do and Atlas	Willet's do do
Geography for Families	larger do
Cumming's Geography	Olney's do do
First Lessons	Dwight's do do
Worcester's Epitome of Geography and	Worcester's do do
Atlas	Drury's do do
Worcester's Scripture Geography and	Davie's do do
Atlas	Fowle's do do
Worcester's Geographical Dictionary	Smiley's do do
First Book of Geography	Geography of Massachusetts
Woodbridge and Willard's Universal	Child's Book of Geography
Geography and Atlas	Easy Lessons in Geography and History
Woodbridge's Rudiments and Atlas	Le Sage's Atlas
First Steps	Morse's Atlas of the United States
Willard's Geography for Beginners	Hall's Geography of Vermont
Goodrich's Universal Geography	Blake's New Geography
Geography and Atlas	Boston School Atlas

Ingraham's Map of Palestine
 Keith on the Use of the Globes
 Adams' Geography and Atlas
 Willard's do do
 Smith's do do
 Butler's do do

Field's Geography
 Peter Parley's do
 Hart's do and Atlas
 Hale's Geography
 Geography of Boston
 Total besides separate Atlases, 39.

HISTORY.

Tytler's History
 Goodrich's United States History
 Enlarged do
 Emerson's Questions and Supplement
 to do
 Whelpley's compend of History
 Worcester's Elements
 Epitome
 Butler's Compend
 Robbins' Universal History
 Hale's do
 Willard's History of the United States
 History of Greece
 Rome
 History of England
 Grimshaw's France
 United States
 Goodrich's Stories of Connecticut
 Ecclesiastical History

History of the United States
 Davenport's History of United States
 Williams' American Revolution
 Frost's Outlines
 Allen's Easy Lessons
 Peter Parley's History of Greece
 Rome
 First Book of History
 Second " do
 Frost's Ancient and Modern Rome
 Outlines of Rome
 Yates' History
 Catechism of the U. S. Constitution
 Ancient and Modern Greece
 Child's History of the United States
 Child's First Book of History
 Hildreth's History of United States.
 Total 35.

GEOMETRY.

Holbrook's Easy Lessons
 Larkin's Elements
 Walker's Geometry
 Grund's Plane Geometry
 Solid do

Hayward's Geometry
 Euclid's do
 Legendre's do
 Bonnycastle's Mensuration
 Fowle's Linear Drawing. Total 10.

ASTRONOMY.

Wilbur's Astronomy
 Treeby's do
 Blake's do
 Young Ladies' Astronomy
 Young Astronomer
 Vose's Astronomy

Guy's Astronomy
 Phillips' Lectures
 Parley's Astronomy
 Bingham's Catechism
 Wilkins' Astronomy. Total 11.

SURVEYING.

Flint's Surveying
 Sampson's do
 Jess's do

Gibson's Surveying
 Gummere's do Total 5.

BOTANY.

Child's Botany
 Conversation on Botany
 Eaton's do

Sumner's Botany
 Lincoln's do
 Nuttall's do Total 6.

LOGIC AND METAPHYSICS.

Hedge's Logic
 Watts, on the Mind

Jamieson's Grammar of Logic.
 Total 3.

MORAL PHILOSOPHY.

Paley's Philosophy
 Parkhurst's do

Sullivan's Moral Class Book.
 Upham's Text Book. Total 4.

POLITICAL SCIENCE.

Sullivan's Political Class Book
 Catechism of Political Economy

Catechism of United States Constitu-
 tion Total 3.

BOOK KEEPING.

Jackson's Book Keeping	Robinson's Book Keeping	
Hutton's do	Jones' do	
Hitchcock's do	Kelly's do	Total 7.
Goddard's do		

ALGEBRAS.

Colburn's Algebra	Grund's Algebra	
Smith's do	Key to the Exact Sciences	
Euler's do	Bonnycastle's Algebra.	Total 7.
Lacroix's do		

COMPOSITION.

Irving's Elements of Composition	Parker's Progressive Exercises	
Teacher's Assistant	Russell's Grammar of Composition.	
Bingham's Juvenile Letters		Total 5.

CHRONOLOGY.

Contemporaneous Chronology	Blair's Chronology	Total 2.
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NATURAL PHILOSOPHY.

Conversations on Natural Philosophy	Grund's Natural Philosophy	
Blair's do do	Olmsted's do	
Comstock's do	Lardner's Treatises.	Total 6.

CHEMISTRY.

Conversations on Chemistry	Comstock's Chemistry	
Jones' do	Webster's do	Total 5.
Haniford's Lectures on do		

On the whole it appears, that the following is the comparative number of our school books at these two periods :

	In 1804.	In 1832.		In 1804.	In 1832.
Spelling Books	13	45	Botany		6
Reading & Defining	28	102	Logic & Metaphysics	1	3
Dictionaries	3	11	Moral Philosophy	1	4
Arithmetics	14	53	Political Science		3
Grammars	16	48	Book Keeping	4	7
Geographies	6	39	Algebras		7
		(besides separate Atlases.)	Composition	1	5
Histories	4	35	Chronology		2
Geometry		10	Natural Philosophy		5
Astronomy		11	Chemistry		5
Surveying	2	5			
			Totals	93	407

In examining this formidable list, it must however be recollected, as an *alleviation* of the case, that many of these works have fallen stillborn from the press ; that many others have had but a short lived reputation ; and that not a few, which were manifestly useful at the period of their publication, have been superseded by others of later date, containing the modern improvements in education. We should be gratified if our readers would furnish us with some materials for a history of the most popular, completing a list which we doubt not is imperfect.

To ascertain the extent to which these books are used respect-

ively, we have found no means of information, except in the following remarks and table relating to the State of New York, and derived from the able report of the superintendent of common schools for that State.

The town commissioners specify in their annual reports the 'school books' in their respective schools; from which it appears that 125 different kinds of books are more or less used. The number in most general use however, amounts to only about 30; viz.; five kinds of spelling books, six of arithmetics, three of grammars, five of geographies, one dictionary, and ten kinds of reading books.

The following table shows the extent to which the principal books are used in this State, and the number of towns in which each is employed.

Account of the books used in the schools of the State of New York in the years 1827, 1830, and 1831, from the Report of the superintendent of common schools for 1832.

BOOKS.	Towns			BOOKS.	Towns		
	in 1827.	in 1830.	in 1831.		in 1827.	in 1830.	in 1831.
English Reader	434	584	547	Dwight's Geography	44	13	3
Daboll's Arithmetic	349	473	469	Greenleaf's Grammar	35	76	68
Murray's Grammar	389	472	466	Columbian Orator	34	21	19
Webster's Spelling Book	302	417	400	Brief Remarker	30	94	17
Testament	168	216	200	American Reader	21	"	17
Woodbridge's Geography	110	309	412	Bentley's Spelling Book	16	41	43
Walker's Dictionary	133	141	131	Ostrander's Arithmetic	16	45	50
Willet's Geography	117	120	121	History of the U. States	6	33	38
Morse's do	108	98	72	Historical Dictionary	15	11	8
American Preceptor	93	63	39	Murray's Introduction	14	20	17
Adams' Arithmetic	91	96	102	Sears' Spelling Book	10	14	11
Pike's do	80	61	46	Willet's Arithmetic	10	16	23
Cummings' Geography	76	68	50	Burhan's Spelling Book	10	4	5
Olney's do	"	"	80	Tytler's History	4	9	6
Marshall's do	60	85	64	Colburn's Arithmetic	1	8	26
Cobb's do	59	209	240	Kirkham's Grammar		28	72
Crandall's do	55	62	60	Picket's Spelling Book	10	19	6
				Goodrich's Geography		18	12
				Leavitt's Easy Lessons	6	15	26

We have now some materials on which to found our decision on the subject suggested at the commencement of the article. The multiplication of school books has been immense. The number of Spelling Books, Reading Books, and Arithmetics, has increased nearly fourfold; of Grammars, threefold; of Geographies, sixfold; and of Histories, eightfold; while a number of works have been published in branches of study which were then unknown in our schools. The whole number of school books, as indicated by the table, increased from 93 to 407, while our population has been increasing from six millions to thirteen.

What have been the results? Are our school books inferior to those which were formerly in use? Have our schools deteri-

orated? Are the teachers less able or numerous, or has the number of scholars diminished? Do parents, with all the complaints which are made, actually refuse to furnish these children with books more than formerly? Are our schools more poorly supplied with books, either as to number or uniformity?

On the first point, we presume there cannot be a moment's hesitation in deciding that our school books are far better than they were thirty, twenty, or even ten years since. On the second, there can be as little doubt if we compare an equal number of schools. We have indeed many fears, that the number of schools in which thorough instruction and faithful discipline are found, and the number of able and faithful teachers, has not increased in proportion to our population. The profession of a teacher has rather been degraded than elevated. The increase of compensation, where there has been an increase, has been by no means in proportion to the advance in other professions, and the great advance of the expenses of living; and in this way discouragements have been thrown in the way of those who would otherwise have become teachers, while many have been driven from the employment. But we can see no reason to believe, that the multiplication of school books has had the slightest influence on this change.

The number of pupils under instruction, in proportion to the population, has greatly increased in many parts of our country. We hope it has not materially diminished in any.

With regard to the complaints, they have always existed; they will never cease, until the worth of instruction, and the economy of giving it in the best manner, and the necessity of meeting and favoring the progress of the human mind in the modes of instruction, as well as in the methods of travelling, and the processes of the mechanical arts, is better understood—until it is more extensively known and believed, that knowledge and character, are of more value than money. But it does not appear that they are increased, more than the complaints of the expense of rents, fuel, clothing, domestics, &c. It is one of the taxes we pay for prosperity.

That our schools suffer frequently from the variety of the books to be found in them, is beyond debate. But this is to be ascribed to the parsimony or negligence of parents, or the want of judgment in teachers, and school committees, and is not a necessary consequence of the multiplication of books. Let parents be ready to meet the improvements of the age, let teachers and school committees use the proper degree of deliberation and caution in selecting the best books, and changing them only when there is a great and obvious improvement, and this difficulty would in a great measure disappear. Especially, let teachers be settled more permanently—if possible during good behavior—so that the same general plan might be pursued from year to year in the same school.

and we believe this difficulty would no longer furnish ground of complaint, to any who viewed the subject in its proper light.

But allowing the evils complained of to exist in all the magnitude which is supposed—how are they to be remedied in a country like ours? One plan proposed is to establish a uniform set of school books for each State. The practical difficulties attending the plan are very justly represented by the superintendent of the State of New York, in his last report.

In remarking on the proposition to establish uniformity, Mr Flagg observes :

‘ If uniformity is to be attempted, what tests are to be applied in order to separate the perfect books from the imperfect? The books principally used in the schools, so far as the superintendent has the means of forming an opinion, are of a character to show that the selection of class books may safely be entrusted to the judgment and intelligence of the inhabitants of the districts. Their own interest will guard against unnecessary changes; and if the new book is not defective, the change will afford a new impulse to the scholar, and this variety, instead of being an evil, may be productive of great good.

‘ It is strongly impressed upon the mind of the superintendent, that the adoption of a particular set of class books, could be of no advantage, except to the favored author to whom the monopoly of supplying the schools should be given. Towards all other authors who have devoted their time and talents to the preparation of books, as well as publishers who have embarked their fortunes in particular works, it would operate proscriptively, and with manifest injustice. To warrant such a proceeding, it ought to be clearly shown that the schools would derive some signal advantage from the measure.

We find these views sustained by Mr Butler in an able discourse delivered before the Albany Institute, at its anniversary in 1830.

He observes that ‘ the idea has been indulged, that the evil (the multiplicity of school books) could be remedied by legislation,’ and after expressing his ‘ *decided disapprobation*’ of the project, he gives the following reasons :

‘ In the first place, it is unsuited to the genius of our institutions, and the character of our citizens: the former proceeding on the idea that the people are competent to decide for themselves, on all questions which appeal directly to their interest and intelligence; and the latter, not only exemplifying the truth of this axiom, but so fully imbued with its influence, that I doubt whether they would more readily submit to legislative direction in this matter, than in regard to the texture or fashion of their children’s clothes.

The principle of the measure is not only objectionable; but difficulties would be found in its execution and results. I say nothing of the loss of the books now in use, and the expense of procuring new ones, because it would be wise to submit to very considerable expense for the sake of a very decided benefit. In some of the schools, good books have already been introduced, and it is not certain that any changes in respect to them would be for the better. But admitting the selected books to be superior to all others, how long would they remain so? The human mind, in this age, is neither stationary nor inactive; much of the first talent in Europe and in this country, is devoted to the preparation of school books; and there is every reason to believe that great improvements would soon be made upon any set of books that might be adopted by the legislature. The consequence would be, that the schools would lose the benefit of these improvements, unless the books established by law were either revised or abandoned; in either of which events, a great expense would be incurred. Expenses from the changes of books are undoubtedly incident to the present system, and will ever continue under any; but when they occur, they are usually confined to the substitution of one or two superior books for inferior works of the like nature;

they rarely extend to the whole set used in the school. But whenever a complete set of books shall have been prescribed by law, the substitution of a new edition, or of entirely new works, would produce an immense expense, and the very fact that it would do so, would probably, for many years, delay its accomplishment, leaving the schools exposed, in the interim, to the injury resulting from the use of imperfect books. This objection applies, though not to so great an extent, to the prescribing by law, of even a single book.

Again: have not the supporters of this measure overlooked one of the most important principles in our nature—that love of change and novelty, so powerful in every age, and especially in childhood? Or rather, is not the system proposed, directly repugnant to it? The transition from an old book to a new one, is an era in the life of a school boy; independently of its contents, the fact that the book is *new*, is a source of delight, and an incitement to study. He who knows what is in man, has not only made the whole material world, ‘beauty to the eye and music to the ear;’ but he has made it, in accommodation to our nature, various and changeable. Let us not violate this analogy; let us not deprive our youth of this source of innocent and useful pleasure. You will do both, if you confine them within a circle prescribed by law, and out of which, they are to understand from the beginning, they are never to depart. The round will be uniform, but it will soon become monotonous and tiresome.’

Mr Butler here refers his readers to an important report drawn up by Luther Bradish, Esq. of the committee on a proposition submitted to the Legislature of New York, to adopt the ‘Common School Manual’ of Mr M. R. Bartlett, for that State. After examining the work in question with great care, and after repeated interviews with the compiler, the committee consider the individual work as defective in its plan, and especially in execution as to selections, arrangement, and style; and we cannot but express our own surprise that a work, *thus condemned* and *deserving* this condemnation, so far as our examination has permitted us to judge, should receive the sanction of some enlightened friends of education. But the subject is treated as one of general interest, and the report finally examines the question ‘Admitting the good proposed to be equal to its cost, whether it be either wise or just to legislate in the manner desired in this case.’ On this point it is observed:

‘Admitting the work in question to have none of the defects suggested, and that it possesses all the peculiar and superior merit its compiler and its friends claim for it, still the committee could not recommend the passage of the law asked for. If the work have the merit pretended, it will make its way into general use without the aid of any legislative act, for that purpose; if it have not such merit, then most certainly would it be wrong to force it into general use by any such legislative act. But even supposing it to have the merit claimed for it—that it is decidedly superior to any other work of the kind—still the committee are of opinion that it would be neither wise nor just to adopt it to the exclusion of all others: For even although this may now be superior to any other work extant, yet, in this age of improvement, who would by law limit the point of perfection? Who would deny to us, upon this great interest of our state and country, the lights of time, and the benefits of experience; or who so hardy as to predict that mind, if left free and unproscribed upon this subject, may not soon improve even upon the work in question? If this be so, would it not be unwise to fasten upon the state, by a legislative act, and at an expense so enormous as that would involve, any system of instruction, however perfect it might seem, or however superior to all others, at the time, it might be acknowledged to be? Instead of promoting, this could not fail ultimately to sacrifice the great interest in question.

But your committee are of opinion that the passage of the law asked for, would be as unjust as it would be impolitic. It would lead necessarily to the sacrifice

of the interests of those numerous authors and publishers whose works would be thus proscribed, and rendered valueless. These interests are often the fruits of a life of industry and laborious study. They constitute the entire wealth and sole dependence of the numerous individuals immediately concerned therein. As such, they are entitled to the equal protection of government. It has been well observed by the superintendent of common schools, in his late able annual report to this house, that "the greatest experience, and much of the best talent of the country, are enlisted in this business, and the fruits of their labors are constantly giving them new claims to the approbation of the public." The interests of these numerous, respectable, and useful individuals, should be neither wantonly, unnecessarily, nor uselessly sacrificed. Sacrifices of individual interest, indeed, even to effect objects of great and acknowledged public good, should be made as rarely as possible, and even then with extreme caution; but never to promote individual benefit.

But our own views on this subject are not limited to the mere question of convenience or justice. In our number for May, 1831, we quoted the remark of Mr Flagg in his report for that year, that 'the experiment to produce uniformity would do more harm than it promises good,' and added, 'Until instructors themselves can receive a uniform education, until their minds can be cast in the same mould, its results must, in a great many cases, be as prejudicial to their success, as to clothe David in the armor of Saul; and it seems to us, that it would have the most obvious tendency to arrest the progress of improvement in school books, which has been so rapid of late years.'

We have seen no reason to change the opinion we then expressed. On the contrary, every examination of the subject has led us to a more full conviction of its truth, whether we consider the necessity of pupils or the capacity of teachers.

We do not for ourselves believe, that the necessities of pupils in every form of society, in every corner of a State, can be consulted by a single set of works. The early development, the habits of mind, the daily occupations, and the future wants, of the children of a city and a village, of a maritime and an inland town, of a manufacturing or an agricultural or a commercial district, vary so essentially, that they cannot always be met by the same plan. The constitution of mind or state of advancement of a single class may require peculiar provision; and the fact that they have always used one book, or method, on a particular subject, may be the very reason why they need another.

But the character and habits of mind of the teacher are more important, for they are in a great measure *fixed*. He is prepared, by his original character, especially by his habits to communicate instruction in modes adapted to himself. He cannot attempt to follow the course devised by another mind, without perpetual danger of mistaking in the principle, and failing in the execution. It is literally, fighting in the armor which was made for a different frame—using an instrument prepared for another hand, and whose form or weight may render it quite unfit for his use. On this

ground, it will often be observed, that a teacher will succeed better with a poor method, which is familiar with him, and adapted to the character of his own mind, than with another in itself superior, but to which he cannot assimilate himself; and on this ground we have often recommended to teachers, where habits were established, rather to continue the use of an old work or an old method, than to attempt a new one, which we considered, *in itself*, decidedly superior. Indeed, on this principle only, can we account for the variety of opinion among good teachers, in regard to particular methods and books.

But the course proposed in our view is in direct contradiction to the principles of civilization and the free development of society. It would be as proper, as consistent with the progress of improvement, to enact that only one species of steam-boat or one form of rail-road should be adopted, as thus to prescribe by legislative authority, that only one 'road to learning' should be allowed. We see not but the patent office should be closed on the same principle; and we should certainly deem it *more important—if the principle be a correct one*—and may we not say *almost as rational*—to imitate the sage example of some of our public authorities, and prescribe the exact dose to be given in every case of diseases which are liable to as many variations as the state of the weather; and of *infinitely greater moment*—and we suspect as consistent with the principles of our government—to prescribe forms of prayer for all our churches, and to issue a set of homilies to be employed by the clergy.

On all these accounts we do not believe it desirable to attempt by any *direct measure* to restrain the multiplication of school books. But we believe it would be impossible, if it were desirable. We must not only alter the constitution of our country, but of the human mind itself. We must paralyze its activity, and destroy the love of gain. The evil must be left, in our view, as Providence leaves many evils—to work its own cure; and so long as this multiplication of books has been attended by a constant advance in the principles and methods of education and the improvement of school books themselves, it seems to us that we have no rational ground of anxiety for its future consequences, and that it should not require much effort to be resigned to incidental results, which we cannot prevent; of that spirit of improvement which we are so anxious to cherish.

We may console ourselves for this rapid increase of books also, by reflecting that it is not more rapid than the increase of our population. *A thousand children* are added daily to the population of the United States. Thirty thousand *new pupils* must be provided for in our schools every month; and three hundred and sixty thousand in a year. To meet such unexampled progress, the enterprise and efforts of proprietors of books now used, must be greatly

and constantly increasing, or new works will be indispensable, to meet the new demands. We believe no mode would be as effectual in checking the evil of *multiplication without improvement*, as that the publishers and authors of books which are truly valuable, should use a degree of liberality which would place them within the reach of all; and allow the *copies* to be multiplied by distant publishers, where they cannot be furnished with sufficient promptitude and cheapness from the original place of publication.

But the most effectual, and we suspect the only practicable mode in which the evil apprehended can be resisted or diminished, is for *parents and teachers, and the friends of education to unite*, as much as possible, in *promoting real improvements* on the one hand, and excluding obsolete works at once and without reserve, and on the other, in *discountenancing every unnecessary novelty*, as they would any other attack upon the property of the community. In this way, the list of books actually in use, (and no publishers would issue those which were not,) would be kept more nearly at the same level, or be prevented from increasing more rapidly than the wants of the community, without invading the rights of any, or placing any obstacle in the way of improvement.

MISCELLANEOUS.

REGULATIONS FOR THE FREE SCHOOLS OF THE TOWN OF NORTHBOROUGH (MASS.), ADOPTED NOVEMBER 4, 1831.

WE intended earlier to make known to our readers the 'Regulations of the schools in Northborough,' for which we are indebted to one of its authors—a devoted friend to education—and of which we intended to give earlier notice. The pamphlet which we have received, contains, besides extracts from the Statute on Common Schools, the rules and regulations recently adopted by the School Committee of Northborough for themselves, their teachers, and their schools. We rejoice to see so much evidence of an increasing attention to our common schools, and hope that some account of them will interest others in the same manner, and perhaps aid those who desire improvement in their own schools.

The duties of school committees in Massachusetts, are clearly defined by the statute. They are required to have the general oversight of all schools which are supported at the town expense; to satisfy themselves either by examination, or otherwise, of the literary and moral qualifications of teachers, as well as their capacity for governing; to visit each school during the two first and two last weeks of the same, and once a month in the interval, and without any notice

to the instructors; to see that the scholars are properly supplied with books, ascertain their progress, and inquire into the regulations and discipline of the school. No instructor is lawfully entitled to any compensation who has not received a certificate of approbation from the committee. The committee are also to determine what class books shall be used in the classes, and procure a supply of them at the expense of the town, and if parents neglect to purchase them for the use of their children, after having been notified where they are deposited, with prices, &c., the books are to be supplied by the committee and the cost of the same added to the annual town tax of the delinquent, with room for abatements in cases of indigence, &c. This committee may consist of three, five, or seven persons.

In pursuance of these arrangements and with a view to elevate the condition of their schools, the committee in Northborough meet soon after their election, and make the necessary arrangements in regard to examining, visiting, books, &c. They provide seasonably, a supply of books, and stationery of a good quality, and at the lowest current prices, and designate the stores at which they can be obtained. The chairman of the committee, and one or more members, visit the summer schools, and the whole board the winter schools. After the first regular meeting of the Board, teachers and the Prudential Committee are invited to attend. At the close of each school, it is the duty of the Board to deposit all books or apparatus, which are furnished the children at the expense of the town, in the Cabinet of the Lyceum; and to make an annual report of the general state of the schools. They have adopted further rules as follows.

At the commencement of each term, the scholars are to enter the same class to which they belonged at the close of the preceding term. Punctuality and regularity of attendance are enjoined, and no scholar is to be permitted to leave school before the regular hour of dismissal, unless the instructor have satisfactory evidence that such is the wish of the parent, master, or guardian.

The schools are to be kept six hours in each day, at the rate of five and a half days a week, with a recess of ten minutes in each forenoon and afternoon. Each school is to be opened in the morning with the reading of a suitable portion of the Bible by the Instructor, during which exercise the scholars shall stand, and maintain a serious deportment.

Each school shall be divided into *four classes*, but these may be divided into *sections*, if the teacher find it expedient. Certain branches of study, with the books in which those branches are to be studied, are assigned to each class. All the scholars in the three highest classes are to be furnished with writing books of a uniform quality, and all those of the fourth classes with slates and pencils. The first and second classes are to be supplied with dictionaries. In the summer, the first class is to be omitted.

Besides the usual class books, each school is to be furnished with a set of diagrams and solids, with maps of the town, the United States, and the World, a small Globe, and a Black Board.

The branches to be regularly taught, are Spelling, Defin'g, Read-

ing, Writing, Arithmetic, Grammar, and Geography; and whenever in the judgment of the teacher, any scholar is sufficiently advanced to require it, and the parents wish it, History, Algebra, Geometry, Surveying, Astronomy, Natural Philosophy, Chemistry, Botany, Political Economy, and Ethics. The teachers, however, are to see that the pupils are thorough in reading, writing, spelling and arithmetic, before they are advanced to higher branches.

The spelling exercises are to be from the reading lessons, and the more difficult words are to be defined at the same time. The last exercise of the day, in the three first classes is to be from the Testament. Needle work is allowed in the summer schools for one hour of each day. The schools are to be opened and closed with singing, when it is practicable.

At the discretion of the teacher, the following additional exercises are expected. Composition, correcting false grammar, declamation, pen-making, the best method of folding and directing letters, measuring wood and lumber, and keeping accounts.

The teachers are to prevent, as much as possible, the destruction of books, and the injury of windows, seats, benches, and other furniture; and to notify the Prudential Committee immediately when damage does arise. They are also to give early notice to the School Committee of the names of such scholars as are destitute of class-books.

The instructors are to keep, in a book provided for the purpose by the town, upon a plan adopted by the committee, a record of the names, ages, classes, and studies of all who attend their respective schools, showing the amount of attendance of each, with that of their absence;—the number of weeks the school is kept, with the compensation a month; and insert in it such other general remarks as they may think proper: and after subscribing the same, present it to the Committee at the commencement of the examination at the close of the school.

It is earnestly recommended to the teachers to visit each other's schools occasionally, and to meet as often as they can conveniently, for mutual improvement. In the maintenance of good order and discipline, persuasion and gentle measures are recommended, so far as may be practicable. If serious difficulty arise, it is expected that the teacher will embrace the earliest opportunity of conferring on the subject with the committee.

Each family in the town is to be furnished, at their request, with a copy of the pamphlet from which we have collected these interesting facts.

CHILDREN IN BRITISH FACTORIES.

The rapid increase, and the high prosperity of our manufactories, indicates that a very considerable number of our youthful population will soon be employed in them. We rejoice to know, that in many cases, good has resulted by producing regular and salutary habits, which would never have been formed at home. But we need also

to recollect the evils and dangers which are liable to creep in with this change ; and we deem it important to the interests of humanity, to point our countrymen to the state of things in England to induce them to omit no precaution, either public or private, which may prevent similar results in our happy country.

A member of the British House of Commons, during a late discussion upon the ' Regulation Bill of Factories,' stated the following facts.

It rarely happens that any of the persons brought up in factories live beyond the age of *forty*, and the consequence is that the manufacturing districts are filled with orphans. The labor of children, even of the weaker sex, has been so oppressive, that adults must sink under its inhuman pressure. The hours of labor have from time to time increased until now ; no constitution, however robust, can withstand the exhaustion. The mortality among children so employed, is much greater than the mortality among other classes of children ; it is as one to 229. The average longevity in a worsted mill, employing 400 females, does not exceed thirteen years !

At a factory in Wales, the children are employed from six in the morning to seven in the evening ; and every other night they are obliged to work all night. For the night work, they receive *five-pence*. They are allowed scarcely sufficient relaxation for eating their meals.

A surgeon who travelled through the manufacturing districts, found at Manchester, out of 167 children at work in a factory, 47 who were deformed or mutilated in consequence of incessant labor. If the children are found idle during hours of labor, they are chastised—whipped with a thick, double strap, made of well seasoned leather.

At a late meeting at York, on the subject of employing children in factories, Joseph Wood, Esq., asked if it was right that a weakly child should be made to work longer than a convicted felon or a negro slave. ' Is it right,' said he, ' that infant children should be compelled to support their parents, who themselves seek, but seek in vain, to be allowed to labor themselves ? God and man forbid it. The glory of this country does not rest in the greatness and splendor of its wealth, in the number of its ships, or its battalions, but in a well fed, well clothed, contented and happy people.'

In the course of the recent investigation of a law case, before the Bolton Petty Sessions, in England, it appeared that there was an arbitrary rule in the factories, that any person found speaking to another during working hours, was subject to a fine of *three pence* ! In the course of the evidence it appeared that a little daughter of one of the parties, had *two pence* deducted from her wages, on the day her father was discharged, for being too long in pulling her *cut* out of the loom.

On these and other facts which have already been developed, and on the fate of Mr Sadler's bill in Parliament, the London Morning Herald makes the following comment, which we hope will be duly regarded

by all those to whom are entrusted the control or management of our manufactories.

The sufferings of the poor and oppressed factory children are not likely soon to be alleviated. Though Mr Sadler's Bill to emancipate them from a state of bondage, as painful and degrading as negro slavery, was carried through a second reading in the House of Commons, its further progress has been stopped, at least for a time, if not defeated.

It is not—it cannot be denied—that children of a tender age are worked in our factories 12, 14, and 15, and some 16 and 18 hours in a day. Let us take the smallest number of hours, viz. 12, and we say that this alone, as an admitted fact, forms the ground work for legislation. God and nature never intended that half the period of existence of a child of tender years should be consumed in constant drudgery in unwholesome air. We care not how light the labor may be, in one sense of the word, that is, how little muscular power it may require;—the constant attendance upon it for such a length of time, deprives childhood of those necessary hours of recreation, without which disease and infirmity must take possession of the human frame at the very time when it ought to be braced and invigorated by open air, and healthy pastime. It also deprives them of the hours necessary for instruction, whether moral or intellectual; and thus whether the human being be regarded as a mere animal, or a being of higher powers and destinies, it is by this cruel system in the first years of life, cut off from the attainment of the physical energies of the one, and the moral improvement of the other.

Besides the number of hours in the twentyfour to which it is obviously requisite to restrict the labor of children, it is equally imperative on the Legislature not to allow children of a certain age to be worked in the factories at all. Mr Sadler's bill goes to enact that children under nine years of age shall not be employed in factories, and that the labor of children above that age shall be limited to ten hours a day. What sort of a House of Commons is it, either for intelligence or humanity, that requires specific evidence to show that it is improper and inhuman to place children under nine years of age in the harness of fatiguing and unwholesome labor, and that it is equally improper and inhuman to condemn children above that age, to a continuance of toil beyond ten hours in a day?—a duration of labor, which has been considered too oppressive even in regard to adult felons.

It is with pleasure we refer to an advertisement in our paper of to-day, from a society which has just been formed to meet the difficulties of this case, of which his Royal Highness the Duke of Sussex is Patron, and the philanthropic William Allen, Chairman. That society purposes to collect funds necessary to prosecute this great contest, to advocate the cause of helpless children, and 'remove the reproach of infant slavery from this Christian land.'

SCHOOL FOR ENGINEERS AT ST PETERSBURG.

Programme relatif a l'Examen publique de l'Institut des voies de communication. St Petersburg, 1831. (Russian and French). Quarto, pp. 145.

WE have been favored by a friend, with the programme of the last examination of the Institution for Engineers, at St Petersburg, which presents interesting evidence of the extent to which scientific instruction is carried in Russia. This institution appears to be military, as well as civil, in its character; and consists of four classes, who are styled 'Cadets,' 'Porte Enseignes,' 'Enseignes,' and 'Sous Lieutenants.'

It is a remarkable fact in a school of this character, that the examination is announced as commencing with questions on the subject of religion; which appear to be intended for all the classes, without discrimination.

The fourth, or lowest class of 'Cadets' are then examined in Rhetoric, as applied to the Russian language; Elementary Mathematics, including Arithmetic, Algebra, Geometry, Trigonometry—both rectilinear and spherical; Analytical and Descriptive Geometry; Geodesy, or Surveying, as applied to countries by civil and military engineers; the Elements of Architecture; the Geography and Hydrography of the Russian Empire; and the Elements of Military Tactics.

The third class (or *Porte Enseignes*) are then examined on the Differential and Integral Calculus; Descriptive Geometry, including the theory of light and shade; linear perspective; and the cutting of stones (we presume of precious stones); the second part of Architecture; Statistics and History of the Russian Empire; and Artillery and Temporary Fortifications.

The second class (*Enseignes*) appear to have studied Theoretical Mechanics, under which Hydrostatics and Hydro-dynamics or Hydraulics are included; Physics, a term which is employed to designate the remainder of what we term Natural Philosophy, including the general properties of bodies, solid, fluid, and aeriform, Caloric, Meteorology, Electricity, Galvanism, Magnetism, Acoustics, including the theory of music and optics; and pure Chemistry, involving only the qualities, affinities, and combinations of individual bodies.* In addition to this, the studies of the second class, embrace Descriptive Geometry, including the construction of maps and dials, and Aerial Perspective; the third part of Architecture, including original plans of public buildings and permanent fortifications.

The first class (*Sous Lieutenants*) were to be examined on the art of construction, including buildings, roads, canals, harbors, and mar-

* The arrangement of subjects under the last head, is somewhat peculiar. Affinity; Simple, non-metallic bodies, oxygen, azote, chloric, the combustibles, and some of the new elementary bodies; Hydracids,—hydro-chloric, hydrocyanic, hydro-fluoric and hydro-sulphuric; Metals, divided into electro-negative and electro-positive, and including the basis of the alkalies; and Vegetable Chemistry.

itime works, with original plans ; the application of Mechanics to the construction and movement of machines, including the various kinds of moving power ; Mineralogy and Geology, and their application to the purposes of life ; the application of Chemistry and Physics to the arts ; Celestial Mechanics ; Architecture, and Strategy.

We are struck in reviewing this catalogue of topics for an examination, with the number of subjects important to private interests and public usefulness, on which our young men who have '*completed their education*,' would be utterly unable to answer a question. How long shall some of the most valuable knowledge for the purposes of life, involving the exercise and cultivation of our most valuable powers, be so generally shut out from a '*liberal course*,' and taught only in connection with the art of destruction !

INTELLIGENCE.

STATE OF EDUCATION AND INSTRUCTION IN EUROPE.

We are indebted to the Bulletin of the Society for Elementary Instruction in Paris for the following facts in regard to the state of Education and Instruction in Europe, which have been delayed contrary to our intentions, but which are not the less interesting, as a part of the Annals of Education, and sometimes as developing or illustrating important general principles.

EDUCATION IN FRANCE.

The French Society for the promotion of Elementary Instruction in Paris has furnished 164 new schools with books, slates, &c., to the value of from 50 to 350 francs each. A manual for those who have just commenced teaching has also been prepared ; and it is proposed to decree medals to such teachers as distinguish themselves in their profession.

Seminaries for teachers exist at Strasburg, Bourdeaux, Bourges, St Foix (Gironde), Mende (Isère), Chatillon upon Loire, Dieu le Fit, and Glais. Five of these were established by French pastors. There is also a department for teachers in the college of Verdun.

An association has been formed to provide means for printing and distributing proper books for popular libraries.

In 16 of the departments, situated in the east of France, the number of children in the schools is 1 to 8, or 1 to 12, of the whole population ; in some others, the proportion is only 1 in a 100, that is, 12 times less than it ought to be. In those of the Loire, 5-6 of the communes are without any schools. In a report, rendered to the Prefect of the Seine, last September, Paris contained 113 infant schools : 57 receiving 10,341 boys, and 56, 8,905 girls ; total 19,246. This is a little more than 1-43 of the population, and hardly 1-5 of the number of scholars which these schools should receive. More than 1-4 are taught according to the system of mutual instruction, nearly 2-3 that of simultaneous, and 1-9, that of individual instruction.

The Society, in the selection of their teachers, pay the greatest attention, not only to the capacity, but the moral character of the candidate, as an object of vital importance. They estimate the number of teachers in England at 20,000, and that of the children placed under their care at 1,000,000.

Among the improvements that have taken place in the schools of Paris, we might mention the additions made to the libraries of schools, the care taken by teachers to enable the scholars to derive benefit from them ; and the solicitude with which they have attended the scholars in their career after leaving school.

The association which directs these establishments, has given to Paris the first example of the kind, by opening two Sunday schools. These schools are well attended and conducted with much zeal and talent. The new school that was opened in Faubourg du Temple, last December, contains also a popular Sunday school library.

In the school of mutual instruction in Strasbourg, the scholars are taught both the French and German languages; they exercise themselves in translations; execute even grammatical analysis; calculate, mentally, arithmetical processes; and study the elements of geography. Many advantages have resulted from the introduction of gymnastic exercises into this school. We are too apt to forget that sports and recreations are an essential part of education, that they influence the habits of the mind, and the character; that they may become, even a means of indirect instruction.

Let us consult the statistics of *crime*, and the accounts they present to us of the state of instruction. In 1829, out of 7,373 *accused* persons, 4,523 could neither read nor write; 1,947 could read and write imperfectly; 729 could read and write well; 170 had received a superior degree of instruction. The proportion is not the same for the two sexes. Of 100 men *accused*, 43 can read; among the women the proportion is but 21 to 100. The proportion varies also according to crimes: 41 out of 100 can read, among those confined for crimes against *persons*; only 38 out of a hundred, among those *accused* of crimes against property.

The proportion varies also according to age. Among the *accused* of 20 years old and upwards, there are found 40 to 100 who can read; among those younger, there are but 35; but these results vary much in the different departments of France.

Six young Ethiopians, who have arrived in France within the last two years, have offered a most interesting spectacle, in devoting themselves, in a French seminary, to the studies pursued there, and especially to that of our language. They have, even now, made a very satisfactory progress. At some future day, we trust, they will become zealous missionaries of popular education in their native country, and aid our efforts in that part of Africa. It opens to European civilization that portion of Africa, where Carthage flourished. New colonies have been formed where piracy had established an abode for robbers. The Moor and the Arab expect, from their commerce with France, new lights and new manners. May Algiers and her territory become one great school for the instruction of these numerous colonies!

SWEDEN.

In Sweden the interest in popular education is constantly increasing. A recent law, requiring a school to be established for teachers, has been complied with. According to the latest accounts, there existed 193 schools for mutual instruction, attended by 12,712 children.

RUSSIA.

In Russia, schools for teachers have been established in the provinces, destined to raise up instructors for the towns and villages of this vast empire.

A law has been passed in Livonia, requiring, in every place of 1,000 inhabitants, the establishment of a school, where children may learn to read and sing. From thence they go to the parish schools, where they are taught writing and other useful branches of knowledge.

POLAND.

In 1808, a law was passed, requiring the establishment, in each village, of a primary school for instruction in religion, morals, reading, writing, arithmetic, and the system of weights and measures, and the arts of life. Each school was to have a popular library, suited to its local wants. The inhabitants of the cities and villages were united into societies for the support of schools; each person paying an annual tax for that purpose. All the children between the ages of six and eleven years were required to attend. Before the Poles attempted to break their chains, the seeds of education had begun to germinate. Schools for primary teachers had been organized, and Sunday schools opened in the capital,

and in the provinces, for the children of laborers, which were attended by 1,600 scholars. The Jews alone possessed, at Warsaw, four elementary schools. Since 1820, circumstances have been unfavorable, and education has declined.

GERMANY.

In Germany, where for more than half a century the interests of popular education have excited a lively solicitude, many distinguished minds and generous hearts have been employed in presiding over this education. Numerous tracts have been written upon the subject, dictated by an enlightened philosophy. Many celebrated men have published a great number of works upon this subject. The whole of Germany, is provided with schools. Everywhere, children of both sexes, without exception, receive instruction. In Prussia, from a population of about 10,400,000 inhabitants, 1,600,000 children attend the elementary schools. This is one sixth of the whole population. We find the same proportion in Swabia and in the little principality of Sigmaringen. Sunday schools and evening schools exist everywhere. Here the scholars who have quitted school, continue to come in their intervals of leisure, to cultivate their minds, and acquire useful knowledge. Popular libraries are multiplied in every place, replenished with good books. Seminaries are established for the instruction of teachers. The regulations of their schools are wise, and conceived in a spirit eminently liberal.

SWITZERLAND.

The Swiss, who offer to Europe an example so remarkable of the strength of patriotism and of philanthropic associations, have made great progress in the branch of improvements with which we are now occupied. Everywhere they labor with a remarkable emulation to raise up instructors, to extend the sphere of elementary instruction and to exert a good influence over those children who have quitted the schools. The system of Pestalozzi has been preserved and developed in the institutions of his disciples, M. and Madame Niederer, &c. The respectable Father Girard is now freely shedding over Lucerne the beneficent influences of his zeal, so indefatigable and so pure. His excellent views of education have been recommended by M. Diodati, pastor of Geneva in a work which deserves the attention of all. Hofwyl continues to offer, with increasing success, an excellent nursery for teachers, and a model of rural schools for both sexes. A school of a new kind has been lately opened there under the direction of a daughter of M. Fellenberg. The example given by Hofwyl has already been followed in Germany, Denmark, England, the United States and Switzerland. Societies are formed in the cantons, which are employed in preparing elementary books, and in founding infant and primary schools. The Helvetic Society, which unites all the others, proposes for discussion, questions relating to the subject of primary education. In Switzerland, as in Germany, musical instruction is considered an essential part of popular education. It is introduced into every school, and occupies an important place among the exercises. The societies watch carefully over the state of music in the schools. A celebrated composer, Nageli, of Zurich, has devoted his talents to this object. Whole choirs of children, in each village, execute, in perfect time, religious and national songs; these exercises infuse into their young minds, elevated feelings of morality and patriotism.

ITALY.

Though the greater part of Italy remains indifferent to the subject of education, yet some states form an honorable exception. Tuscany contained, the last year, 20 schools of mutual instruction for boys, and 3 for girls.

In the *Casa pia di Larero*, at Florence, 700 poor children receive instruction; adults, who reside in this house for the purpose of labor, are also admitted to participate in it. This beautiful establishment is under the direction of Ridolfi, one of the most generous promoters of popular education. Instruction, in the Tuscan schools is carried so far that the children execute with exactness and precision, grammatical analysis. The enlightened prince, who governs the duchy of Lucca, convinced of the importance of a good education to all classes of society, and of the superiority of mutual instruction, has ordered the immedi-

ate establishment of four schools, two for boys, and two for girls, on this principle, in the duchy of Lucca.

SICILY, MALTA, AND GREECE.

Mutual instruction was introduced into Sicily in 1818, and is rapidly extending. It was also introduced a long time ago into Malta by the Society at London.

Schools are every where rising up in Greece. We can reckon at least 111 schools, attended by 7824 scholars in the Peloponnesus and the islands of the Archipelago.

TURKISH EMPIRE.

Among the Turks, there generally exist schools near to every mosque. Almost all the men, and the greater part of the women, know how to read and write. But the pupils read and write very little, except the Alcoran. The rod is their only encouragement to study. It still remains to introduce into the education of this great portion of the human family, useful knowledge and social manners. Many children have recently been brought to Paris to receive a European education. Egypt has already given an example of this kind to the Ottoman empire, in sending a number of scholars to Paris and London to be initiated into the arts and sciences of Europe. Many of them have finished their education at Paris, and returned home, prepared to publish in the language of their country, the most useful French works. A periodical journal is published at Cairo.

The Bulletin also makes the following remarks in regard to education in some parts of Africa.

AFRICA.

Senegal, for the last fifteen years, owes to France, in part, the germs of instruction which have been sown there, and which are spreading into the interior of Africa. A school for mutual instruction at Saint-Louis counts from 100 to 150 pupils. Among those which have been formed since 1816, 1-3 was composed of black Wolofs. Several have been sent to France to finish their education.

INFANT SCHOOLS IN AFRICA, AND THEIR EFFECTS.

An infant school was commenced through the exertions of Dr Philip and others, at Cape Town in South Africa, in October, 1829, under the immediate care of a Miss Lyndall. In the February following, the number of pupils had increased to ninety. Subsequently to that period, the number of pupils increased to 230, who now form two schools; one, called the lower school, under the care of Miss Lyndal, and the other under the care of two brothers by the name of Buchanan. The aspect of the schools and the progress of the pupils, is represented as equal to anything of the kind in England.

According to a letter from Dr Philip, nothing but the want of funds and of suitable teachers, prevents them from extending the benefits of the system to five times the present number of pupils. He supposes that fifty pupils might be obtained at each of twentyfour different locations, and that there are no means of extending the benefits of civilization among the tribes of Africa, with so much rapidity, as through this medium. 'There is,' says he, 'something in infant schools so novel, so striking, so amusing, to a barbarous people, and so interesting to their children, that generally speaking, there is no difficulty of securing the approbation of the one, and the attendance of the other. There is no community upon earth, in which the infant school system is not of the highest importance; but in our attempts to raise savage and barbarous tribes, it is a discovery of inestimable value. When properly managed, it has in it a power which will elevate the first generation brought up under its influence, above the third or fourth generations of those educated under different systems.'

EDUCATION IN AUSTRIA.

The present monarch of Austria has done much to diffuse useful knowledge throughout the empire. In the various provinces of Austria, exclusive of Hun-

gary and Transylvania, embracing a population of about twenty millions of souls, there exist 24,931 national schools of various grades, containing 1,193,552 pupils, who are taught by 10,252 ecclesiastical teachers, and 21,801 lay teachers and their assistants. This is about *one in ten* of the whole population. Besides this, 300 deaf and dumb pupils are receiving instruction in different parts of the country; some of them gratuitously. *Lond. Jour. Education.*

UNIVERSITY OF BONN.

The University of Bonn contains 937 students, including 20 who have not matriculated, and 89 lecturers and professors. Of the students who have matriculated, 816 are Prussian born subjects, and the remaining 99 are foreigners.—The studies pursued are as follows; Catholic theology, 249 students; Protestant theology, 156; Jurisprudence, 250; Medicine, 145; and Philosophy, 117. The professors and lecturers are, in Catholic theology, 5; Protestant theology, 7; Law, 13; Medicine, 16; Philosophy and didactics, 6; Mathematics, 7; Natural History, 8; Philology, 11; Modern literature and languages, 4; Fine arts, 2; History, 5; and Political, &c. Economy, 5. *Ibid.*

SEMINARY FOR FEMALE TEACHERS AT WARSAW.

A public examination of the Female Seminary for Governesses, and of the preparatory boarding school attached to it, was held at Warsaw, on the 20th, 21st, and 22d days of December, 1831, at which the Polish minister for ecclesiastical affairs and public instruction, presided. It opened with examinations in religion and morals, after which the pupils afforded proofs of their progress in modern languages, and the literature of Poland, France, and Germany. The business of the first day closed with music, in which they were accompanied by other instruments in their performances on the piano-forte. The examinations of the following day had reference to geography, history, arithmetic, domestic economy, and the science of education. These were succeeded by the exhibition of drawings of needle work on the part of the pupils. The last day was devoted to inquiries into the boarding-school, in which the teachers, after they have completed their education in the upper class of the institution, commence their duties as governesses, under the direction of appointed professors. The examinations in this department were conducted by the governesses themselves, and when they were ended, the names of those who had most distinguished themselves, were publicly announced. The Princess Gedroyz, (now wife of the minister) then distributed wreaths of gold and books to the most meritorious; and seven of the pupils, who had successfully completed their three years' course of education in the upper department, and acquired sufficient proficiency in the practice of teaching in the lower, received letters patent, indicating their acquirements and ability. *Ibid.*

SEMINARY FOR TEACHERS AT THE SANDWICH ISLANDS.

It is extremely gratifying, to observe the progress of education at the Sandwich Islands. A view of the incompetency of the five hundred or six hundred teachers now employed in the schools, has led to the determination of establishing at Lahaina, a school for the education of teachers. It is to be under the superintendence of five directors, 'whose duty it shall be to watch over the interests of the school; to point out the course of instruction to be pursued; and to make an annual report to the mission, of the state and progress of the school.' They are also to examine the school, the plan of instruction, and the progress and the qualifications of such as seek admission to it, and make an annual report on these several points. Mr Andrews is appointed the principal.

The number of students for the present year is limited to fifty. Of this number, Hawaii may furnish 18; Maui, 14; Oahu, 10; and Kanai, 8. The king and five of his favorite men are also permitted to attend. But this number may be increased hereafter according to the means which may be afforded.

After June of the present year, every scholar on entering the school, must be able to read well in his own language, must be able to write a neat, plain, legible hand, and be acquainted with common arithmetic, and the fundamental propo-

ples of geography; and none are to be admitted until they have been examined and approved, by at least two of the directors.

The course of study is not yet fully determined. It is designed, however, that the scholars shall be put forward, as fast as they become proficient in any one branch, to another of the next importance; and that next to geography and arithmetic, they shall be instructed in composition in their own language; and such other studies as the board may direct. The study of the doctrines and duties of the word of God, is to be a prominent object.

The year is to be divided into two sessions of five months each; and at the close of each session, a public examination will be held in the presence of the directors and all who may choose to attend. The length of time which the students shall be required to attend, will depend on circumstances.

It is intended to connect a piece of land with the institution; and, as far as practicable, to introduce the manual labor-system; that the scholars may not only support themselves, but be enabled to furnish their own stationary, and such other articles as may be necessary in pursuing their studies.

Thus, according to present prospects, the inhabitants of the old countries, and even of intelligent New England, are destined to learn wisdom on *this* subject, from the islands of the Pacific.

LONDON AND EDINBURGH CHARITY SCHOOLS.

The most useful charity school in London is called *Christ's Hospital*. It was founded by Henry the Eighth, and first opened in 1552. Its object is principally to give to young and destitute boys a thorough knowledge of writing and arithmetic, and fit them for trades, or merchant's counting-houses. Its expenses are immense, not less at present than £30,000 a year, of which £1,300 are paid to the officers and servants. The number of pupils is generally about 1,200, who have a uniform dress, the most prominent parts of which are a blue coat, and a flat, round, worsted, black bonnet. Their fare is plain and wholesome; and they sleep in wards, kept in a very cleanly state.

The above number of pupils includes two mathematical schools, connected with the institution, one of which was founded by Charles the Second, and contains 40 pupils, and the other by a Mr Travers, containing 37.

The trustees of the establishment have also established a school at Hertford, to which they send the younger part of their children to the number of about 500. As fast as the oldest pupils of the Hospital are apprenticed, others from the Hertford school are permitted to take their place. All the girls belonging to the institution are educated at Hertford. One boy is sent annually to Cambridge, and one every seven years to Oxford.

The trustees or governors choose their own officers and servants, male and female, and in such number as they please. The donation of £400 constitutes the donor a governor for life.

Charter House is another benevolent institution in London, founded in 1611. Besides making provision for 80 decayed persons, its funds support 44 boys in the study of the classics, within the institution, and 29 at the Universities. Those who are educated at the institution, are under the care of a master or superintendent, a preacher, a head schoolmaster, and a second master.

The following are some of the most distinguished charity schools of Edinburgh.

Herriot's Hospital was established in 1659, and educates 180 poor and fatherless boys, freemen's sons of the town of Edinburgh. They are instructed in reading, writing, arithmetic, and Latin. With such as are destined to a trade, a donation of £50 is given, when they leave the Hospital; and those who choose an academical education, have an annuity of £10 a year, for four years. The whole is under the oversight of a treasurer, who has under him a house-governor, housekeeper, and schoolmaster. The edifice is very splendid, and cost £30,000. The annual income of the Hospital is £8,000, and is rapidly increasing.

Watson's Hospital contains 60 boys. It was founded in 1738. The boys are genteelly clothed and liberally educated. Those who choose a University education, are allowed £10 a year for five years; those who go to trades, £20 on leaving the institution, and £50 more if they conduct well, at the age of twenty-five. They are under the immediate inspection of the treasurer, schoolmasters, and housekeeper.

The Merchants' Maiden Hospital was established in 1695, by voluntary contribution, for the maintenance of young girls, daughters of merchants, burgesses of Edinburgh. It maintains 80 girls, who, on leaving the house, receive from \$15 to \$25, from profits of work, and four of them receive more than this, viz. about \$64. This school has a most splendid edifice, 180 feet long and 50 in height.

The Traders' Maiden Hospital, founded in 1704, supports 50 girls, on a plan nearly similar to that of the former, but its revenue is only £650.—less than one third as great. Both these foundations have shared very largely in the bounty of a widow lady, Mrs Erskine.

Gillespie's Hospital is an asylum for old men and women, and also a free school for 100 poor boys, in which they are taught reading, writing, and arithmetic. The title of admission into this school is, poverty,—not under six years of age, nor over twelve. There is no limitation as to place of residence. This establishment was begun in 1801. It was endowed by a gentleman who acquired a fortune by trade in *snuff and tobacco*.

NEW YORK ASYLUM FOR THE DEAF AND DUMB.

We have received, through the kindness of the Secretary of the State of New York, a Report on the instruction of the Deaf and Dumb in that State, from which we draw the following facts.

The building of the institution is situated about three miles and a half from the City Hall, on the middle road, or fifth avenue, about midway between the North and East Rivers. The situation is elevated, pleasant, and healthy.

There are nine acres of land leased to the institution, for the purposes of cultivation. A part of the time of the boys is usefully employed in cultivating an extensive garden, from which an abundant supply of vegetables for the whole household has been derived. An experienced gardener is employed, who superintends and instructs the boys in their labors.

A convenient building has been erected, in which are workshops for tailoring and shoemaking. Competent persons are employed to superintend these shops; and in addition to giving employment and useful instruction to the boys out of school hours, the children in the school who are not provided with shoes and clothing by those who send them there, are supplied from these shops, at a moderate price, to those who are able to pay, and in many cases without any compensation whatever.

The girls, when not engaged in school, are under the charge of a matron, who instructs them in sewing and in making and mending their clothes, and such household employments as they can attend to, without interfering with their school studies.

The lodging rooms of the pupils are spacious, and in all respects comfortable. Provision is also made for bathing. There is a common dining room where all the scholars assemble for their meals, in company with the superintendent, teachers, matron, and steward. Everything relating to the lodging and accommodation of the pupils appears to be well calculated to promote their health and comfort.

The rooms appropriated to instruction are divided by partitions and screens; and each class is furnished with a room, so that the exercises of one do not interfere with those of another. Each class is supplied with large slates of good quality, and with proper books for the purposes of daily instruction.

In the pursuit of mechanical employments, each trade is provided with a separate apartment.

The Principal, Mr Peet, resides in the Asylum building with his family, and has the general direction and control of all the concerns of the institution. A physician also resides in the building, who procures medicine, and has charge of the sick, under the direction of the Principal. Mr Peet is assisted by Mr Vayssé, a well qualified professor of the Royal Institute of Paris, and other teachers of good talents and character.

The system of government and discipline is designed to be strictly of a parental character, and the whole establishment, in doors and out, is stated to be

arranged and conducted with all the care and solicitude which pervade the operations of a well ordered family.

A chapel has been fitted up in an appropriate manner for the accommodation of the pupils in attending morning and evening prayers and religious worship on the Sabbath.

AMERICAN LYCEUM.

In the present number, we have given the account of the proceedings of the Lyceum, furnished us by the Secretary. In future numbers, the papers presented to the Lyceum, will be published. We did not notice, until too late for correction, an error in the MS. In the amendment to the Constitution, the subscription for life membership should be \$100, in place of \$50.

NOTICES.

The North American Arithmetic, Part Second, uniting Oral and Written Exercises in corresponding chapters. By Frederick Emerson, late Principal in the department of Arithmetic, Boylston School, Boston. Boston, Lincoln & Edmands. 12mo. pp. 192.

Key to the North American Arithmetic; Part Second. For the use of Teachers. By Frederick Emerson. Lincoln & Edmands. 12 mo. pp. 54.

Our list of arithmetics, in a former article, comprised more than 50 works; but we think there was still room for Mr Emerson's. We are gratified, indeed, that a person who has devoted so much time to this subject, is still occupied in endeavoring to aid the children of our schools, in a study so often rendered dry and uninteresting, by the want of a suitable work.

Mr Emerson's First Part, is designed to make the pupils familiar with the 'ground rules' of arithmetic, as they are termed. The present work is intended as a supplement to it, for pupils who have been taught to add, subtract, multiply and divide numbers mentally, as far as ten. It consists of two systems, the *oral* and *written*, which may be learned successively or simultaneously, according to the progress of the pupil. We think the author describes correctly what *should be* the character of such a work, when he announces his design of making it '*not a record of the science*,' but '*a system of induction*,' through which the pupil may be led to the discovery of arithmetical truth, and the practice of arithmetical operations. The *scientific* order, as he properly maintains, ought to give place to the *practical*; and the whole be arranged, so as to meet the actual wants and powers of the pupil. We think Mr E. has redeemed his pledge. Exercises are made to precede rules; and exercises too of a kind, not only practical in the abstract sense of that term—but practical and intelligible to a child. In short, we consider the work as a fair example of a *good plan, well executed*. The illustrations of fractions are simple, yet complete; and we know not of a greater victory achieved by modern system of instruction, than the reduction of this subject—the ancient terror of the school room—to a form more easy and intelligible, than the plain operations of addition once had.

We are gratified by the frank avowal of Mr Emerson, concerning the Pestalozzian origin of the inductive system, and its application to Arithmetic, in which he claims only *his own mode of presenting it*—and not less with the modesty and firmness with which he calls upon others to allow him the enjoyment of what is *really the fruit of his own labors*. The water of the ocean is common property, and steam is no new discovery; but every man has a right to the advantages produced by his application of a portion of the one—and the power of the other, in the movement of a boat. Let those who suppose that the mere

commonness of a *principle* excludes an author from all title to reward, undertake a compilation of this kind, and they will soon learn, experimentally, 'that the laborer is worthy of his hire.'

We hope that a method so long practised by skilful teachers, as that of *classing pupils for arithmetic*, will not much longer need to be recommended; and we regard teachers as much indebted to modern arithmeticians for the facility they have afforded in practising it. We cannot but hope also, that the 'Key,' which we doubt not will *now* be very useful to some inexperienced, diffident, or overburdened teachers, will speedily become unnecessary, and that every teacher may have the facility, and *be allowed the time* (a circumstance not less important), for performing the operations at the same moment, and with the same rapidity as his pupils.

A Manual of Instruction in the Art of Singing. Prepared for the American Sunday School Union, by E. Ives, Jun. Revised by the Committee of publication. American Sunday School Union, Philadelphia. 8vo., pp. 40.

The American Elementary Singing Book; designed as the first book for the study of Music, by E. Ives, Jun. Principal of the Philadelphia Musical Seminary. Hartford, F. J. Huntington. 18mo., pp. 108.

The opinion has long prevailed to a very considerable extent, that music cannot be taught to children. And indeed it has been supposed that there was something very difficult or mysterious in this art, which could never be understood or enjoyed, except by a privileged few, even in mature age, who were favored with a 'musical ear.' It is, however, beginning to be understood, that the elementary principles of music are very few and very simple, and that they may be brought down to the comprehension of young children—that such children may be taught to read music, (or sing by note) as accurately and as easily as they may be taught to read their native language accurately, and indeed much more so, because the sounds indicated are invariable. It has not been anything abstruse or difficult in music itself, but rather the confused and unnatural manner in which it has been presented to the mind, that has prevented it from being understood.

It has always been supposed necessary for a learner to go through with the tedious task of committing to memory rules totally unintelligible, and for which he could see not the least reason, or discover any satisfactory explanation.

Besides, the principles of music have been presented to the mind of a student, even by the best teachers, in such a confused and undigested manner as to render them very difficult to be understood.

The idea of arranging the principles of music in a simple, natural, and inductive manner, did not originate with Pestalozzi, but was first made public by him and his coadjutors, Pfeiffer and Nageli; and it is no small commendation to the books prepared by Mr Ives, to say, that they have been compiled on the general plan of these authors. We regret that with the obvious internal evidence of this fact, Mr Ives has not pursued the course of Mr Emerson, of whose frankness we have expressed our admiration; and we think he owed it to himself to mention men, so much respected as the founders of this system.

While we are gratified to know that Mr Ives had previously pursued a course much more rational and successful than the ordinary one, and has introduced some improvements of value, we think he will have the best title to credit and gratitude in appearing as the advocate and promoter of a system which has the admiration of the world.

In this system, the elements of rhythm or time are first taught, and it is certain that a class of children of four years old may, by a regular course of practice in this department, acquire that which has been supposed almost impossible, which so few have acquired, and which is undoubtedly the most difficult and most important branch of music, in keeping time.

In both of the above works, Mr Ives has omitted to give the signs for rests, simultaneously with their corresponding notes, but has reserved them until after the introduction of melody—a deviation from the original plan which we cannot approve.

In teaching of Melody, Mr I. has introduced a variety of interesting Songs

and Hymns, illustrating the principles which he explains—thus combining amusement with instruction. This is undoubtedly a valuable improvement, and will render the books valuable to children under any circumstances. The music to those songs and hymns is in general very chaste and appropriate, and cannot fail to be interesting both to children and to adults. We should have been better pleased, however, if he had not sometimes employed the same melody both for sacred and secular words. So strong is the power of association that the child who first learns a melody to the words—

Now the spring is coming on,
See, the snow and ice are gone;
Come, my little snow-drop root,
Will you now begin to shoot—
While the spring is coming on,

[Infant School Book, p. 21,

will not readily get rid of the impression when called upon to sing to the same succession of notes—

Sing, my soul, his wond'rous love,
Who, from yon bright world above,
Ever watchful o'er our race,
Still to man extends his grace,
Sing, my soul, his wond'rous love.

There is also an occasional want of adaptation, or appropriateness between the music words. See Norwalk, p. 14, Sunday School Manual—and 'Now I lay me down to sleep,' p. 36, Infant School Book. We know very well that these musical examples are given to illustrate the chromatic scale, and as such illustrations, they are very fine, but they are very far from expressing the feeling contained in the words.

The third branch of musical education in dynamics or the force of notes, e. g. soft sound, &c. has been altogether omitted in the Infant Book. We regret this, because we consider that some of the greatest beauties and most striking effects of music, consist in the proper application and execution of this department. It is besides, a department of the art which has never been systematised or treated as a separate branch of musical instruction in any treatise until that of Pfeiffer and Nageli.

It is, however, briefly noticed in the Sabbath School Manual, page 36, from which a sufficient idea of the manner of teaching may be obtained.

We think that both of these works cannot fail to be interesting to those who are interested on the subject of music; and it is ample recommendation to say that they are so well, and so clearly drawn up, that any teacher may obtain from them a sufficient knowledge of the Pestalozzian system for all practical purposes. We consider the public as much indebted to Mr Ives, for the first introduction of this method of instruction into the United States, by his own unrewarded efforts in 1830, and for the perseverance and success with which he has continued to labor in the cause, in the instruction of classes by the preparation of these books.

It was a part of the original plan of Pfeiffer and Nageli to publish their elementary lessons on a series of large cards. A set of the original cards has been used for sometime by Mr Ives, and he has found them so valuable that he has prepared a series for American schools, which have been published by the American Sunday School Union. We are persuaded that those who use them, will regard them as one of the most valuable gifts which that important institution has bestowed upon the children of our country.

The value of this system of instruction has been fully tested in the United States within the two years past by Mr Ives, in Hartford and Philadelphia, and by Mr Lowell Mason, in Boston. In all these places, Juvenile Choirs have been trained to read music with ease, and have given evidence in public concerts, that a knowledge of simple, popular, and moral songs and hymns in the German style, is perfectly attainable by children, and may be made a source of incalculable pleasure and improvement to them and to their friends. A Juvenile concert recently held by Mr Mason, in Boston, excited so much interest that its repetition was demanded, and a crowded audience again attended.

We are happy also to know that the experiments made in common schools have been successful, and have seen that the effects on the pupils are such as we formerly described them.

The Youth's Book on Natural Theology—Illustrated in Familiar Dialogues. With numerous engravings. By Rev. T. H. Gallaudet, late Principal of the American Asylum for the Deaf and Dumb. Hartford; Cooke & Co. Royal 18mo, pp. 248.

'O Lord how manifold are thy works; in wisdom hast thou made them all.'

In looking over the works of Mr Gallaudet, for children, the first points which strike us forcibly, are the style and manner. None but he who has spent much time with children, both in the family and the school, can adapt himself so successfully to the juvenile taste and understanding. In the Youth's Book on Natural Theology, the author has most happily combined simplicity and plainness, with elevation and dignity of style. In this respect we regard the work as one of the most perfect models we have seen. The points in which we have most admired in the plan of the work, are the strictly inductive method which is adopted, and the striking and minute manner in which definitions of terms are given—not by a set of naked synonymes, but by a patient course of explanations, which leaves the impression of a word as distinctly and strongly on the mind, as the result of a demonstration in mathematics.

But the *subject* itself is well chosen. There is no better method of leading the youthful mind to the 'God of nature,' and of revelation too, than '*through his works*.' Few, if any children, can be found who do not take a deep interest in the study of animated nature; and Mr Gallaudet has selected illustrations of his subjects from a department of this field, more captivating if possible, than any other; so that while the child is charmed with the subject itself, and the moral application can be made with the surest prospect of success, he is taught some of the first elements of a knowledge of the animal structure—a knowledge which we deem of the highest importance to his future well being; and we know not on what principles the study of that physical frame, which is the habitation of an immortal spirit, has been so long excluded from our schools.

The study of Natural Theology, judiciously conducted, also serves as an introduction to other sciences, besides physiology. The child imbibes many important facts and principles in natural philosophy, chemistry, botany, and zoology.

Perhaps no work in this department has done more good than Paley's. Yet this is obviously too elevated in style and sentiment for children, and we have seen no attempt made to bring the subject before their minds in a simple manner, so successful as the present.

In one or two respects at least, Mr G. has improved upon the plan of Paley. He has seized upon one of the *most striking* natural curiosities in the world with which to commence—instead of the eye, which is *curious* indeed, but less striking to the young mind. He has also confined himself for some time, to a few points, and has amplified and repeated and enforced his illustrations, until those points are clearly understood, before proceeding to others. For example, in conversing on muscular motion, the wonderful structure of the human arm is dwelt upon very minutely, and reiterated with that patience which none but a practical teacher would ever bestow. We could wish that the engraved illustrations were more numerous, especially in regard to this topic.

We admired the 'Child's Books on the Soul,' for we believed such a series of books to be wanted; and from the hand of the very individual from whom they came. But a 'Youth's Book on Natural Theology' was wanted still more, for reasons which are fully and clearly set forth in its preface. If the present work should have but a measure of that popularity which its intrinsic merit and the exigencies of the times demand, it is easy to foresee that it will have a rapid and extensive circulation. We trust it will have a wider range than even the family, and Sunday school; and we hope at no distant day to see it enter our elementary schools; nay more, we believe it will even find its way into many a high school, whose teachers know how to appreciate the real wants of their pupils, or estimate their capacities.

The form of the volume is convenient and the mechanical execution good.

ART. I.—PHYSICAL EDUCATION.

MR EDITOR—While *mens sana in corpore sano* has become a common place in education, it is possible that the inferences which may justly and legitimately be drawn from it, would be startling to many of your readers.

If it were laid down as a fundamental principle—a *sine qua non* in education,—that everything should be avoided which interferes with a full, and complete, and harmonious development of the body, during the years of early education, the principle would doubtless be admitted. We might even be permitted to go farther, and point out many of the particular instances which require attention. We might speak of neglect of temperature, air, and exercise; of errors in the structure and internal arrangement of school-houses, and of a bad position of the body in writing, &c. Whether our remarks were really *felt* or not, there is little doubt but at this day most persons would assent to their truth.

But when we come to affirm that it is the imperative duty of *every instructor*, to use as direct efforts to improve every function of the physical frame, as to cultivate and improve every faculty of the mind, or affection of the soul, we are stared at as mystical, or regarded as visionary. No arguments are adduced against us, it is true, for none are to be found but ridicule. ‘The education of the sight, of the hearing, of touch, of the hands, arms, lungs, stomach! What has the infant or common school instructor to do with these?’ we are reproachfully asked.

The infant and common school instructor *has* indeed nothing to do with them; that is, he *does nothing*, as a general rule, at present;—and this creates the necessity of pressing the subject upon the attention of the community, in order that instructors may feel that a responsibility of this sort does, in fact, devolve upon them. It is desirable that they should feel, and deeply too, that the *preservation*—and not merely the preservation, but the *improvement* of their pupils’ health, is a positive and imperative duty—one which they must not longer neglect.

Most parents, as well as teachers, are satisfied if the children committed to their charge sustain, while under their guidance, no positive injury; *do not actually become diseased*. It is questioned whether one in a hundred has any higher aim than to keep the pupil from getting sick; and even this is more than we actually accomplish in every instance. The health of many children does become seriously impaired during their attendance at school. And were it not a well known fact that God has so constituted us, that during our early years we are exceedingly tenacious of health and life, and our systems not easily so much injured that the results are immediately obvious, I should expect that the number of those who would sustain immediate and apparent injury, would be greatly multiplied.

But what parent or teacher would be satisfied with a child's progress at school, merely because he did not *lose* anything from quarter to quarter, or from year to year? Would it be a subject of much self-congratulation, that the child know *as much* at the *end* of the term as at its *beginning*? Or what rational parent would be satisfied with one whose mind should merely *grow larger* from term to term, without acquiring additional *strength*;—that could recite more books, but had gained no judgment, or discretion, or common sense, by the processes of instruction? Who would not pity the individual, whose understanding at *twelve*, should be the same as when an infant at *four*—and in whom there should be no other evidence of progress than the fact that his memory was burdened with a load of the ideas of others?

Should we then rest satisfied with the child's physical progress, merely from the fact that he grows taller? Should not his strength also increase constantly? It certainly should. Not only should every obstacle be removed which would retard the efforts of nature to develop strength and vigor, but the most efficient direct means should be daily used to give not only to the physical frame as a whole, but to every organ, the utmost degree of strength and energy. Nor should these efforts be limited to a few years of early life. So long as the body is the vehicle of an immortal mind and spirit, so long should we make the most assiduous and untiring exertion to give it the utmost degree of vigor and healthful activity of which it is susceptible.

This would be desirable, even were it our highest object in so doing, to increase the pleasure and enjoyment inseparable from a full flow of animal spirits, and firm and vigorous health. But when we consider how much more valuable the results are to the mental and moral being, its importance is enhanced almost beyond the powers of description.

The body of an individual, in whom the processes of nature are not thwarted either by too little or too much task-work, or too much confinement,—who has labored moderately on the farm, for example; whose lot it has been never to be immured within the walls of *any prison*;—the body, I say, of such a person, in this climate, actually increases, often in size, but always in strength and vigor, till the age of thirtyfive or forty. This, I am persuaded, is properly the age of manhood, physical and mental; and he whose body or mind becomes stationary in these respects at a much earlier period, is the subject of premature development, and must be the victim of its consequences. No person, from the cradle to forty years of age, should rest satisfied to have his health remain stationary a moment, so long as it is in his power to render it otherwise.

I am not here attempting to defend that fastidious and whimsical attention to the subject which often accompanies the dyspeptic, and is in fact a prominent symptom of his disease, but a rational and manly attention to the formation of such habits as will not only prevent those diseases which result from neglect, but when they shall become ~~universal~~, greatly change the aspect of the whole civilized

world. I question if there is another principle, which, if carried out into practice in all its bearings, would do more for the interests of our race.

Instead of reaching manhood at thirtyfive or forty, and then remaining stationary to sixty before we begin to decline, an immense majority of mankind become stationary at twentyfive, (and many at twenty), and at forty are on the decline. It would be quite within bounds to affirm, that upon the average we lose ten years of the most *efficient* period of life, from ignorance or inattention to the improvement of the physical frame, during that period which was assigned by the Author of nature for this purpose; and besides this, render ourselves less efficient and happy for the whole subsequent period of our earthly existence.

ART. II.—ON THE DIVISION OF LABOR IN COMMON SCHOOLS.

[The following is an extract from an Address delivered by the Rev. Dr Bishop, before the Western Academic Institute of Cincinnati, in June 1831. Whatever may be thought of the particular *plan* here recommended to the 'West,' we are persuaded our readers will find not only the present extract, but the whole discourse, replete with valuable thoughts on the subjects of education and instruction. It was published in the first number of the 'Academic Pioneer'—a work to which we have adverted on a former occasion.]

EVERY person who has paid the least attention to the subject, is convinced that the state of our common schools generally, is, by no means, corresponding to our improvements in other departments. But no good reason can be assigned why things should continue always so. The same kind of enterprise which has converted extensive forests into fruitful fields, and which has studded our river sides, and valleys, and mountains, with villages and cities; and which has connected the distant and almost inaccessible points with easy, and safe, and expeditious modes of intercourse,—this same kind of enterprise, if only properly directed, would, in a very few years, erect a common school, of a new and a superior order, in every village, and in every settlement, and thus put intellectual, and moral, and religious improvement of a high standard, within the reach of every child, and of every youth in the land.

No additional legal enactments, are necessary to accomplish this object. Personal and voluntary exertion is all that is necessary. Legislative enactments, with respect to education, are pretty much like the charters which were given by the European sovereigns to the first settlers of America. Not without their use, in their own proper place, but useful only to a very limited extent; and of no use whatever, in any case, without extensive, and vigorous, and continued enterprise.

In the case of common school education, theory and practice must, as in other cases, go hand in hand. Something must be done, and

done immediately. Something great must be done. It must correspond in all its leading features with the other improvements of the land. To continue the old modes and be stationary, will not do, any more than pack-saddles and flat-bottom boats would now be sufficient to carry on the communication betwixt Philadelphia and New Orleans. We need, and we must have action—extended, vigorous, and varied action. One improvement will suggest another. Even mistakes in theory, and foolish and extravagant plans in practice, will have their use. Individual loss and temporary embarrassment will, in the result, be general good; and lead to solid, and lasting, and national benefit.

In comparing the state of education in our common schools, with the improvements of the country and age, there is, perhaps, nothing in which they are more dissimilar than in the application of the principle of the division of labor. Enter almost any of our common schools, and you will find one man teaching, or professing to teach, almost every thing at one and the same time. This is not the way in which business is done in any other department, in any society which is the least advanced above the savage state. The perfection of almost every mechanic art, and the cheapness of the articles produced by that art, depend chiefly upon the division and subdivision of the labor of those who are employed in it—upon the common sense principle, that one man can attend only to one thing, at one time; and that he who is to be perfect, or is to rise to eminence in any one thing, must, in all ordinary cases, devote his life exclusively to that one thing.

A common school, to be efficient, and to correspond with the other improvements of the age, ought to be divided into distinct departments.

In one department ought to be taught, and taught only, the alphabet, including the pronunciation of the vowels and diphthongs, and words of from one to four syllables. In a *second* department, ought to be taught Arithmetic, from Notation to the Single Rule of Three. In a *third*, I would put Reading, and Spelling, and English Grammar, and Penmanship. In a *fourth*, I would put Geography, with Sacred History, and the History of the United States. And in a *fifth* department, I would put all the higher branches of Arithmetic, with the Elements of General History, and of Mental Philosophy.

The advantages of having some such distinct departments, would be these: 1st. The elements of every distinct article would thus be presented to the young mind, distinctly and clearly; and hence, in the most of cases, every thing would be fully understood, from the very beginning. 2. A habit of forming clear and distinct conceptions, would thus be early acquired. The common mode of teaching children, is extremely unfavorable to this important branch of mental discipline. 3. A competent teacher would, under an arrangement of this kind, give a great deal more instruction on any one subject within a given time, than in the ordinary mode, and with a great deal less animal exhaustion.

It is believed that an arrangement of this kind is perfectly practicable.

In a city or village where there must be a number of schools, and some of them nearly within sound of each other, nothing more is necessary for an arrangement of this kind, than to put these schools upon the same footing with the mechanic arts, or with the retail stores. Let every man deal in his own article, and keep always on hand the best of the kind in his line of business, and he will soon have an abundance of custom, and be able to command his own price. One teacher may, indeed, if it should be found necessary, teach all that is included in the above enumeration; but let him have distinct hours, and distinct parts of the day for every department, and let the particular time devoted to that particular department, be fully and faithfully employed.

In a country neighborhood, where there can be only one school, there may be some difficulties in the way of an immediate arrangement of this kind; but all these would soon give way to a steady and efficient system.

It is a great mistake to suppose that the improvement of children, and of young people, generally, is in proportion to the number of hours that they are confined to their books. Every person under the age of ten or twelve, ought to sleep fully the one half of his time; and he ought to spend other six hours of the twenty-four in healthy and playful exercise. Under this broad principle, had I the management of a common country school, I would not, unless for the sake of punishment,* keep any scholar, under the age of ten, in the school room more than two hours at one time. My rule would be, 'be busy and get your lessons well, during the study hour or hours, and you shall play the one half of your time.' Under this general rule I would spend, if necessary, six or eight hours daily; but I would never have any one pupil in the school room more than two hours at one time; and I would always have all that were in the room together attending to the same thing. And in this way, I am persuaded, both upon general principles, and from numerous experiments, that as much may be taught and learned in three months, as is usually taught and learned, in the common mode, in one year.

Let us now connect a plan of this kind with a remark already made. It has been said that in such a state of society, as is at present in the free states of the valley of the Mississippi, the learning and information, and mental culture which have hitherto been considered as peculiar to colleges and universities, may be incorporated with all the mechanical, and commercial, and field, and household labor of the region.

Suppose a mode of instruction can be introduced by which as much knowledge and improvement may be communicated to children and young people, in three months, as has hitherto been communicated in one year; and suppose, also, that this mode of instruc-

* Nor do we believe, that upon reflection, he would resort to it as a punishment. The effects would be decidedly unhappy.

tion requires only one half the number of hours of daily attendance that the present modes require; suppose all this, and then all the boys and girls from the age of seven to fourteen, may without any inconvenience be employed in some profitable manual labor, from three to four hours daily, while they are attending the English school in the neighborhood; and in this way, not only habits of industry and economy would be formed, and cherished, and perfected, but a sufficiency in most cases, would be earned by the scholar himself, to meet nearly all the expenses of his education.

Add to all these suppositions, that there is an infant school in every promising village, and that in every second or third county, there shall be an Academy, in which shall be taught Algebra and Geometry, and the Latin and Greek languages; and the majority of the youth of our land, may assist their parents to a considerable extent in carrying on the ordinary labor of the family, and by the time they are fourteen years of age, may acquire an education equal to what has hitherto been considered necessary for admission into College.

ART. III.—EDUCATION IN GREENLAND.

WE have been both amused and instructed by a Review of two works on Greenland Missions, in the British Sunday School Teacher's Magazine.

Nothing interested us more than the scheme of the native Greenlanders for educating the rising generation. Their system of instruction is obviously adapted to the ultimate station they have to fill,—*a preparation for life*,—which, as the Reviewer very justly suggests, is not the case with one half the plans of tuition among the more enlightened nations. Let us then condescend to learn from them this important lesson.

The education of boys is thus described in an extract from one of the works alluded to.

'As soon as the child can make use of his hands and feet, his father puts a bow and arrow into his hand, that he may acquire dexterity in the use of those weapons by shooting at a target. He is also exercised in throwing stones at a mark by the sea-side, or else his father gives him a knife to carve playthings with, in order that the ingenuity necessary for the construction of a *kayak* may be acquired. Towards his tenth year, the Greenland youth is provided with a *kayak*, and taught to practise rowing, oversetting, and rising, fowling and fishing, either in solitary excursions, or in company with other boys. In his fifteenth or sixteenth year, he must go with his father to catch seals. He that does not acquire this art, is despised to the last degree, and is obliged to subsist on women's diet.'

The education of females is similar in character, and is briefly described as follows:—

'Till they are fourteen years old, they do nothing but chatter, sing, and dance, fetch water, or perhaps wait on a child. But afterwards they must sew, cook, and dress leather; and when they advance farther in years and strength, they must help to row the women's boat, and build houses.'

'To row boats and build houses' then, form the finish of a young lady's education in Greenland. (How different the state of the sex in Christian countries!)

No higher aim seems contemplated by the education of either sex, than merely to enable them to procure the means of gratifying their physical wants. Nothing is found here which deserves the name of intellectual improvement; and as respects religion and morals, the case is, if possible, still more deplorable.

Some of the Moravian brethren have long been devoted to the intellectual and moral instruction of these poor people. The practice of catechising was first introduced, and an elementary school was then commenced. A school for singing was also established soon after.

'Every morning and evening they prayed with, and catechised these poor heathen; and on Sundays, a passage out of the Bible was read and explained to them. They began with five children. Although the difficulty of fixing the attention of their Greenland pupils, and the apathy of their parents, who could not see what advantage was to be derived from reading and writing, rendered the management of this school in the beginning very laborious, yet the toil of the brethren was soon amply repaid, and much satisfaction was experienced in their progressive improvement. On Christmas eve, one hundred and five of the young of the flock met and sung a hymn, with cheerful voices. During the winter of 1829, the school meetings were not interrupted, even in that cold climate; and the progress made by the children, in reading the scriptures and hymns, was exceedingly pleasant. In every family there were some of these little ones who instructed and edified their parents and other inmates, by reading the scriptures and singing in the long evenings. When the schools were closed in the summer of 1830, the examination proved highly satisfactory.'

The teachable disposition manifested by the young people and children, and the piety of their demeanor, afford a striking contrast to their former degraded moral condition and plan of education; but when we consider the *means* and *efforts* employed by the indefatigable Moravians, we cease to wonder at the results of their labors.

ART. IV.—PRACTICAL LESSON.

LESSON V.—OBJECTS. MEASURES OF LENGTH.

THIS book, we have said, is a foot long. Here is Easy Lessons; is that a foot long? 'No.' Let us take *two* of them, and place them on the dictionary. Both of them are just as long as the dictionary. How long

are they both then? 'A foot.' How long is one of them? 'Half.' Half what? 'Half a foot.' Very well. Now point out to me all the books in the room that are just half a foot long. Now what books are half a foot wide? Are there any half a foot thick? What else does the room contain that is just half a foot long, besides books? What half a foot wide? What half a foot high? What half a foot thick?

Let us find something a *quarter* of a foot long. Here is my pen-knife. With the blades shut, this is just a quarter of a foot in length. See if you can find any thing else a quarter of a foot long, wide, or thick. This great dictionary is just a quarter of a foot thick. Some of these books are about a quarter of a foot wide. Some of your fingers are of the same length.

How long is this pin? Is it a foot long? 'Oh no.' Half a foot? 'No.' A quarter of a foot? 'No.' We will lay it on this foot rule. It extends, you see, from that mark on the rule, to *that*. This we call an *inch*. The pin, then, is an inch long. Now you know how much an inch is, do you not? 'Yes.'

Here are more pins. Some of these are an inch long, but others are more. There is one a great deal more. Here is a piece of pencil, and a piece of Indian rubber, each an inch long. Here is a rule an inch wide. 'The rule does not look near so wide as the pin is long.' It does not; but you will perceive that it is so, when we lay the pin across it. 'It is indeed. How strange this is.' Hereafter you may remember that a thing which is long and slender, appears longer than it really is; but a thing which is very wide or thick, appears narrower in proportion.

Let us find something which is two inches long. Here are some pencils, and keys. Tell me now which of these are about two inches long; that is, twice as long as the pin.—You judge very correctly.

Here is a glass ink-stand; look at this. How long and how wide is it? 'It does not look twice as long as the pin; but perhaps it is. It is indeed.' It is two inches long and two wide, and almost two high. My pen-knife blade is also two inches long. Now let us try to find something which is three inches long. Look now among these knives, and pencils, and keys, and see if you can find anything of the kind. 'Here is a knife which I should think was three inches long, when shut, but it is the very knife which you said was a *quarter of a foot* long. What can that mean?'

It means that a quarter of a foot and three inches are the same, or in other words, a thing which is three inches long, is a quarter of a foot long. You may call it which you please; three inches, or a quarter of a foot. But let us think what things are about as long as the pen-knife handle. 'My middle finger is about three inches long;—yes, both middle fingers; and your little finger; and—let me think,—the great dictionary is about three inches thick. My primer too, and Easy Lessons are about three inches wide—no;—Easy Lessons is more than three inches; it is almost four inches.'

Here are the Testament, and the Introduction to the National Reader, how wide are these; are they three inches? 'Oh, a great deal more; they are much wider than Easy Lessons; I think they are four inches and a half wide. Can there be any half inches?' Oh, certainly, and I am glad you have thought of it. But if a pin is an inch long, tell me how long half an inch is? 'Half as long as a pin.' But how long is a quarter of an inch, for there are quarter inches too? 'A quarter as long as a pin.' Will you find something which is about half an inch long, and something too about a quarter of an inch? 'Your pen-knife handle is half an inch long, and the blade about a quarter of an inch long.' You mean *wide* rather than long, do you not? 'Yes.'

How long is Easy Lessons; how many *inches* in length, I mean? 'You said yesterday it was half a foot long, and also your Bible, and Jack Hal-yard, and the primers.' True; but half a foot is the same as a certain number of inches. Now can you think how many inches half a foot is? A quarter of a foot, you will remember, is three inches; two quarters make a half, you know; now how many inches make half a foot? 'Six.' Tell me now how you find it out. 'Why, a quarter of a foot is three inches; then two quarters are six inches, for three and three make six.' Very well, I believe you understand it. This lead pencil, for example, is just half as long as the Dictionary; now, how long is the pencil? 'Six inches, or half a foot.' And how long is my pen-knife handle? 'Three inches, or a quarter of a foot.'

INTELLIGENCE.

EXTRACT OF A LETTER FROM A COMMON SCHOOL TEACHER.

'I have no where to go for information respecting the *government* of youth, or to incite them to *diligence in study*, but to the word of God.'

'It is a daily practice with me to bring before my charge the fact that all of them, if they live, will, in a short time, be called to take the places of their parents in society, and act for those who will *then* be, as they are *now*. I frequently point them to the affairs of Congress, and suffer them to discuss subjects familiarly, and modestly to tell their likes and dislikes of the proceedings, but always with a reason.'

The BIBLE is the first study in the morning. Each one reads a verse, and then a familiar conversation takes place respecting it, both of doctrine and history.

In SPELLING, every word is explicitly defined; and a part of those who write, put one of the words into a sentence, which is read before the whole school.

For every class in GEOGRAPHY, there is a *monitor*, who appoints one or two to perform some duty relative to that study daily. Two pupils are daily appointed to draw a map on the black board, before which the class appear to recite. All then have their attention turned toward the black board, while one of them points out the places to which the question refers. The lesson is concluded by conversation with reference to some of its peculiar parts.

A class in ARITHMETIC are summoned to recitation, the lesson having been prepared before hand. The number of the sum is mentioned; those who are prepared to attend to it, raise their hands; when some pupil named by myself, or an assistant pupil, is called upon to give the answer. He is soon informed whether he is correct, and if any doubt is expressed, he proves his work, at once, on the black board.

All other branches are attended to in a like familiar manner. No corporal punishment is found necessary.

REPORT OF THE SUPERINTENDENT OF COMMON SCHOOLS OF THE STATE OF NEW YORK. MADE TO THE ASSEMBLY, JANUARY 10, 1832.

There are no public documents which we find more replete with important facts than the annual official reports of the Superintendent of Common Schools in the State of New York. The operations of a *school system*, which we have not hesitated to believe to be the best which the world has ever seen, and which

embraces at present more than half a million of children, cannot, it seems to us, be uninteresting. But we have formerly spoken at length of the comparative value of the New York system—and of its adaptation to the condition and wants of a republican community. It will at present be our principal object to elicit and present to our readers the more important facts contained in the report which is before us.

There are 55 organised counties, and 793 towns and wards in the State. Returns have been received from *all* the County Clerks, containing copies of the commissioners' reports from every town and city in the State.

These returns show that there are 9,333 school districts organised in the state, and that of this number, 8,835 have made reports to the town commissioners, accounting for the money previously received by the districts, and showing that a school had been taught in each district, for at least three months, by an inspected teacher.

The number of children in that state between the ages of 5 and 16 years, December 31st, 1830, was 509,731, of whom 506,887 received more or less instruction (that is, were enrolled) in the schools during the year; and 8,835 schools were kept open for an average period of eight months out of the 12.

The whole number of children reported, had increased during the year 1830, 12,228, and the number taught had increased 7,463.

During the same time, 204 districts have organised schools where none existed before; and 270 new districts have been formed.

There are six counties in the state in each of which more than 15,000 scholars are annually taught. Including those six, there are 26 counties, in each of which more than 10,000 are taught. There are 18 counties, each of which has more than 200 schools in operation. Several of these have 250; and Oneida has more than 300, including 20,000 children between the ages of 5 and 16.

There are 19 towns which report more than 1,500 scholars taught annually in each. Including these, there are 128 towns, in each of which more than 1,000 are instructed; and a few large towns report more than 2,000 on the rolls of the schools.

Seventy-three towns have 20 or more schools organised in each, and several of these have more than 30 districts.

The average number of districts, in a town throughout the state, is about 11 1-2. The average number of scholars instructed in the districts from which returns have been received, is about 57 for each school.

The amount of money paid for teachers' wages alone, in the state, during the year ending in July 1831, was \$617,578 09. Of this sum \$100,000 were paid from the State Treasury, \$128,099 38 were raised by a tax upon the property of the several towns; and \$16,786 71 were derived from local town funds. The towns have voluntarily taxed themselves \$28,099 38, more than was required to entitle them to the amount apportioned from the state fund.

It will be seen from the above, that the sum paid for teachers' wages, over and above the public money, amounted to \$372,692; that is, \$25,874 81 more than the previous year.

It is also seen that where the revenue of the state fund pays one dollar for teachers' wages, an inhabitant of a town, by a tax upon his property, pays \$1 28, and by voluntary contribution in the school district where he resides, \$3 72 more, for the same object; and the local fund averages about 16 cents more.

There are 9,054 school houses in the state, which at an average price of \$200 each, make a capital of \$1,980,800; the yearly interest of which, at 6 per cent, would be \$118,848. The annual expense for school books is supposed to be fifty cents for each scholar, which amounts to \$253,443; and fuel at \$10, to each school, would be \$90,840. Thus it will appear that there is an annual expenditure for the support of common schools of more than \$1,000,000; of which the State treasury pays less than one tenth.

STATE OF INSTRUCTION IN RHODE ISLAND.

We have just been favored with a copy of the Report of the Committee appointed by a meeting of gentlemen in Rhode Island, of which President Wayland was Chairman, 'to take into consideration the present condition of schools' in

that State. It contains many interesting facts, obtained by means of circulars, addressed to individuals in each town—a plan, which we could wish to see embraced in every state, whose intellectual statistics are not yet ascertained—and many valuable suggestions for improving the means of instruction. We have only room to insert the following table of results.

Whole number of public schools in the State	323
Whole number of scholars taught in them	17034
Number of male teachers employed	228
Number of female teachers employed	147
Number of schools continued through the year	20
Average time of the others	3 months
Whole amount appropriated by the towns for the support of schools	\$11,490
Amount drawn from School Fund	\$10,000
Whole amount expended for support of public schools	\$21,490
Number of private schools continued through the year*	{ Male teachers 30 Female do. 88
Whole number of scholars taught in them (exclusive of the Friends' Boarding School, Providence†)	3403
Estimated expense of the private schools which continue through the year, at twenty dollars per scholar	\$68,040
Estimated expense of other private schools, at three dollars per scholar	\$13,335
Total estimated expense of private schools	\$81,375
Sum total expended for support of schools for one year	\$102,865

ILLINOIS LYCEUM.

A weekly course of Lectures has lately been commenced before the Illinois Lyceum at Vandalia. The introductory Lecture was given by Judge Hall, the Editor of the Illinois Monthly Magazine. He was followed by Mr Jeremiah Abbott, 'On Astronomy.' The next was by H. Brown, Esq., 'On the Earth and the Atmosphere.' On the 6th of May, W. L. D. Erving, Esq. addressed the society 'On the Advantages of Free Labor over that derived from Slaves'; and on the 13th, Judge Hall delivered a lecture 'On the Physiology of Plants.' All these performances were highly creditable to the gentlemen engaged, and profitable to the numerous audiences who attended them. The public interest on the subject is fast increasing, and it is expected that the Lectures will be continued through the summer.

INSTRUCTION IN THE CITY OF NEW YORK.

The state of instruction in our cities is a subject of as deep interest to our country, as the condition of the heart in the human body. We are much indebted to the superintendent of the daily schools of New York, for a pamphlet on this subject, which although not of recent date, contains the most recent account which has been taken, and calls forth serious attention.

A census was taken in 1829, of all the pupils under instruction in the city of New York, from Columbia College to the smallest Dame or Infant school, from which it appears that the whole number then instructed was 24,952. From the result of this census, the committee of the Common Council conclude that there are at least 20,000 more between the ages of five and fifteen, who attend no school whatever;—at least 10,000 of whom are growing up in entire ignorance.

The whole number of schools of every description is 463. Of these, 432 are private schools, 3 incorporated, 19 charity, and 11 public schools. Of the 432 private schools, there are two grades of master's schools, two of female's schools, male and female minor schools, and schools for colored children.

* In nearly all the country towns, the private schools correspond very nearly, both in number and scholars, with the public schools; or they may be considered as the public schools, continued by individual subscription, from three to six months each year.

† This flourishing institution contains on an average, one hundred and sixty scholars; four male and four female teachers.

But what parent or teacher would be satisfied with a child's progress at school, merely because he did not *lose* anything from quarter to quarter, or from year to year? Would it be a subject of much self-congratulation, that the child know *as much* at the *end* of the term as at its *beginning*? Or what rational parent would be satisfied with one whose mind should merely *grow larger* from term to term, without acquiring additional *strength*;—that could recite more books, but had gained no judgment, or discretion, or common sense, by the processes of instruction? Who would not pity the individual, whose understanding at *twelve*, should be the same as when an infant at *four*—and in whom there should be no other evidence of progress than the fact that his memory was burdened with a load of the ideas of others?

Should we then rest satisfied with the child's physical progress, merely from the fact that he grows taller? Should not his strength also increase constantly? It certainly should. Not only should every obstacle be removed which would retard the efforts of nature to develop strength and vigor, but the most efficient direct means should be daily used to give not only to the physical frame as a whole, but to every organ, the utmost degree of strength and energy. Nor should these efforts be limited to a few years of early life. So long as the body is the vehicle of an immortal mind and spirit, so long should we make the most assiduous and untiring exertion to give it the utmost degree of vigor and healthful activity of which it is susceptible.

This would be desirable, even were it our highest object in so doing, to increase the pleasure and enjoyment inseparable from a full flow of animal spirits, and firm and vigorous health. But when we consider how much more valuable the results are to the mental and moral being, its importance is enhanced almost beyond the powers of description.

The body of an individual, in whom the processes of nature are not thwarted either by too little or too much task-work, or too much confinement,—who has labored moderately on the farm, for example; whose lot it has been never to be immured within the walls of *any prison*;—the body, I say, of such a person, in this climate, actually increases, often in size, but always in strength and vigor, till the age of thirtyfive or forty. This, I am persuaded, is properly the age of manhood, physical and mental; and he whose body or mind becomes stationary in these respects at a much earlier period, is the subject of premature development, and must be the victim of its consequences. No person, from the cradle to forty years of age, should rest satisfied to have his health remain stationary a moment, so long as it is in his power to render it otherwise.

I am not here attempting to defend that fastidious and whimsical attention to the subject which often accompanies the dyspeptic, and is in fact a prominent symptom of his disease, but a rational and manly attention to the formation of such habits as will not only prevent those diseases which result from neglect, but when they shall become universal, greatly change the aspect of the whole civilized

world. I question if there is another principle, which, if carried out into practice in all its bearings, would do more for the interests of our race.

Instead of reaching manhood at thirtyfive or forty, and then remaining stationary to sixty before we begin to decline, an immense majority of mankind become stationary at twentyfive, (and many at twenty), and at forty are on the decline. It would be quite within bounds to affirm, that upon the average we lose ten years of the most *efficient* period of life, from ignorance or inattention to the improvement of the physical frame, during that period which was assigned by the Author of nature for this purpose ; and besides this, render ourselves less efficient and happy for the whole subsequent period of our earthly existence.

ART. II.—ON THE DIVISION OF LABOR IN COMMON SCHOOLS.

[The following is an extract from an Address delivered by the Rev. Dr BISHOP, before the Western Academic Institute of Cincinnati, in June 1831. Whatever may be thought of the particular *plan* here recommended to the 'West,' we are persuaded our readers will find not only the present extract, but the whole discourse, replete with valuable thoughts on the subjects of education and instruction. It was published in the first number of the 'Academic Pioneer'—a work to which we have adverted on a former occasion.]

EVERY person who has paid the least attention to the subject, is convinced that the state of our common schools generally, is, by no means, corresponding to our improvements in other departments. But no good reason can be assigned why things should continue always so. The same kind of enterprise which has converted extensive forests into fruitful fields, and which has studded our river sides, and valleys, and mountains, with villages and cities ; and which has connected the distant and almost inaccessible points with easy, and safe, and expeditious modes of intercourse,—this same kind of enterprise, if only properly directed, would, in a very few years, erect a common school, of a new and a superior order, in every village, and in every settlement, and thus put intellectual, and moral, and religious improvement of a high standard, within the reach of every child, and of every youth in the land.

No additional legal enactments, are necessary to accomplish this object. Personal and voluntary exertion is all that is necessary. Legislative enactments, with respect to education, are pretty much like the charters which were given by the European sovereigns to the first settlers of America. Not without their use, in their own proper place, but useful only to a very limited extent ; and of no use whatever, in any case, without extensive, and vigorous, and continued enterprise.

In the case of common school education, theory and practice must, as in other cases, go hand in hand. Something must be done, and

done immediately. Something great must be done. It must correspond in all its leading features with the other improvements of the land. To continue the old modes and be stationary, will not do, any more than pack-saddles and flat-bottom boats would now be sufficient to carry on the communication betwixt Philadelphia and New Orleans. We need, and we must have action—extended, vigorous, and varied action. One improvement will suggest another. Even mistakes in theory, and foolish and extravagant plans in practice, will have their use. Individual loss and temporary embarrassment will, in the result, be general good; and lead to solid, and lasting, and national benefit.

In comparing the state of education in our common schools, with the improvements of the country and age, there is, perhaps, nothing in which they are more dissimilar than in the application of the principle of the division of labor. Enter almost any of our common schools, and you will find one man teaching, or professing to teach, almost every thing at one and the same time. This is not the way in which business is done in any other department, in any society which is the least advanced above the savage state. The perfection of almost every mechanic art, and the cheapness of the articles produced by that art, depend chiefly upon the division and subdivision of the labor of those who are employed in it—upon the common sense principle, that one man can attend only to one thing, at one time; and that he who is to be perfect, or is to rise to eminence in any one thing, must, in all ordinary cases, devote his life exclusively to that one thing.

A common school, to be efficient, and to correspond with the other improvements of the age, ought to be divided into distinct departments.

In one department ought to be taught, and taught only, the alphabet, including the pronunciation of the vowels and diphthongs, and words of from one to four syllables. In a *second* department, ought to be taught Arithmetic, from Notation to the Single Rule of Three. In a *third*, I would put Reading, and Spelling, and English Grammar, and Penmanship. In a *fourth*, I would put Geography, with Sacred History, and the History of the United States. And in a *fifth* department, I would put all the higher branches of Arithmetic, with the Elements of General History, and of Mental Philosophy.

The advantages of having some such distinct departments, would be these: 1st. The elements of every distinct article would thus be presented to the young mind, distinctly and clearly; and hence, in the most of cases, every thing would be fully understood, from the very beginning. 2. A habit of forming clear and distinct conceptions, would thus be early acquired. The common mode of teaching children, is extremely unfavorable to this important branch of mental discipline. 3. A competent teacher would, under an arrangement of this kind, give a great deal more instruction on any one subject within a given time, than in the ordinary mode, and with a great deal less animal exhaustion.

It is believed that an arrangement of this kind is perfectly practicable.

In a city or village where there must be a number of schools, and some of them nearly within sound of each other, nothing more is necessary for an arrangement of this kind, than to put these schools upon the same footing with the mechanic arts, or with the retail stores. Let every man deal in his own article, and keep always on hand the best of the kind in his line of business, and he will soon have an abundance of custom, and be able to command his own price. One teacher may, indeed, if it should be found necessary, teach all that is included in the above enumeration; but let him have distinct hours, and distinct parts of the day for every department, and let the particular time devoted to that particular department, be fully and faithfully employed.

In a country neighborhood, where there can be only one school, there may be some difficulties in the way of an immediate arrangement of this kind; but all these would soon give way to a steady and efficient system.

It is a great mistake to suppose that the improvement of children, and of young people, generally, is in proportion to the number of hours that they are confined to their books. Every person under the age of ten or twelve, ought to sleep fully the one half of his time; and he ought to spend other six hours of the twenty-four in healthy and playful exercise. Under this broad principle, had I the management of a common country school, I would not, unless for the sake of punishment,* keep any scholar, under the age of ten, in the school room more than two hours at one time. My rule would be, 'be busy and get your lessons well, during the study hour or hours, and you shall play the one half of your time.' Under this general rule I would spend, if necessary, six or eight hours daily; but I would never have any one pupil in the school room more than two hours at one time; and I would always have all that were in the room together attending to the same thing. And in this way, I am persuaded, both upon general principles, and from numerous experiments, that as much may be taught and learned in three months, as is usually taught and learned, in the common mode, in one year.

Let us now connect a plan of this kind with a remark already made. It has been said that in such a state of society, as is at present in the free states of the valley of the Mississippi, the learning and information, and mental culture which have hitherto been considered as peculiar to colleges and universities, may be incorporated with all the mechanical, and commercial, and field, and household labor of the region.

Suppose a mode of instruction can be introduced by which as much knowledge and improvement may be communicated to children and young people, in three months, as has hitherto been communicated in one year; and suppose, also, that this mode of instruc-

* Nor do we believe, that upon reflection, he would resort to it as a punishment. The effects would be decidedly unhappy.

tion requires only one half the number of hours of daily attendance that the present modes require; suppose all this, and then all the boys and girls from the age of seven to fourteen, may without any inconvenience be employed in some profitable manual labor, from three to four hours daily, while they are attending the English school in the neighborhood; and in this way, not only habits of industry and economy would be formed, and cherished, and perfected, but a sufficiency in most cases, would be earned by the scholar himself, to meet nearly all the expenses of his education.

Add to all these suppositions, that there is an infant school in every promising village, and that in every second or third county, there shall be an Academy, in which shall be taught Algebra and Geometry, and the Latin and Greek languages; and the majority of the youth of our land, may assist their parents to a considerable extent in carrying on the ordinary labor of the family, and by the time they are fourteen years of age, may acquire an education equal to what has hitherto been considered necessary for admission into College.

ART. III.—EDUCATION IN GREENLAND.

WE have been both amused and instructed by a Review of two works on Greenland Missions, in the British Sunday School Teacher's Magazine.

Nothing interested us more than the scheme of the native Greenlanders for educating the rising generation. Their system of instruction is obviously adapted to the ultimate station they have to fill,—*a preparation for life*,—which, as the Reviewer very justly suggests, is not the case with one half the plans of tuition among the more enlightened nations. Let us then condescend to learn from them this important lesson.

The education of boys is thus described in an extract from one of the works alluded to.

'As soon as the child can make use of his hands and feet, his father puts a bow and arrow into his hand, that he may acquire dexterity in the use of those weapons by shooting at a target. He is also exercised in throwing stones at a mark by the sea-side, or else his father gives him a knife to carve playthings with, in order that the ingenuity necessary for the construction of a *kayak* may be acquired. Towards his tenth year, the Greenland youth is provided with a *kayak*, and taught to practise rowing, oversetting, and rising, fowling and fishing, either in solitary excursions, or in company with other boys. In his fifteenth or sixteenth year, he must go with his father to catch seals. He that does not acquire this art, is despised to the last degree, and is obliged to subsist on women's diet.'

The education of females is similar in character, and is briefly described as follows:—

'Till they are fourteen years old, they do nothing but chatter, sing, and dance, fetch water, or perhaps wait on a child. But afterwards they must sew, cook, and dress leather; and when they advance farther in years and strength, they must help to row the women's boat, and build houses.'

'To row boats and build houses' then, form the finish of a young lady's education in Greenland. (How different the state of the sex in Christian countries!)

No higher aim seems contemplated by the education of either sex, than merely to enable them to procure the means of gratifying their physical wants. Nothing is found here which deserves the name of intellectual improvement; and as respects religion and morals, the case is, if possible, still more deplorable.

Some of the Moravian brethren have long been devoted to the intellectual and moral instruction of these poor people. The practice of catechising was first introduced, and an elementary school was then commenced. A school for singing was also established soon after.

'Every morning and evening they prayed with, and catechised these poor heathen; and on Sundays, a passage out of the Bible was read and explained to them. They began with five children. Although the difficulty of fixing the attention of their Greenland pupils, and the apathy of their parents, who could not see what advantage was to be derived from reading and writing, rendered the management of this school in the beginning very laborious, yet the toil of the brethren was soon amply repaid, and much satisfaction was experienced in their progressive improvement. On Christmas eve, one hundred and five of the young of the flock met and sung a hymn, with cheerful voices. During the winter of 1829, the school meetings were not interrupted, even in that cold climate; and the progress made by the children, in reading the scriptures and hymns, was exceedingly pleasant. In every family there were some of these little ones who instructed and edified their parents and other inmates, by reading the scriptures and singing in the long evenings. When the schools were closed in the summer of 1830, the examination proved highly satisfactory.'

The teachable disposition manifested by the young people and children, and the piety of their demeanor, afford a striking contrast to their former degraded moral condition and plan of education; but when we consider the *means* and *efforts* employed by the indefatigable Moravians, we cease to wonder at the results of their labors.

ART. IV.—PRACTICAL LESSON.

LESSON V.—OBJECTS. MEASURES OF LENGTH.

THIS book, we have said, is a foot long. Here is *Easy Lessons*; is that a foot long? 'No.' Let us take *two* of them, and place them on the dictionary. Both of them are just as long as the dictionary. How long

are they both then? 'A foot.' How long is one of them? 'Half.' Half what? 'Half a foot.' Very well. Now point out to me all the books in the room that are just half a foot long. Now what books are half a foot wide? Are there any half a foot thick? What else does the room contain that is just half a foot long, besides books? What half a foot wide? What half a foot high? What half a foot thick?

Let us find something a *quarter* of a foot long. Here is my pen-knife. With the blades shut, this is just a quarter of a foot in length. See if you can find any thing else a quarter of a foot long, wide, or thick. This great dictionary is just a quarter of a foot thick. Some of these books are about a quarter of a foot wide. Some of your fingers are of the same length.

How long is this pin? Is it a foot long? 'Oh no.' Half a foot? 'No.' A quarter of a foot? 'No.' We will lay it on this foot rule. It extends, you see, from that mark on the rule, to *that*. This we call an *inch*. The pin, then, is an inch long. Now you know how much an inch is, do you not? 'Yes.'

Here are more pins. Some of these are an inch long, but others are more. There is one a great deal more. Here is a piece of pencil, and a piece of Indian rubber, each an inch long. Here is a rule an inch wide. 'The rule does not look near so wide as the pin is long.' It does not; but you will perceive that it is so, when we lay the pin across it. 'It is indeed. How strange this is.' Hereafter you may remember that a thing which is long and slender, appears longer than it really is; but a thing which is very wide or thick, appears narrower in proportion.

Let us find something which is two inches long. Here are some pencils, and keys. Tell me now which of these are about two inches long; that is, twice as long as the pin.—You judge very correctly.

Here is a glass ink-stand; look at this. How long and how wide is it? 'It does not look twice as long as the pin; but perhaps it is. It is indeed.' It is two inches long and two wide, and almost two high. My pen-knife blade is also two inches long. Now let us try to find something which is three inches long. Look now among these knives, and pencils, and keys, and see if you can find anything of the kind. 'Here is a knife which I should think was three inches long, when shut, but it is the very knife which you said was a *quarter of a foot* long. What can that mean?'

It means that a quarter of a foot and three inches are the same, or in other words, a thing which is three inches long, is a quarter of a foot long. You may call it which you please; three inches, or a quarter of a foot. But let us think what things are about as long as the pen-knife handle. 'My middle finger is about three inches long;—yes, both middle fingers; and your little finger; and—let me think,—the great dictionary is about three inches thick. My primer too, and Easy Lessons are about three inches wide—no;—Easy Lessons is more than three inches; it is almost four inches.'

Here are the Testament, and the Introduction to the National Reader, how wide are these; are they three inches? 'Oh, a great deal more; they are much wider than Easy Lessons; I think they are four inches and a half wide. Can there be any half inches?' Oh, certainly, and I am glad you have thought of it. But if a pin is an inch long, tell me how long half an inch is? 'Half as long as a pin.' But how long is a quarter of an inch, for there are quarter inches too? 'A quarter as long as a pin.' Will you find something which is about half an inch long, and something too about a quarter of an inch? 'Your pen-knife handle is half an inch long, and the blade about a quarter of an inch long.' You mean *wide* rather than long, do you not? 'Yes.'

How long is Easy Lessons; how many *inches* in length, I mean? 'You said yesterday it was half a foot long, and also your Bible, and Jack Hal-yard, and the primers.' True; but half a foot is the same as a certain number of inches. Now can you think how many inches half a foot is? A quarter of a foot, you will remember, is three inches; two quarters make a half, you know; now how many inches make half a foot? 'Six.' Tell me now how you find it out. 'Why, a quarter of a foot is three inches; then two quarters are six inches, for three and three make six.' Very well, I believe you understand it. This lead pencil, for example, is just half as long as the Dictionary; now, how long is the pencil? 'Six inches, or half a foot.' And how long is my pen-knife handle? 'Three inches, or a quarter of a foot.'

INTELLIGENCE.

EXTRACT OF A LETTER FROM A COMMON SCHOOL TEACHER.

'I have no where to go for information respecting the *government* of youth, or to incite them to *diligence in study*, but to the word of God.'

'It is a daily practice with me to bring before my charge the fact that all of them, if they live, will, in a short time, be called to take the places of their parents in society, and act for those who will *then* be, as they are *now*. I frequently point them to the affairs of Congress, and suffer them to discuss subjects familiarly, and modestly to tell their likes and dislikes of the proceedings, but always with a reason.'

The BIBLE is the first study in the morning. Each one reads a verse, and then a familiar conversation takes place respecting it, both of doctrine and history.

In SPELLING, every word is explicitly defined; and a part of those who write, put one of the words into a sentence, which is read before the whole school.

For every class in GEOGRAPHY, there is a *monitor*, who appoints one or two to perform some duty relative to that study daily. Two pupils are daily appointed to draw a map on the black board, before which the class appear to recite. All then have their attention turned toward the black board, while one of them points out the places to which the question refers. The lesson is concluded by conversation with reference to some of its peculiar parts.

A class in ARITHMETIC are summoned to recitation, the lesson having been prepared before hand. The number of the sum is mentioned; those who are prepared to attend to it, raise their hands; when some pupil named by myself, or an assistant pupil, is called upon to give the answer. He is soon informed whether he is correct, and if any doubt is expressed, he proves his work, at once, on the black board.

All other branches are attended to in a like familiar manner. No corporal punishment is found necessary.

REPORT OF THE SUPERINTENDENT OF COMMON SCHOOLS OF THE STATE OF NEW YORK. MADE TO THE ASSEMBLY, JANUARY 10, 1832.

There are no public documents which we find more replete with important facts than the annual official reports of the Superintendent of Common Schools in the State of New York. The operations of a *school system*, which we have not hesitated to believe to be the best which the world has ever seen, and which

embraces at present more than half a million of children, cannot, it seems to us, be uninteresting. But we have formerly spoken at length of the comparative value of the New York system—and of its adaptation to the condition and wants of a republican community. It will at present be our principal object to elicit and present to our readers the more important facts contained in the report which is before us.

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These returns show that there are 9,333 school districts organised in the state, and that of this number, 8,835 have made reports to the town commissioners, accounting for the money previously received by the districts, and showing that a school had been taught in each district, for at least three months, by an inspected teacher.

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There are 19 towns which report more than 1,500 scholars taught annually in each. Including these, there are 128 towns, in each of which more than 1,000 are instructed; and a few large towns report more than 2,000 on the rolls of the schools.

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It will be seen from the above, that the sum paid for teachers' wages, over and above the public money, amounted to \$372,692; that is, \$25,874 81 more than the previous year.

It is also seen that where the revenue of the state fund pays one dollar for teachers' wages, an inhabitant of a town, by a tax upon his property, pays \$1 28, and by voluntary contribution in the school district where he resides, \$3 72 more, for the same object; and the local fund averages about 16 cents more.

There are 9,054 school houses in the state, which at an average price of \$200 each, make a capital of \$1,980,800; the yearly interest of which, at 6 per cent, would be \$118,848. The annual expense for school books is supposed to be fifty cents for each scholar, which amounts to \$253,443; and fuel at \$10, to each school, would be \$90,840. Thus it will appear that there is an annual expenditure for the support of common schools of more than \$1,000,000; of which the State treasury pays less than one tenth.

STATE OF INSTRUCTION IN RHODE ISLAND.

We have just been favored with a copy of the Report of the Committee appointed by a meeting of gentlemen in Rhode Island, of which President Wayland was Chairman, 'to take into consideration the present condition of schools' in

that State. It contains many interesting facts, obtained by means of circulars, addressed to individuals in each town—a plan, which we could wish to see embraced in every state, whose intellectual statistics are not yet ascertained—and many valuable suggestions for improving the means of instruction. We have only room to insert the following table of results.

Whole number of public schools in the State	323
Whole number of scholars taught in them	17034
Number of male teachers employed	228
Number of female teachers employed	147
Number of schools continued through the year	20
Average time of the others	3 months
Whole amount appropriated by the towns for the support of schools	\$11,490
Amount drawn from School Fund	\$10,000
Whole amount expended for support of public schools	\$21,490
Number of private schools continued through the year*	{ Male teachers 30 Female do. 88
Whole number of scholars taught in them (exclusive of the Friends' Boarding School, Providence†)	3403
Estimated expense of the private schools which continue through the year, at twenty dollars per scholar	\$68,040
Estimated expense of other private schools, at three dollars per scholar	\$13,335
Total estimated expense of private schools	\$81,375
Sum total expended for support of schools for one year	\$102,865

ILLINOIS LYCEUM.

A weekly course of Lectures has lately been commenced before the Illinois Lyceum at Vandalia. The introductory Lecture was given by Judge Hall, the Editor of the Illinois Monthly Magazine. He was followed by Mr Jeremiah Abbott, 'On Astronomy.' The next was by H. Brown, Esq., 'On the Earth and the Atmosphere.' On the 6th of May, W. L. D. Erving, Esq. addressed the society 'On the Advantages of Free Labor over that derived from Slaves'; and on the 13th, Judge Hall delivered a lecture 'On the Physiology of Plants.' All these performances were highly creditable to the gentlemen engaged, and profitable to the numerous audiences who attended them. The public interest on the subject is fast increasing, and it is expected that the Lectures will be continued through the summer.

INSTRUCTION IN THE CITY OF NEW YORK.

The state of instruction in our cities is a subject of as deep interest to our country, as the condition of the heart in the human body. We are much indebted to the superintendent of the daily schools of New York, for a pamphlet on this subject, which although not of recent date, contains the most recent account which has been taken, and calls forth serious attention.

A census was taken in 1829, of all the pupils under instruction in the city of New York, from Columbia College to the smallest Dame or Infant school, from which it appears that the whole number then instructed was 24,952. From the result of this census, the committee of the Common Council conclude that there are at least 20,000 more between the ages of five and fifteen, who attend no school whatever;—at least 10,000 of whom are growing up in entire ignorance.

The whole number of schools of every description is 463. Of these, 432 are private schools, 3 incorporated, 19 charity, and 11 public schools. Of the 432 private schools, there are two grades of master's schools, two of female's schools, male and female minor schools, and schools for colored children.

* In nearly all the country towns, the private schools correspond very nearly, both in number and scholars, with the public schools; or they may be considered as the public schools, continued by individual subscription, from three to six months each year.

† This flourishing institution contains on an average, one hundred and sixty scholars; four male and four female teachers.

The first grade of master's schools includes also boarding schools. These are for preparing young men for college. They are 25 in number, and are flourishing.

The second grade of master's schools includes pupils of both sexes. In them are taught the higher branches of English, Mathematics, and Foreign languages. There are 97 of this class, most of which are good.

Of the first grade of female schools, there are 35. The pupils are taught the higher branches of English, Music, Drawing, and Foreign languages. These are all good schools, and many of them superior.

There are 92 female schools of the second grade; in which are taught Arithmetic, Geography, Grammar, Needlework, &c. Nearly all of these are in good condition.

The minor schools, 143 in number, are confined to Reading, Writing, with a little Grammar, Geography, and Arithmetic. About half are taught by male, and half by female teachers. Some of these are in a good condition, but the majority are bad or indifferent.

Four of the schools for colored children are taught by teachers of color, and two by whites. They are well conducted.

Of these 432 private schools, nearly one half the pupils are confined to the first elements, and with the exception of 52, all are more or less elementary. Only 1,292 are in the dead or foreign languages; and 492 in mathematics.

There are 199 principal and 140 assistant male teachers; and 233 principal and 119 assistant female teachers.

There are three only of the Incorporated Schools; embracing 1081 pupils.—These are under the care of three male and three female principal teachers, and eleven male and twelve female assistants.

The Charity Schools are nineteen in number, employing nine principal male teachers, sixteen principal female teachers, and five female assistants.

In the eleven Public Schools there are eleven male and twelve female principals, and ten male and twelve female assistants.

SUNDAY SCHOOL TEACHERS' CONVENTION.

The Convention of Sunday School Superintendents, Teachers, and Conductors, which was recently proposed, is to be held in the city of New York on the first Wednesday of October next, at 10 o'clock, A. M.

NOTICE.

THE COMPARATIVE AND ANALYTICAL READER.

Mr S. W. Seton, of New York, the indefatigable superintendent of the City Schools in that place, has recently prepared what he terms a Comparative and Analytical Alphabet, principally designed for Infant School Teachers, with a view to render this difficult and too often slow and irksome task of the pupil at once simple, rapid, intelligible, and agreeable. It consists of two large sheets, on one of which the large letters or capitals, and on the other the small letters, are *analyzed*. The capitals have been reduced to a classification of three letters, viz. V I O; and the small letters to four, l n v o; with a few exceptions or irregularities. The letters are exhibited on the card on a large scale, and the analysis made clear by having each elementary principle of a different color. Thus, I is painted *blue* in all its combinations, as in the main stroke of the L, T, K, E, F, P, B, D, R; and O in its various combinations is *yellow*.

The plan is certainly ingenious; experience only can decide how far it may be useful in its application to the schools for which it is intended. But it is certainly interesting to see those who prepare elementary books, at last condescending to do that which never ought to have been regarded as an act of condescension at all—to smooth the asperities, and remove the difficulties which beset the learner at the first steps of his progress. Too long—by far—have the infant and the nursery, and the infantile mind and soul been almost entirely overlooked; and our best and noblest efforts been wasted or nearly wasted on those who are already spoiled.

ART. I.—MONITORIAL SCHOOLS.

Remarks on the 'extent to which the Monitorial System is advisable and practicable in Common Schools.'

COMMUNICATED TO THE AMERICAN LYCEUM. BY WALTER R. JOHNSON.

As the *practicability* of any system of education seems to be the first consideration in determining whether it be *advisable*, it will be most consistent with the natural order of things to examine that point before we speak of the other.

To enable us to judge of the practicability of combining two things, and to discover their congeniality, we must know something of the nature of each, and of the circumstances favorable or adverse to the success of our attempt.

The '*monitorial system*' is variously understood, and as variously applied, by different persons who have had occasion to describe it in theory, or to employ it in practice. Hence has arisen much overweening confidence on the one hand, and much unfounded prejudice on the other. As things extremely different in their nature and circumstances are thus often designated by the same name, and as we have not introduced into our language terms sufficiently distinctive, to mark the species and varieties in this general denomination of schools, the liability to error and misconception must evidently be great and perplexing.

The same remark may, with some limitation, be applied to the term *common schools*. When by this term is meant a class of establishments, intended to convey a certain kind and amount of instruction, and embracing various classes of children, but still *continuous in their existence and operation*, we shall be able to predicate concerning them, propositions which do not by any means belong to those ephemeral establishments, which passing by the same name, are in fact wholly different in character and action. In the latter class of schools the duration of a teacher's connection with his pupils is limited to a period varying from six to sixteen weeks. And as they are in many cases totally unknown to each other previous to this brief connection, it is not surprising, however unfortunate, that even this should be deemed too long by both parties.

And where the annual recurrence of the season of teaching witnesses a return of the same teacher to a given district, and of the same classes to receive his instructions, still the long interval of busy occupation has, in all probability, interrupted or destroyed the chain of associations which had existed on the previous occasion. Consequently, any peculiar arrangements for facilitating the labors of teacher, or increasing the attainments of pupils, are to be commenced anew; and the elements and details of a system to be created from the same chaotic mass as at first.

That the whole duty of teaching and governing a large number of pupils of different ages, capacities, and attainments, on the *ordinary method*, should be devolved upon a single individual, is of itself so obviously irrational, impolitic and uneconomical, that were it not for its frequent occurrence, we could hardly suppose that the discernment and the interest of our citizens would allow them to countenance the waste of time and money which the plan evidently involves.

We might also presume that methods of supplying the defects under which the plan alluded to confessedly labors, would be eagerly sought, and that when discovered, these would be perseveringly followed, until their excellences and defects had been minutely, thoroughly, and fairly scanned.

It is perhaps unnecessary to remark that this has not been the case with the system of monitorial instruction. A variety of circumstances have conduced to this result. It will suffice, briefly, to mention a few of them.

1. *The prejudice of Education.*—The method pursued with the teacher when he was himself a scholar, is generally that which he most readily adopts when entering on the business of instruction; especially if without previous training to the duties of a teacher.

2. *The opposition of interest.*—Those who have only the means and implements suited for carrying on instruction in the ancient manner, are with difficulty induced to furnish new arrangements. This cause has, it is believed, sometimes prevailed even where the gain was clearly demonstrable.

3. *The limited views of teachers.*—Methods of instruction in use beyond their own walls, or at least beyond their neighborhood, are seldom deemed worthy of investigation. The business of teaching, as generally conducted, has perhaps a tendency to narrow and confine the thoughts and energies of those who embark in it. Or if on some rare occasion a visit is paid to another school, a difference in discipline or instruction, whatever may be its superiority, is apt to be looked upon rather with an unfavorable eye.

4. *The use which has been made of monitorial instruction.*—It has been applied in many instances to afford a cheap and imperfect sort of instruction to the poor as a distinct class of society, and in proportion as the estimation in which that kind of public provision is held, has declined, the system of instruction which must, from the nature of things, be exceedingly defective under these circumstances, has unjustly been charged with evils which belong rather to the exterior concerns—to the legislative enactments—than to the interior arrangement of the establishment wherein it exists.

5. *The low estimation in which Education itself is held.*—It has been the misfortune of monitorial instruction to be attempted in several instances in communities, in which but little of the true spirit of education generally prevailed. The consequence has been, that neither parents nor children could duly realize the value of an improvement which placed it in the power of the latter to receive an education superior to what could before have been obtained.

It does not fall within the purpose of the present essay to enter into any extended disquisition upon the merits of monitorial instruction. A particular application only of the system is now under consideration.

It may not, however, be amiss to refer to the fact that, under one form or another, the spirit of monitorial or mutual instruction has been applied to nearly every branch of human knowledge. Thus in primary and other common schools, we have the elements of orthography, reading, and various other rudimental branches; in many higher seminaries we have the classics, mathematics, and modern languages taught on this system. In some colleges, the philosophical and ethical classes have been made to realize important benefits from a modification of this method, and even in certain Universities the sciences of law and medicine are believed to employ in their service, a class of auxiliaries to the professors, whose duty it is to do for the medical or law students precisely what the monitor of a common school would do for his class, namely, to examine them on the topics of the lectures, and prepare them for future examinations by the professors themselves. In the numerous theological seminaries of the country, the essence of mutual, if not of monitorial instruction is understood to exist, and every truly literary club connected with any of our higher institutions is ostensibly founded on the basis of mutual improvement by mutual instruction. It may be added that in teaching the elements of moral and of biblical knowledge, the directors of Sunday schools are often enabled to avail themselves of the aid of the more advanced members to assist in hearing the exercises of the younger pupils; and finally, if the numerous bodies, of which the assembly now addressed, is the central organ, be not so many schools of mutual instruction they fail of their best and most commendable purpose.

The only question, then, as to the practicability of introducing monitorial instruction into common schools, appears to be,—how far will the nature of their organization comport with that systematic, continued, and vigorous action which this system requires, in order that a competent number of well qualified teaching monitors should be always ready to aid their own teacher. The extent to which the system can be admitted, as well as the benefit to be expected from its action, will be much limited by the temporary duration of many establishments. It cannot therefore be expected that we should attempt to prescribe an uniform course or routine of operation. That will be found in the manuals to which teachers can resort, or in the schools which they will naturally desire to visit in preparing for the responsible stations which they are to occupy.

In the mechanical parts of reading and spelling, it would doubtless be found practicable to select within a very short time from the commencement of a school, a sufficient number from among the best scholars in those branches, to aid in the exercises of such as are less advanced; but in no department, even the most simple and easy, would a judicious teacher place a monitor over a class, until, by repeated individual examinations, and by intimate acquaintance with his personal character, he had ascertained beyond a doubt that the

youth in question was entitled to confidence. Not only should the individual so examined and found worthy, be in actual possession of the knowledge and stability to merit his teacher's approbation, but he should have that sobriety of character, and good repute among his fellow students, which may command their respect and attachment. These qualifications are of course to be expected in youth only in a certain degree, proportionate to their age and advancement. Nor can they be known by the teacher to exist, until after the lapse of some days, and even weeks from the commencement of his school. Hence it would in every case be better for the teacher intending to adopt the monitorial system, to give, by himself, all the instruction for the first few weeks, until he should have become acquainted with his scholars, their dispositions, manners, and previous attainments; after which he may, as a mark of confidence, allow a class to be taught an additional lesson under one, whom by a similar mark of confidence he may designate for the office of superintending their recitation.

The plan thus commenced may be extended as numbers and qualifications admit; but the authority delegated to the monitor should at first be very little, extending to the mere mechanical duty of hearing a lesson which has been prescribed by the teacher himself, and of reporting to him the state of preparation, and the general intelligence of each member of his division in regard to the performance under examination. If the same class have been previously examined on the same lesson by the teacher himself, the record of the monitor will show how far the judgment of the latter can be relied on. At subsequent exercises, after having received the report of a monitor upon the state of preparation of a class which he had not himself previously examined, the teacher may go over the lesson with the monitor's notes before him, and ascertain the degree of fidelity with which the report has been made.

The branch with which it seems most suitable to commence monitorial instruction is reading, both because it is most easily directed by a monitor, because it keeps his attention and that of his class constantly engaged, and because it is one on which sufficient time cannot generally be bestowed in the ordinary routine of school duties. Whenever opportunity will allow, the monitor should read the whole exercise over to his teacher immediately before going to his division, and should be questioned in order to ascertain whether he be master of the meaning of words and phrases, and comprehend the whole matter of the piece. He should however have a dictionary at hand while instructing his class, especially if the reading be in language that may require definition, in order to be furnished with an immediate resource to satisfy inquiries,—to settle doubtful points of meaning, as well as of pronunciation.

The class should at first be small, consisting of not more than seven members. It should not, however, be so much reduced, as to fail of creating and sustaining the requisite interest and emulation. It may be at first formed by taking from the head of a second or third class of the school, such a number as shall be found most assiduous in the pursuit of that branch of study. The monitor should of course

be taken from a higher class. The time allotted to a monitor's exercise ought to be no longer than the interest can be fully sustained without the appearance of languor. From 30 to 45 minutes will generally be found sufficient.

The next branch to which the monitorial method is applicable, is spelling, which may be very profitably pursued under a monitor, as an immediate repetition of what has been done under the care of the master. The class should, in addition to the operation of repeating the distinct utterance of every word proposed by the monitor, and giving the separate as well as combined pronunciation of the syllables, be allowed each to propose in succession, words selected from the lesson to a higher scholar in the class, naming the individual to whom the question is to be put, and taking rank of the respondent when found deficient.* The head scholar is of course precluded from questioning, but liable to be questioned, by any one below.

The class should be furnished with the means of writing, if practicable, every word which they are required to spell, and even of writing as exercises in orthography, such sentences or passages as their age and attainments will permit. When written on slate or paper, the performance of each scholar may be placed in the hands of the one immediately below him for examination, that of the lowest scholar being carried to the head of the class. In this way every scholar will examine another's work. A strict scrutiny will thus be insured, and if each be called upon at the close of his examination to read aloud all the corrections which he has found necessary, an effectual check will be provided against unfair or trivial corrections. This exercise may also be followed by mutual questions, requiring single words, or sentences from the lesson, to be written and submitted to the party proposing the question. Besides embodying the essence of daily practice in life, this method is recommended by the interest it creates and keeps alive among the pupils, and by the quick perception of errors in orthography which it renders habitual. It fully develops the active powers, prevents listlessness and ennui, and proves to the satisfaction of all, that though quickness of parts, activity, and industry will generally prove successful, yet that no powers or efforts can place an individual beyond the range of fallibility. Should trivial or irrelevant questions be put, the monitor will deprive the pupil who puts them, of his right of question.

The dictionary of the monitor will now be put in frequent requisition to settle doubtful points of orthography or of definition, and the superior judgment of the teacher should be ever accessible to an appeal from the decision of the monitor. Where books of reference can be placed within reach of the pupils, the teacher will generally, instead of giving an arbitrary decision, refer the parties to such sources of information, as will afford all needed light upon the subject. This will by degrees accustom the scholars to habits of research, and prompt an inquiring spirit.

* It may be necessary to state to those not familiar with the methods of mutual instruction, that they may be employed without the use of competition, by those who exclude this principle from their schools.—Ed.

In Geography, much assistance may be rendered by monitors. The first steps, however, ought not, perhaps, to be entrusted to the guidance of any but a skillful master. But in repetition, with a free use of maps, a youth already well versed in the subject, may be employed with great advantage to all concerned.

As the facts of this science are almost infinite in number, compared with the abstract principles, the memory is of necessity far more concerned and exercised than the judgment, or any other of the active faculties. Many methods of application will doubtless suggest themselves, in which the various visible illustrations of this department afforded by the maps, may be employed to fix on the minds of the pupils the facts in question.

Frequent repetition is perhaps nowhere more necessary than in connection with this branch of study. To be ready to lay one's finger without hesitation on a town, an island, a mountain, the source or the mouth of a river,—to trace boundaries, latitudes and longitudes on a map, whether of large or of small proportions, is believed to be an acquisition of rare occurrence, and one which can be attained only by much practice and a frequent recurrence to the same parts of the earth's surface. The pupils may, in this subject, likewise, be exercised on the mutual, as well as on the monitorial plan. Each holding his school atlas before him, may be required, when the monitor refers to a place, or mentions a name which occurs in the lesson, to point to it, and present the map immediately to the inspection of the pupil next below him, holding the atlas so that the other can readily observe the correctness of his indication. At the same time he will direct his own eye to that of the pupil next above. Should the latter fail to point out the place named, the former may show it and be allowed a credit or a place, according to the system of rewards established in the school.

The foregoing are intended merely as examples of the manner in which it may be found practicable to commence operations on the monitorial plan. It is not the design of this brief essay, to trace the application of monitorial instruction into a detail of methods for every particular branch. Employed with judgment and good sense, it may be equally useful in arithmetic, grammar, history, penmanship, and the elements of practical geometry, as in any of the three branches already mentioned.

From the preceding remarks and illustrations, the following inferences may be drawn:

1. The monitorial system is practicable in every common school which continues in operation long enough to give the teacher a full acquaintance with his pupils, and to inspire that ardor for knowledge, which will lead them to look upon their exercises with pleasure, and the means of increased attainments as privileges.

2. The portions of teaching in which maturity of judgment is less required than assiduous devotion to prescribed duties, in other words, the mere mechanical parts of every subject, are capable of being pursued or *repeated* under a monitor, with profit and success, both to himself and to his class.

3. It is practicable so to regulate the action of the monitorial system as to gain a very great addition to the value of instructions imparted by adult teachers, and at the same time to avoid all the real or supposed objections urged against its adoption.

These objections, it may be added, have in a great measure been set forth by persons who had but a limited acquaintance with the subject, or they have been urged against, not the legitimate use, but the obvious abuse of a thing in itself excellent.

4. It is practicable to maintain, under the monitorial system, as thorough discipline as under any other arrangement. But *order* in the two cases will not consist in precisely the same rules and observances; just as the discipline of an army, or of any other community laboring for a common object, and for mutual benefit, will differ from that of a *convent* where silence may reign indeed, while useful activity is banished.

5. The progress of youth may be rendered not only more rapid (for that alone would be a doubtful recommendation), but also more certain, and their attainments more thorough under this system, than on the plan generally pursued in common schools. This assertion, the result of much experience, is readily perceived to be in diametrical opposition to the specious, but unfounded dogma, that '*boys cannot teach boys*,'—a dogma on which misrepresentation has often seized for the purpose of proving the utter impracticability of teaching on this system,—a dogma, however, which is, if possible, far more remote from the truth, than that '*men cannot teach men*.'

6. Should any deem it impracticable to incite the indolent to industry and fidelity when under the monitor, or to restrain the intractable from acts of petty mischief and the consequent confusion, let such be retained if they *must* be continued in the school, wholly under the immediate instruction of a master, and not allowed the advantage of prosecuting the additional study, or of gaining the additional credit which the introduction of a monitorial class will permit to its members.

7. In most exercises it will be found practicable for the monitorial class or classes, to carry on their exercises within the apartment allotted to study and the instructions of the master himself. No unbecoming vociferation which can interfere with the regular duties of the school, is at all a necessary concomitant of such recitations. It should, however, be strictly enjoined, on both monitor and pupils, to suppress the voice as much as possible in speaking, to avoid disturbance. In defect of compliance with this requisition, the monitor may be privately reminded of the fault, and if it appear intentional, the functions of his office may be suspended or wholly removed. A pupil may be sent from the class for a first offence, or wholly removed from it for repeated violations of this necessary restriction. The quick eye of an experienced teacher will readily distinguish between the activity of business, and the irregular action accompanying idle conversation, even though both should be carried on in a whisper.

The subject of rewards and punishments, as connected with school discipline in general, does not come within the purpose of this essay. But it may be proper to advert to the matter so far as to indicate the

nature of the rewards connected with monitorial instruction. These, I am inclined to think, should all be of a nature to influence the moral sense, the honor, or the emulation of the scholar. Mercenary motives are among the worst which can be presented to youth in connection with literary and scientific pursuits, and the attempt to coerce attention to the duties of a class, by violence from the monitor, can never long succeed. A far better course is to exclude the negligent and disorderly from such classes, and reward the attentive by marks of merit given by the monitor, with the understanding that they are ever subject to the revision and correction of the teacher, if on examination they shall be found defective. The faithful monitor may be rewarded in a similar manner; or, at the discretion of the teacher, may be compensated with the privilege of pursuing some branches of study not embraced in the ordinary course of the school. In this manner will intellectual and moral merit meet an intellectual and moral reward; the privilege of partaking the higher pleasures of education, will be reserved for those who manifest a disposition to prize and improve them.

In conclusion I would say, let the monitorial system be admitted so far as to give the adult teacher all the aid which it is capable of affording, but not to diminish the amount of his own instructions. It should, in no instance, be employed as a *substitute* for the talents and information which ought to be possessed by the master, much less to supply his deficiencies in dignity or authority. It should never be committed to the weak and indolent, and should never be expected to *create knowledge*, or even to insure its acquisition, except so far as it can prompt inquiry, and lead to the sources of information. Let it be employed to invigorate effort, but not merely to give an air of activity, which, after all, may be little more than useless bustle and formality.

Neither the teacher, the patriot, nor the philanthropist, would wish for the adoption of monitorial instruction solely for the purpose of giving a seeming education to the *poor*, which, in reality, only serves to degrade their condition, augment their dependence, and enable the rich to begin thus early to prescribe their future destiny, and mar, rather than brighten, their prospects in life; a proceeding utterly inconsistent with the sentiments of freemen, and opposed to the earliest practice of our pilgrim fathers.

Finally, let not the monitorial system be attempted in a community not thoroughly imbued with a sense of the paramount importance of education. Otherwise there will be danger that the duty of monitors will be performed with little spirit, and less efficiency; and that the prejudices of parents will, through ignorance or artful misrepresentation, be enlisted in direct opposition to their true interests. The task of Sisyphus would be enviable, compared to that of a teacher under these circumstances.

AMERICAN LYCEUM.

[CIRCULAR.]

THE first anniversary of this new institution terminated its sittings in the city of New York, on the 7th of the present month.

The number of delegates in attendance—the essays produced and read—the oral communications of members from different parts of the United States, illustrative of the state of education, and of the interests of learning and morality in their respective sections of the country—together with the presence of several learned foreigners, from some of whom communications were received—all tend to inspire the belief that the American Lyceum may become eminently serviceable in collecting and diffusing information on matters intimately connected with our national harmony and prosperity.

Several of the essays which were read at the anniversary, and others since received by the Executive Committee, are deemed to be worthy of extensive distribution.

There are no subjects within the range of elementary and practical education—of the physical, moral, and intellectual culture of the youth of our country—that may not be treated of by those persons in any part of the Union, who are best qualified to write upon them, and whose productions, presented and read at the meetings of the Lyceum, may, when approved, be extended in the form of pamphlets, tracts, or treatises, to the constituent country, town, and village Lyceums, and to every member of the National Institution.

An agency may thus be created, which will render this institution not only national and patriotic, but which will enable it to fulfill all the objects of an AMERICAN SOCIETY “FOR THE DIFFUSION OF USEFUL KNOWLEDGE.”

This agency may be extended, as far as circumstances may render it expedient, to Mexico and South America.

It may co-operate, on terms of reciprocal benefit, with any European Society, of a similar beneficent character.

The publications of the institution may be distributed at cost, or below cost, if funds should be obtained to justify such a reduction.

Lyceums in all parts of the country may participate in the advantages of this concentration of knowledge and effort, in proportion to the funds which they may contribute.

Essays produced at any Lyceum, auxiliary to the American Lyceum, may be forwarded to its Corresponding Secretary, and if approved at its annual meeting, or by the Executive Committee, may be printed and distributed to an extent correspondent with the pecuniary resources of the institution.

The following constitutional regulations for obtaining the funds indispensable to the successful operation of the American Lyceum, was adopted at the late anniversary meeting:

Any person paying to the Treasurer \$100, shall be a life Director of the institution.

Any person paying \$20, shall become a life member.

Any person paying \$3 annually, shall, when elected by the Executive Committee, be a member during the continuance of such annual payment.

Those to whom this circular is sent, if they approve of the objects of the institution, are respectfully invited to become either donors, members, or directors, and to forward their benefactions to WILLIAM FORREST, Treasurer, City of New York, and information of this fact to THEODORE DWIGHT, jr. Corresponding Secretary.

By direction of the Executive Committee,

J. GRISCOM, *Chairman.*

WM. B. KINNEY, *Recording Secretary.*

New York, May 27th, 1832.

INTELLIGENCE.

AMERICAN SCHOOL AGENTS' SOCIETY.

A Society to promote the cause of Education by school agencies and circuit teachers, was formed at Andover, Mass., on the 13th of July, 1832, to be designated by the name of 'The American School Agents' Society.' From the official report of the proceedings, as published in the Journal of Humanity, we learn that the following officers were duly elected:—

SAMUEL FARRAR, Esq., President.

S. R. HALL, Vice President.

MILO P. JEWETT, Recording Secretary.

JOSIAH HOLBROOK, first Corresponding Secretary.

Directors.—Rev. Professor Emerson, of Andover; Thomas Clark, Lowell; F. A. Barton, Andover; Reed Wilkinson; Osgood Johnson, Andover; W. C. Woodbridge, Boston; Rev. Milton Badger, Andover.

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A meeting of the above Society is to be held in Andover, on the first Monday of August, inst. at 3 o'clock, P. M.; when a full report of the plan, objects, and advantages of the Society is expected.

PUBLIC SCHOOLS IN LOWELL, MASS.

We have been favored by one of the Teachers in Lowell, with a copy of a small pamphlet entitled 'Regulations for the Public Schools of the town of Lowell: adopted by the School Committee, May, 1832;' from which, and from other authentic sources, we are happy to know that if the development of the human mind and heart have not kept pace with the almost unparalleled physical growth of this infant city, the guardians of children and youth in that region have by no means been idle. The old district school system has been found inefficient under the existing circumstances of that place, and another has accord-

ingly been substituted in its stead. We should be glad to insert the 'Regulations' entire, but we have only room at this time, to present a few *leading features*; from which, however, we trust that it will be obvious that much of the good spirit of improvement prevails there, and that a foundation has been laid, on which a noble superstructure is destined yet to rise.

There are three grades of schools; *Primary Schools*, *Grammar Schools*, and a *High School*. The first are for children from *four to seven* years of age, and until they are qualified for admission to the Grammar Schools. The exercises are Reading, Spelling, and Colloquial Instruction. When the pupils leave these schools, they enter those of the *second* grade, or the *Grammar Schools*. In these are taught the common branches of an English Education, viz: Reading, Spelling, Writing, English Grammar, Arithmetic, and Geography. The *High School* is designed both to perfect the English Education which is begun in the *Primary* and *Grammar Schools*; and also to fit young men for College; and the course of instruction is probably as extended and thorough, as in any school instituted for the same purpose.

For admission to a school of a higher grade, pupils must undergo an examination in the branches required in the schools which they have last attended, and must bring a certificate of the same, as well as of good moral character.

The Teachers in all the schools are required to be punctual in their attendance at the hours appointed for opening the schools, and also regular in regard to the hours of closing them; and during school hours they are required to devote themselves exclusively to the business of the school, and to exercise a general care and oversight of the pupils, as well out of school as within; also to take special care of the building, appurtenances, furniture, books, &c.

All children belonging to the schools are required to be present within ten minutes after the hour for opening them; and after the expiration of that time the doors are effectually closed against them in the *High School*; but in the *Primary* and *Grammar Schools*, the teacher may sometimes admit tardy children after the ten minutes are expired, if in his opinion it can be done with propriety; though not without some notice of their fault. The teacher may require of the parent, master, or guardian, a note, stating the cause of delay or absence, whenever it exists. These notes or certificates must be dated, and must state definitely the time or amount of absence. If a pupil is absent more than two weeks, unless sick or out of town, he loses his connection with the school.

The books used, studies pursued, and exercises required by a given class, shall in all the schools, be such and such only as the board of officers of the Public Schools shall require; but 'the morning exercises of all the schools shall commence with reading the Scriptures and Prayer.' None are allowed to remain in the Schools, unless furnished with all the books and utensils required.

The Teachers are required to keep their pupils as constantly employed as possible, and to exercise an energetic, prudent, and firm discipline; and in case of *obstinacy*, *suspension* from school for a time is permitted; and in extreme cases, *expulsion*. There is room, however, for restoration in certain circumstances, when both the Committee and Teacher think it expedient.

Each Teacher is required to keep a full and accurate record of all matters pertaining to the School; which he is required to exhibit to the Board of Visitors at the public examinations, to be held once in each term: and he is also to exhibit a full report annually. Every teacher is elected, and his salary voted annually; but may be at any time removed by the Board, to whom he is responsible. His continuance in office is to depend *only* on his merits as a *Teacher*.

The 'Board,' consists of any number of gentlemen, not exceeding twelve, chosen annually for the purpose, who are required to organize, by appointing their proper officers, together with sub-Committees; and assigning them their various duties. This Board meet regularly once a month throughout the year; and exercise a full and almost unlimited power over the Teachers and the Schools.

EVENING SCHOOLS FOR LABORERS.

The religious brothers of St Yon, in Valenciennes, in France, eight in number, including their director, are conducting the elementary instruction of 627 individuals, in three separate houses. Under their own roof they have *evening classes*,

between seven and nine o'clock, appropriated to workmen, apprentices, and children, who can spare no time from their daily labors in the earlier part of the day. There are two classes; the one for the juvenile and less advanced pupils, and the other for adults, workmen, servants, and apprentices. In both, the most anxious desire to learn is said to prevail. They have separate places for their studies, and the expense is defrayed by voluntary subscriptions. There is another school for adults which is carried on at the expense of the town, and pursues the mutual instruction system. *London Journal of Education.*

DEAF AND DUMB.

There are upwards of *six thousand* deaf and dumb persons in the United States, about 400 of whom are now receiving instruction at the different institutions. About 700 have left these institutions after receiving more or less instruction; leaving 5,000, who are receiving no instruction whatever.

VERMONT LITERARY AND SCIENTIFIC INSTITUTION.

The inhabitants of Brandon, Vt. have contributed \$7,500 to the establishment of a Literary and Scientific Institution in that place. A good brick building, 100 feet by 38, and four stories high, is about to be erected. Provision is also making for manual labor in connection with the Institution. A Female department is also contemplated, to be located about half a mile distant from the former.

NOTICE.

The Life of David, King of Israel, by the author of *Bible Sketches*. Illustrated with a variety of original cuts, a map of the Travels of David, and an appendix of reference, &c. Written for the American Sunday School Union, and revised by the Committee of Publication. American Sunday School Union, Philadelphia, 18 mo. pp. 276.

This is the first attempt we have seen to transfer the graphic character, which so enchants us in some of the modern historical novels, to a child's book of sacred history; and we are much gratified with the execution and the effect of the plan. Instead of the simple narrative of events, of which the child will of course lay the scene in America, and thus misapprehend many of the particulars, we are presented with the persons in the midst of the very scenes where they lived and acted. The landscape, the buildings, the customs of Palestine, are introduced and described, as they must have been, in connection with the occurrences; and the vividness of conception, which this course produces, is made to throw that charm of reality around truth, which has been so often the means of making fiction more attractive. We have never read many of the scenes in the life of David, with so much interest, or with so full conception of all that occurred, as in this little work; and it has led us to think more than once of the remark, that if all books were written well for children, they would be best adapted to adults.

The style of this work is uncommonly simple, and yet it is chaste, and often elegant. The descriptions have sometimes the charm of poetry, without any of its obscurity; and there is an absence of all attempts to draw off the mind from the train of events by forced allusion, or reflections, which we think an important feature in a work of this kind. There are, indeed, some singular and abrupt departures from this general character, and sometimes from the general simplicity of style, which we think should be corrected; but we are not informed whether they are to be ascribed to the author or editor. We regard the work generally, as a model for sacred narrative, whether in the Sabbath school, or from the press; and we are persuaded it will be as useful to the teacher who will study it, as it will be entertaining to the pupil. The spirit of the '*Bible Sketches*' is fully maintained, and we trust the author will not suffer so decided a talent for this species of writing to remain unemployed. We can discover nothing in this work which any believer in the Bible could find objectionable—and we believe its success will be in proportion to the extent to which it is known.

ART. I.—REWARDS AND PUNISHMENTS.

Translated from the German of Denzel.

[We present our readers with the following essay on one of the most important points in education, from one of the most able living writers on this subject in Germany. We are sure it will furnish many valuable hints to those who will read it attentively; while we, and many of our readers perhaps, may not be prepared to assent to all its statements.]

SOME moralists, in treating of rewards and punishments, endeavor to destroy them entirely. They say:—

'We ought to avoid that which is evil and unjust, because it is evil and unjust; and we should do that which is good and right, because it is good and right, without any reference to reward or punishment. It is this disinterestedness and purity, without the excitement of any external motive, which constitutes the principal value of virtue. Hence it is necessary for the educator to exert himself to the utmost, to represent virtue to children as an object of love, and vice as an object of abhorrence. He should excite the feelings of his pupils in favor of unconditional duty, and tell them on every occasion, 'that when they avoid evil and do good, they do nothing more than their duty, and what they are under obligation to do, and that they ought not to be excited to do it, either by the expectation of reward, or by the apprehension of punishment. They must seek the true reward in themselves, in their hearts and consciences; and, before all things, they must fear the decisions of the internal judge and avenger of every kind of iniquity.'

This is all very proper, but it is not even sufficient for the adult who is a complicated, sensual,* rational being, consisting of body united with soul, and still less will it answer for children. We all need further motives to counteract our appetites and passions,—to induce us to do that which is good and just. This is more particularly the case with the child, who is almost entirely a sensual being, all his sufferings and joys proceeding from a sensual source. Bodily pleasure and bodily pain, with hope and fear, possess almost irresistible power over the mind, before reason is developed.

Rewards and punishments can never be entirely dispensed with in education, because it cannot at once unfold and perfect all the powers of the mind. It must remedy defects, and produce salutary habits.

However, there is an important distinction to be observed between the application of rewards, and that of punishments. Rewards may be dispensed with much more easily than punishments. How can we reform and improve the uncultivated and froward child, without

* *Sensual* and *sensuality*, in this essay, are used in their original and philosophical sense.

punishment, or what is the same thing, without meeting the perverse inclination to sensual pleasure, by opposing to it sensual pain. Suitably directed punishments are not injurious; indeed they are often the only means to reclaim the erring. This is not exactly the case with rewards. However cautiously and judiciously they may be applied, they are always liable to be attended with injurious consequences. They accustom the child to expect a reward for all the good that he does, and tend to make his virtues selfish. In adult age, he supposes things must take the same course, and expects that his good deeds will meet with acknowledgments, thanks, and rewards. But the man, who in his childhood has been accustomed to have his virtues rewarded, when he comes to mingle with the world, will be sadly disappointed in his claims and expectations. When the world repays his best endeavors with neglect and ingratitude, when the result utterly disappoints his hopes, when he sees vice surrounded with pleasure, while virtue is suffering, the ignorant, and perhaps profligate man, who despises all human and divine authority, honored and applauded, while the wise, honest, and active philanthropist is overlooked, or despised,—what is the consequence? Is he not likely to become unhappy in his situation? Is not his zeal for doing good liable to abate? And finally, does not such a man often renounce virtue himself? It is, therefore, very injurious, to be educated in the habit of expecting rewards.

It is necessary to keep one point always in view, in which not only punishments, but also rewards, are in the highest degree proper. Children should be taught to feel, that *goodness, in itself, from its very nature, at all times, and without any exception, is beneficial*; and that vice is equally injurious. It is the more necessary to dwell upon this truth through the course of education, because it is not always evident in common life. The *habit*, which is acquired, during education, of considering virtue as carrying with it ultimate reward, and vice ultimate punishment, counterbalances the *impression*, which the irregularity of human affairs might otherwise make, and conduces powerfully to a faith in another and better world, where the whole enigma of human life will be solved, and the necessary consequences of good and evil will be manifest. Everything in education depends upon the kind of rewards and punishments, and upon the manner of their application. Since, then, in dealing with sensual, rational man, we cannot entirely dispense with rewards and punishments, we must establish the principles of their application, and discover the most suitable kinds, which are proper for given circumstances.

GENERAL PRINCIPLES OF REWARDS AND PUNISHMENTS.

In the application of rewards and punishments, the educator will do well to observe the following suggestions:—

1. Since that which is good and right ought to be done, because it is good and right, without reference to reward or punishment, it follows, that neither rewards nor punishments are ever to be employed, so long as other means are sufficient to enable the educator to keep his pupils in the way of their duty.

2. In his whole course of education and instruction, the teacher should exhibit such inducements to obedience, activity, exercise of talents, and love of order; as will, in a great measure, *remove the occasion of transgressing his commands*, and of the consequent punishment; and let obedience and learning carry with them their own rewards.

3. It is only merit, diligence, acquisition by close application, and not talents, and particular gifts of nature, that can justify any claims to rewards. In no case ought the effects of incapacity and of innocent weakness to be punished. It is merely neglect, levity, and indolence, with the effects of a perverted will, that are punishable.

4. Rewards should only please, excite, and animate; without producing, by any means, vanity, pride and haughtiness. In the same manner, punishments ought to be such as to awaken a desire for that which is good; they should warn, and restrain from evil, and not produce in the child any distrust in his own powers. *Rewards should never appear to be distinctions*; and punishments should be considered as evils inflicted out of necessity, and not of choice.

5. Rewards and punishments should be only sparingly applied, or they lose their beneficial influence. By their frequent use, the mind either becomes insensible to their influence, or it obtains an erroneous impression, that mankind, in *all their actions*, are to be influenced only by that which is to them personally profitable or injurious.

6. The more sensual the man is, and the more he lives merely for the present and for himself, and the younger he is, so much the sooner after the act must reward or punishment be applied. On the contrary, the older the child, the more he must be accustomed to expect his reward or punishment at a distance; and the more must he be taught to hope or fear the remote consequences.

7. Rewards and punishments should never be applied by the educator, till after he has fully weighed the circumstances, in a dispassionate state of mind, with perfect impartiality. Every indiscretion, every mistake in the circumstances, every perceptible favoritism for an individual, effaces from the heart of the child whatever is beneficial in reward or punishment; that is, the sense of its propriety and necessity. The passionate man always commits errors. He mistakes the good, or overvalues it in his reward. That which is wrong is equally misunderstood, and attributed to the worst motives, and punished with excessive severity. Punishment should never be applied in anger, and still less, with a sneer, or scorn, or an air of triumph; but rather, always with marks of compassion for the child. Children should feel, that the educator is compelled to the measure, and that it is disagreeable to him. When he imprudently punishes, he necessarily alienates the hearts of his pupils, and fosters a refractory, turbulent disposition; but when punishment is properly applied, it leaves a permanent, good impression, and the educator is esteemed and beloved as a father.

Rewards should perhaps be more sparingly applied than punishments; for, we should be cautious of exciting a spirit of selfishness. It is injurious to have the question always at hand; *What good will*

that do me? For a general rule, the approbation of the teacher, '*I am glad, my child, you have done right,*' is a sufficient reward for all *moral* conduct.* In no case should it be encouraged by a determined, precise premium. Rewards, when proper, belong only to diligence and activity, and are designed to animate children to these purposes, the fulfilment of the duties of obedience, justice, peaceableness, and kindness, must ever be considered as a matter of course, carrying its own reward; though on these occasions, a word of approbation may be proper, to make the children sensible of the pleasure which their good conduct affords their teacher. No rewards are proper in the religious part of education; for, they might lead to the opinion, that mankind could merit the favor of God by their good works.

KIND OF REWARDS.

'We must be allowed to repeat, that by rewards, we should never design to *distinguish* children; but merely to *please* them, and to *animate* them to activity. Rewards are only to be considered in the latter point of view. The following question naturally arises: On what does this innocent and harmless joy of children depend? It is this joy, this sprightliness, which sustains the natural activity of the child, and affords him the chief satisfaction which he has in his early life. A friendly look, an approving word of his educator, informs the child of the love and the satisfaction of his teacher. Everything that gently excites the senses, which shines or sparkles, which he can use in his infantile plays, produces this joy—the simplest and cheapest, as much as the complicated and the costly, and often more—the single flower, often more than the tree in full bloom. If the inclination and the activity of his soul are once directed to any object, then everything which belongs to it, even the least, is important; and if this activity is directed to anything mental, to what the child is learning, then it is easy to maintain this excited activity, and to give it suitable sustenance.

The educator observes this inclination, employs it regularly for his purpose, and makes the gratification of the innocent wishes of the child, the reward of his diligence and of his good conduct. In the distribution of rewards, particularly of those which have reference to the enjoyments of the beauties of nature, he need not be sparing if he can only give them, by his instructions, a value in the view of the child; for this can be in no respect injurious. But he will be cautious in the selection of those gratifications which are liable to strengthen sensuality, and weaken the taste for mental enjoyment.

The more rewards, as well as punishments, appear as the natural effect of previous action, the better. The natural connection of good

* The author elsewhere considers the transgressions of school children of two kinds; first, *specific*, or infractions of the positive laws of the school; and secondly, *moral*, or such as arise from a bad temper and disposition. The former admit, or rather *demand*, specific privations or penalties, as punishments; the latter must be reprimanded at discretion, according to the disposition of the child, the nature of the offence, and other circumstances.

with agreeable consequences, and of evil with disagreeable, places good in a cheerful, agreeable point of light, and evil in a bad, hateful view, and excites a natural love for the one, and a natural aversion to the other. This kind of reward, where practicable, should always have reference to the nature of that which will obtain the reward. Such rewards become the more suitable to the end, because they imitate nature, and their propriety is easily understood by children.*

The case is very different with those rewards, by which it is intended to excite the emulation of children, in order, by that means, to attain to a more extensive design. *The awaking of emulation is in itself a very doubtful expedient*; for, emulation too easily becomes ambition; if not immediately, yet at some future time. What educator would be willing to contribute in the least to such a destructive passion.† Though we must not cease to excite a laudable emulation, where it is too weak, and we must employ it as a proper means for producing activity, yet it must be with the greatest caution. Whether it is suitable to employ rewards to awaken and maintain this feeling, is another question, which we might deny, particularly if these rewards lead to actual distinction. The only honor, (and this we say with the most perfect conviction,) which children ought to strive after, is that which is comprehended in this truth, 'that he, who does that which is just and good, will be valued and beloved by good and honorable men.'‡ If we seek to make this truth appear lovely to children, and excite emulation in this way, we are sure that they will take no direction which is false, or injurious to morality. For this purpose, there are needed *no ranks, no tables of merit*, and in general, *no signs of distinction*. These are foreign to the infantile relation; they merely corrupt, and lead away the spirits and exertions of children, from that which is truly good and beautiful, and turn them towards an empty show. If a sense or taste for everything that is good, honorable, and beautiful, is produced in the pupil, he certainly will not remain insensible to true honor; and it is very injurious to employ external signs and rewards, in order to excite honorable feeling and emulation. Hence, *the common premiums in literary institutions are of a very ambiguous character*. If they become honorary dis-

* The following remarks are from Niemeyer: He, who is clean and decent, may go into decent company; but one, who is careless and dirty, will be excluded. He who is peaceable, condescending, and pleasing, is often indulged in the cheerful, harmless sports of children; but, on the contrary, he remains alone, or is shunned, if he is quarrelsome. He who is punctual and careful in small things, will be selected as an overseer in some particular department; but one, who is heedless, can be trusted with nothing. He who cannot keep silence, will be avoided, when any subject is under consideration, which it is wished should not be generally known; but he who is discreet and silent, is entitled to confidence. These are specimens of the rewards or punishments, which are the effects of conduct.

† By *ambition*, the writer means a desire for distinction, a passion for glory. We have no one word that gives the exact force of the German *ehrsucht*.

‡ It would seem to be evident, from this and other preceding remarks, that by emulation the writer means the love of approbation, and not the 'desire of superiority to others.'

tinctions, we utterly deny them any value. With children and youth, who are standing upon the threshold of learning, we should never cherish the feeling that they do anything that justifies distinction.

Envy, pride, suspicion of the teacher, and the judges of the prizes, and many other disagreeable circumstances, are also common consequences of the distribution of premiums and honors.

Should the prizes be nothing more than *testimonials of the satisfaction of the teacher* in the progress of his scholars, and if they are given only to please the children, they are proper in elementary schools, provided *they are dealt out to all the scholars*, except to those who have forfeited their claim by indolence and misconduct. This can be easily done, because the smallest present satisfies; and a large premium might thus be divided into numerous small tokens of approbation. *Prizes in money are always inadmissible.*

The presents, which are given, should consist of such things as have reference to learning; * and their use and application must require exertion and greater knowledge, than the children already possess. They should belong to the *next step* which the pupils are to take in their course of instruction. Such presents should show the children, that their performances have hitherto been acceptable and pleasing, but that those who are rewarded have not yet reached their goal; and can only arrive at it by a persevering progress in the way of diligence, through which they have hitherto advanced.

KINDS OF PUNISHMENT.

The principles of punishment are the same as those of reward. Where an earnest look, or an emphatical word, is sufficient to effect what is desired, no severer punishment is proper; for what more can the educator wish than to have personally such power over the child, as to make him obey the slightest hint?—to have him sensible to the smallest signal of his displeasure? But if these signals do not suffice, the next kind of punishment, is, to withhold something that is agreeable to the child, by refusing some favor, or dispensing with some gratification. That which has been misused will be withheld. If the child has used anything which is prohibited, he is to be deprived of some favorite thing, in which he was previously indulged. He, who does not willingly attend to an admonition, is to be deprived of the liberty of doing some innocent thing; in a word, he is to be restrained. As we must be very cautious, so to distribute rewards, as not to flatter ambition, so we must be equally careful, not to extinguish a laudable self respect. We may mortify the child, and make him ashamed of his conduct; but we must never disgrace him in the eyes of others. Consequently, we must not shame children in the presence of others, when our admonitions are likely to have as good

* Such as sentences and maxims printed on cards, or arithmetical, geographical, mathematical, tables; and occasionally hymns and devotional pieces. Each child who receives one of these, is to commit it to memory; and to be exercised in repeating it. For little children, the tickets might have some ornamental device, as the figures of animals, plants, or buildings. These tokens are to be distributed regularly to all who have not forfeited them, so that it is a punishment *not* to receive them.

an effect in private. We must also avoid amplifying, and not represent a small error as being of undue importance. A child, who has been disgraced, and has lost his sense of honor, very rarely acquires honorable feelings again.

Corporeal punishments are the *first* and the *last*, to which we should have recourse in education. They are *the first*, because little children, being entirely sensual, and feeling scarcely anything but bodily pleasure or pain, are scarcely susceptible of any other kind of punishment. They are *the last*, because in the more advanced age of children, when they are capable, in a good degree, of reasoning, and have had proper advantages, if they continue habitually or flagrantly to transgress, it denotes either an unpardonable heedlessness, or a positive obstinacy, and a stubborn will, that can be conquered by no other means. The author is of opinion, that moderate corporeal chastisement, which in fact is rather painful in imagination than reality, cannot well be dispensed with, in the government of children who are under five years of age. Little children are best quieted in this manner, and should their petty offences occur ten times a day, they are to be immediately subdued. The instructor owes them no grudge, but treats them with kindness as soon as they become obedient. After this age, unless children are peculiarly irritable and refractory, corporeal chastisement is seldom necessary. In the following years, these punishments are to be employed, only in cases of absolute necessity, when all other means fail; at farthest, sparingly, according to the preceding principles, but never with harshness, and always without offence to decency.

ART. II.—VISIT TO THE TEACHERS' SEMINARY, ANDOVER, MASS.

MR EDITOR—I had the pleasure, not long since, of a visit to the Seminary for Teachers, at Andover, under the care of Rev. S. R. Hall, whose labors in the cause of education are well known. As my stay was limited, the following account must necessarily be an imperfect one; but such as it is, I have concluded to place it at your disposal.

The building for the Teachers' Seminary in Andover, is pleasantly situated and handsomely constructed. It has two stories, besides the basement. I did not ascertain its dimensions, but I could not help contrasting this large, elegant, airy mansion, with the multitude of school houses, which are every where to be found, whose narrow dimensions and miserable construction, better fit them for prisons than for places of instruction.

The *first* or lower story embraces the principal school room, a spacious entrance, and a room for a library. The entrance contains suitable places for depositing hats, clothes, &c., and a stair way.

The second or upper story includes, besides the stair way and entrance, a room for the preparatory school, with a recitation room adjoining; a room for geological, mineralogical and botanical specimens, and a room for Lectures in Philosophy, Astronomy, &c., with the necessary apparatus.

Part of the basement story is occupied as a Chemical Lecture room and Laboratory. The rest is designed as a work-shop, and is, to some extent, already used for that purpose.

All these rooms are furnished with appropriate seats, and with desks, where these are necessary. The desks and seats of the principal school room are on an improved plan. The seats consist of a chair firmly fixed to the floor, with a very low back. The apparatus and specimens necessary in the illustration of natural science, are arranged in the several rooms appropriated to their use. The electrical apparatus, in particular, is very fine. The minerals, and geological specimens are already numerous, and are rapidly accumulating, through the exertions of the teachers and their pupils. The chemical laboratory is well supplied. When it is considered that all the apparatus and other collections have been made (without the aid of funds), by the principal, assisted by his teachers and pupils, it is surprising that so much has been accomplished, although it must be admitted that there is room for further effort. The library, especially, might be advantageously increased, either by funds, or individual donations. The volumes it now contains, not exceeding, perhaps, 200 to 300, are very judiciously selected.

The number of pupils in attendance at present, may be about 70 or 80—30 in the preparatory department, and 50 in the high school—but a much larger number will attend during the autumn and winter. Every facility might be afforded for the comfort and convenience and progress of a much larger number, than have ever yet attended. It does not seem to be generally known that there is a school of this kind, existing in New England, sustaining the high character which might justly be challenged by this institution.

The higher department is at present under the immediate care of Mr Hall. He is assisted in this department by Mr F. A. Barton, and in the preparatory department by Mr L. Tenney, both of whom appear to be well qualified for their task. Provision is made for further assistance, when necessary.

School books, of a good character, are selected, and the most approved methods of instruction adopted. But while books, and apparatus, and hard study, are deemed indispensable to thorough and efficient progress, much is accomplished by familiar, conversational lectures, giving the student ample opportunity for asking questions, suggesting doubts, &c. No attempts are made to hurry through a science, for the sake of having gone through it, but constant, and as it appears to me, *successful* efforts are made to teach everything to which the pupil's attention is called *thoroughly*. It was in vain that I sought for anything superficial in the institution.

In both departments of the school, there is nothing of that routine of mere memory work which is so often witnessed in our schools. Those methods are pursued, generally speaking, in every exercise, which give employment to the whole intellect, and not to certain favored faculties merely, while the rest are suffered to lie neglected. If any faculty has not been properly developed, in the early years of instruction, a course is here pursued which is most happily adapted to awaken and excite its slumbering energies, and bring it into habits of cheerful, healthy, vigorous action.

The spelling lessons are usually short. Few, if any words are studied, according to the arbitrary arrangement of most dictionaries and spelling-books. Sometimes the teacher dictates a series of words, which the pupils write on their slates; at others, they are requested to select all the words of a certain class which they can recollect, and write them down, thus forming their own spelling lessons. By classes of words is meant all which belong to a certain occupation, art, tribe of animals, &c. Thus at one time their spelling lesson will consist of the names of all the birds of prey they can think of; at another, of all the implements used in husbandry, or in some mechanical occupation. The examination of these

lessons by the instructor, is often accompanied by much useful and familiar conversation on various topics, not excluding moral and religious subjects. Many other methods of teaching spelling are adopted.

I was never before so thoroughly convinced of prevailing deficiencies in teaching *reading*, as while witnessing the performances of these pupils. I was so much ashamed of my own neglect of distinctness, and propriety of enunciation, that I resolved at the moment never to read or speak before others again, till I had subjected myself to a thorough drilling on these points.

Arithmetic was also taught in a very judicious manner in both the higher and lower departments. Great attention was paid to the difficult subject of *carrying*. The method of teaching writing I did not witness. Three-quarters of an hour of close attention is given to the subject, as I believe, once in two days.

In both departments of the institution, every branch is pursued, as far as possible, independently of every other. By this is meant that every study has its appropriate hour and space, and when that hour arrives, it is exclusively attended to. In the higher department, the exercises for every day of the week are written down plainly and minutely, and a monitor rings a bell at the arrival of the time for every new exercise. So exact is the order, and so accustomed to it have the students become, that so far as discipline is concerned, it matters little whether the teachers are present or absent, provided the monitor is at his post, and performs his duty.

The higher branches of the Mathematics, Geography, Grammar, History, Composition, Drawing, Philosophy in its various divisions, Chemistry, Political Economy;—indeed, everything to which the attention of the pupil is called, is pursued, so far as I could ascertain, in the same rational and thorough manner, as spelling, reading, and arithmetic. Not only is everything rendered intelligible, but *interesting*; and the thinking powers of the pupil are called into useful activity. During my visit a course of Chemical Lectures was commenced by an assistant, which promised to be highly practical, and useful. Music is taught in the seminary, and a hymn is also sometimes sung in connection with the religious exercises.

But what rendered this Seminary most deeply interesting to me, was the conviction, which I was unable to resist, that all its methods, and plans and processes were eminently adapted to the development and formation of character. As a place of *instruction*, it justly ranks high; and I do not believe it has been too highly appreciated. But as a place of *Education*, it has still higher claims. Knowledge of the best kind is successfully inculcated by the best of means; but the capacity and disposition to make a good use of knowledge, is regarded as of still more importance.

In the first place, the maxim that a sound mind requires a sound body, is not forgotten. The location of the Seminary is peculiarly happy. The building is kept thoroughly ventilated, and a due regard is paid to temperature. Exercise receives a measure of that attention which its superlative importance demands. The importance of early hours is inculcated. Indeed, everything which favors the health is remembered by the teachers, and so far as circumstances may permit, controlled and directed.

But the intellectual and moral habits of the pupils are also wisely regarded. Nothing struck me more than the cheerful love of order, which seemed to prevail. It was not the order of a prisoner in the dungeon, but of the healthy, happy laborer. On the book containing the rules for each day, was written in conspicuous characters, 'ORDER IS HEAVEN'S FIRST LAW'; but it was written in characters scarcely less legible in their words and actions. In securing such order I noticed several things which appeared to have no small influence.

Habits of punctuality.—When the hour arrives for opening the school, or for any exercise, whatever, it is attended to. The teacher does not wait a few minutes beyond the time for tardy pupils—he is on the spot himself, and the work commences. In fact he is often ready a few minutes before the time. The pupils know it, and they are convinced the teacher is in earnest. This makes *them* so.

Nothing is hurried.—This is, in part, an effect of the former habit. If 'time is taken by the forelock,' there is less need of hurrying. There will be time for everything—and time to do it well.

Everything has its place.—There is no time lost by looking for things which have become misplaced. This is economical and favorable to good order.

The teacher observes order himself.—Every word; every step; every performance;—I had almost said every look of the teachers—inculcates order and system. And the powerful influence of example is too well known to need my encomiums.

I know not what other means of discipline may have been used in the Seminary formerly; but am persuaded that those which have just been mentioned, have a very large share of influence, at present in maintaining it. The *habit and love* of order and discipline, *secure* order and discipline. So it is with motives to progress. The habit and love of acquiring knowledge, and of making improvement appear to *ensure* that knowledge and improvement, without the aid of emulation, which appears to be discarded. I know of no school for boys, where a better English education can be obtained than at this; even if the pupil have no idea of becoming a teacher.

Were it not in vain, I could wish that the fathers and mothers of New England might all spend a few days in this Seminary. If a knowledge of its actual condition should lead to nothing more effective, it might induce many to send their sons there for a few years, to have the unspeakable pleasure of seeing them moulded into teachers of high-minded purposes, and holy self-denying character. May we not hope that a knowledge of what is effected at Andover, will lead to the establishment of similar schools, throughout New England—to be fountains of intelligence and virtue and piety?

AN OBSERVER.

MISCELLANEOUS.

SCHOOL BOOKS.

I have constantly used Sullivan's Political Class Book in my school, since its first publication. The subjects, and the arrangement please me, but the language is often unintelligible to a majority of my pupils. The author probably has not experienced the difficulty of communicating simple truths to the minds of the young, in their own language. For instance, the first sentence in the section 348, where the knowledge necessary for a mechanic is spoken of: 'The application of the abstract rules of art and science, in operating on the natural substances,' &c. Ask an ordinary child what is meant by 'abstract rules of art and science,' and you will see a vacancy in his looks, indicating no definite ideas. The language of a child would be, 'The application of the rules of arithmetic and natural philosophy, in working these substances, which are found in the world.' It is true, *rules of arithmetic and natural philosophy*, does not include all the author meant by *abstract rules of art and science*. Geome-

try, chemistry, &c. must be included. But *arithmetic* and *natural philosophy* are terms the child understand, and it is easy for him to generalize, so far as is necessary for his purpose. You ask the child, 'what are some of the things a mechanic ought, in the second place, to know.' He answers from his book, 'arithmetic and natural philosophy;' something he perceives the use of. If he has some knowledge of geometry, you may ask him, 'what a carpenter, who measures, must understand,' he will at once tell you, 'geometry.' If he has some knowledge of chemistry, 'what must a dyer and tanner understand?' he answers, from his previous knowledge, 'chemistry.' So we see, although a child gives a particular answer, his ideas are not necessarily particular. But if, in answer to the first question, he gives the general answer as it is in the book, 'the abstract rules of art and science,' he will have neither general nor particular ideas.

Authors of books for youth ought to study Peter Parley's and Mr Gallaudet's books, to form their style. Peter Parley succeeds admirably well in books where scientific and logical accuracy is not required. His first book in history ought to be in the hands of every child. I do not select this because it is better than others, but because I am better acquainted with it. Where accurate scientific knowledge is required, Peter Parley is deficient. Mr Gallaudet, I trust, has but just began to write books for youth. I believe more knowledge of the science of the human mind may be derived from his little books on the soul, than most females in our academies obtain from authors usually studied, such as Upham. A work for youth on mental philosophy, from the pen of Mr Gallaudet, is much wanted.

D.

LATE ATTENDANCE AT SCHOOL.

Many teachers wait for tardy pupils after the usual hour of opening the school has actually arrived. This is a bad practice. The parent will inquire, perhaps; 'Did you get to school early enough this morning?' 'Oh, yes;' the child will reply. So the next morning he will venture to keep him employed late again. A boy stops to play on the way; *at last* it occurs to him that he may be late; so he hurries along to school. The master is there; but the first class has not yet begun to read. Next morning he ventures to play a little longer still.

True, it is unpleasant to have a class commence reading when only half or one-third its members are present, and the rest coming in and making noise and disturbance; but the practice of waiting for the pupils will only increase the evil. The more you wait for them, the more you will be compelled to do it, both by parents and pupils. *Give them an inch, and they will take an ell.*

There is therefore no better way than for the teacher to open his school the moment the hour arrives, even if he has but one pupil. Let him pursue this course without variation, and he will ultimately find it successful.

There are many other means to be employed in securing punctuality of attendance. But half of the work, at least—and the most difficult half too—is completed, the moment the whole district, both parents and children, distinctly understand that you are invariably punctual. Forego friends, conversation, meals, almost *everything* in fact to secure this point; and when this is done, the rest of your task will be accomplished with comparative ease. Think not that this is mere speculation: the experiment has been often *tried*, and the success was complete. It needs only to be repeated, to insure the same results.

A.

NOTICES.

Family Lyceum.

We have been favored with the first number of a newspaper, entitled the 'Family Lyceum,' proposed to be issued by Mr Holbrook, whose praiseworthy labors for the promotion of social improvement are so well known. Its object is to present valuable scientific and general information, in a popular and practical form, for the use of the family circle, and the village Lyceum. The plan seems to us to promise usefulness, and the first number contains much that is interesting, presented in an agreeable manner. We believe it will succeed; and its object is so specific that it cannot interfere with other publications. The following extract from the *Prospectus*, expresses, briefly, the views of the editor:

'It matters but little how brilliant or intense is the light around our dwellings, if there is nothing but darkness within. It is but a poor consolation to the soul to witness the utmost peace, cheerfulness and beauty, in the elements and actions around, while there is disturbance, commotion, and angry passions within. It is of little consequence to have our country studded with colleges and churches, of the most costly and splendid architecture, rendered still more imposing by an array of professors, doctors, and reverends, except as they produce intelligence, virtue, or religion, among neighbors and members of the same family. Indeed, except for that, they only tend to render darkness still more visible, vice still more deformed, and oppression still more cruel and unrelenting. Even the common School and Village Lyceum are liable to miss their aim, and lose their object, from the want of some medium of action and re-action, some channel of kindly reciprocal feeling and influence between them and the more social circles, especially in the family board.'

'His aim will be, to select such materials from the great store-house of nature,—such experiments from nature's great laboratory—to present these things, principles, operations, the laws and results of physical, intellectual, and moral science—as shall be the most highly entertaining, and the most permanently and extensively useful.'

Infant Instructor, and Mothers' Manual, designed for Infant and Primary Schools, and Families, by M. M. Carl. Philadelphia, Thomas T. Ash, 1832, pp. 199.

This little book is evidently the fruit of much labor, and its uncommonly neat appearance is much in its favor. It is about the size of an ordinary spelling book, and is intended as an aid to thinking mothers and teachers. We wish every parent and teacher might be in possession of the work—but we are much mistaken if it is not found as well calculated to *instruct the instructor*, as the pupils of his charge. The arrangement of the work is such that it can scarcely be read over,—much less studied—without profit.

After a brief account of the three great divisions or kingdoms of nature, the writer has introduced a set of pictures, representing the various orders of animals, with their names and arrangements marked. The mother will first acquaint her pupils with their *forms and names, generally*. After this, those *parts* upon which the classification is founded, are to be studied: and then the *habits, &c.* of the animal. This method, which indeed is none other than the *inductive*, is carried through the study of all the subjects which the work presents. The comparison, use, and relation of an object, are conducted according to the strictest rules of the philosophy of the human mind, and yet so *simply*, that the child cannot fail at once to be pleased and improved.

It is to be feared that not a few mothers and teachers are unprepared to instruct in the manner proposed; yet we hope the work itself will have a most salutary tendency in removing this obstacle—if it be one—to its *immediate general acceptance*. Of the system of mental philosophy, which it develops, the hasty perusal to which we have been confined, has not duly prepared us to speak. We may return to the subject at some future period. The sentiments of the preface we have examined more thoroughly; and regard them as worthy of particular attention.

ART. I. ORTHOGRAPHY.

ESSAY ON LEARNING TO READ AND WRITE THE ENGLISH LANGUAGE.

BY WILLIAM R. WEEKS, D. D. UTICA, NEW YORK.

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It has been remarked by some one, that the man who has contrived to make two blades of grass grow where but one grew before, has rendered an important service to his country. A service no less important is rendered by the man who has contrived to save half the time which has been spent in acquiring any branch of useful learning. In the attempt to make improvements, it is not to be expected that every new thought will prove to be practically useful, nor every suggestion a real improvement. But, it is very obvious, that if nothing is attempted, nothing will be achieved; and that unless proposed improvements are made the subject of examination, it cannot be known whether they are improvements or not.

The difficulty of learning to read and write the English language, is the subject on which I propose to offer a few thoughts; and then *present something by way of attempting a remedy.* It is not, indeed, a new subject; nor are the thoughts which I have to offer, entirely new. It has been gratifying to see, within a few years, indications that the subject had presented itself as one of great importance to the minds of many of those who are laboring with success in the cause of public improvement. And so far as the suggestions of others answer my present purpose, I shall take the liberty of making a free use of them, not doubting but that in so doing I shall have the approbation of their authors, as of those who are fellow laborers in a common cause.

I find it stated in a late number of the *Annals of Education*, that 'an active Cherokee boy, may learn to read his own language in a day; and that not more than two or three days is ordinarily requisite.' To learn to read the English language, we know, is the labor of years; and the inquiry arises, whence this astonishing difference?

There is no difficulty in understanding why the Cherokee should be easily acquired. Each of its characters is the representative of one invariable sound; and each makes a syllable by itself. The whole number of characters is 86, this being the number of syllables in the language. To read is nothing more than to repeat successively the names of the several characters. When you have learned the names of two characters, you can read any word composed of those

admits of three variations more, which makes 240. Then *o* has eight sounds, and each of the aforesaid 240 words admits of eight new variations, according to those differences *o*, which makes 1920. And finally, *m* has two sounds, as in *sum*, and *accompt*; and each of the aforesaid 1920 words admits of two variations more, which makes 3840. When, therefore, each of the letters which compose this word have been learned, and all their several sounds, and the learner applies his knowledge to the pronunciation of this word, he may pronounce it wrong in 3839 different ways. This may be thought an uncommon case; but a little examination will show that very few words do not present similar difficulties, to a great extent. The word *acid* admits of 320 varieties, *camel* 960, *magic* 640, *matron* 960. How can the pupil know, when the word is presented to his eye, in which of all these different ways it is to be pronounced? And how very long and difficult must the task appear, to a learner who has any conception of what is before him, of becoming accurately versed in the inscrutable mysteries of pronouncing the English language.

Another difficulty in the way of learning to read and write our language, is, the use of different letters to express the same sound. Here also is a great variety. Every vowel in the alphabet has, in some word, the sound of short *u*, as in the following examples, *vital*, *her*, *bird*, *word*, *nut*, *myrrh*. Here are six letters, each having that sound. Then, there are also fifteen different combinations of letters to express the same sound, as in the following words, *Isaac*, *Britain*, *pearl*, *cheerful*, *surgeon*, *gorgeous*, *Messieurs*, *region*, *religious*, *blood*, *cupboard*, *does*, *rough*, *guerdon*, *answer*. There are twenty one different ways, then, to express this single sound. Every vowel also has the sound of short *i*, as in *village*, *billet*, *pin*, *women*, *busy*, *cylinder*. There are also ten combinations of letters to express the same sounds. Numerous varieties of a similar nature are to be found in relation to other letters and sounds. The writer in the *Annals*, before mentioned, computes the vowel sounds in the language to be 18, expressed in 166 different ways; the sounds expressed by consonants 23, written 68 different ways; in all 41 sounds, which may be written 234 different ways; or, as I think, from examination of the subject, about 250 ways. Now, suppose the learner has heard the word *phantom*, and wishes to write it. The first sound is written 4 different ways, as in the words *fee*, *sapphire*, *seraph*, and *laugh*. The next sound, that of short *a*, is written 3 different ways, as in *plaid*, *man*, *guaranty*, making, thus far, 12 varieties. The sound of *n* is made also by *m*, multiplying the aforesaid 12 by 2, which makes 24. The next sound is written 6 different ways, as in the words *at*, *subtle*, *virtuals*, *kushed*, *thyme*, *mezzotinto*, multiplying the aforesaid 24 by 6, which makes 144. The next sound is written 21 different ways, as before stated, multiplying the aforesaid 144 by 21, which makes 3024. The next sound has but one mode of expression, *m*, and there can be no mistake about that, unless it should be to put an *n* after it, as in *hymn*, *column*. The pupil, then, who, with a perfect knowledge of all the sounds of the letters, and the different ways of expressing them which are authorised by established usage, shall attempt to write the word *phan-*

tom, will be liable to mistake in 3023 different ways, almost as many as he did in pronouncing it.

Who can wonder, in view of these facts, that very few men, even of the best education, are correct spellers of the English language?

Another difficulty, of no small magnitude, in the way of learning to read and write the English language, is the great number of silent letters it admits. In some words, the number of silent letters is actually greater than the number of those which are sounded. And the number of words in the language is comparatively small, in which some of the letters are not silent.

These several difficulties often present themselves to the learner; and sometimes they all meet in the same word. In the word *succeed*, the letter *c* has two different sounds; the same sound is expressed by the letter *s* and by one *c*; and one *c* is silent. If any one will take the trouble of examining a few sentences in any book, he will find, that, it is rare, indeed, that a word is to be met with, in which all the letters are pronounced, and all have their first sound. An examination to some extent has satisfied me, that only about half the letters used have their first sound, while the other half are silent, or have some other sound. And I am persuaded that no one who looks into this subject carefully, or who pays attention to the progress of a child in learning to read, can fail of seeing that the difficulty and embarrassment arising from the several causes which have been brought into view, must be very great indeed. How shall a child know what letters to pronounce, in the word before him, and what to leave out? And how shall he know what sound to give to those he is to pronounce? Must he be doomed to labor through the solid columns of an ordinary spelling book, till he has learned by rote from ten thousand to sixteen thousand words? It is a dreadful task; and one which a *man* would be reluctant to undertake. But, if there is no other way, that labor must be performed; for children must be taught to read.

There is, however, another way. And it has been the principal design of this essay to bring it into view, that it may be the subject of examination. Near twenty years ago, I saw a book in which it was proposed to begin with teaching children to pronounce syllables, instead of calling the names of the letters. When my oldest child was of suitable age to begin to learn to read, I resolved to try the experiment. I prepared some lessons with my pen, and began. But I had not proceeded far, before the child himself analyzed the syllable, and told me what part of the compound sound belonged to each letter. I then suffered him to learn the whole alphabet in the same way, calling each letter by its sound, and not by its name; which he very readily did. And though I had learned from books, that "a mute cannot be sounded at all, without the aid of a vowel," this little child taught me that the mutes, as well as other letters, could have all the sound given to them alone, that they can have when joined to a vowel. I then contrived a set of marks to attach to the letters, when they had different sounds, analogous to the Hebrew vowel points, and similar to those which have since been adopted by Webster and others. But I fell at first, into the same mistake which they have made,

which was to use one mark for several different sounds. This I afterwards corrected, so as to have but one sound to attach to any character; though I could not avoid having different characters to express the same sound. I took a small book for children, which I believe was one of Samuel Wood's publications, containing interesting and useful reading, adapted to the capacity of a child; but containing no nonsense, and I believe nothing but what a child could understand. The title I do not remember. That book I marked, according to the system I had adopted. The silent letters I denoted by a particular mark also. And the child learned to read, with great pleasure to himself, and with a facility which perfectly astonished me. Not indeed so quick as a Cherokee, for the language in its present state will not admit of it; but in less than half, perhaps I might say in less than one-fourth of the time I had ever known any other child learn it. Since that time, I have taught two more of my children to read in the same manner, and with the same result. After the same system also, I taught the oldest to pronounce the Hebrew and Greek, with much greater ease, and with much greater accuracy too, than I had ever seen any taught on the common method. And I do not see why the system may not be applied with great advantage to any language the pronunciation of which we wish to learn. It is not liable to the objections which exist against all the systems of teaching the pronunciation of a language, by having one word, with one set of letters, to teach the orthography, and another word, with a different set of letters, to teach the pronunciation; a method, which, whatever help it may afford adult persons, is utterly unsuited to children, who should have but one word before their eyes, and that in the correct orthography. According to this system, the word is before the eye, in its usual orthography. But to ascertain its pronunciation, every letter is so marked, that, when the child has once learned what sound to attach to a character, he cannot mistake, for that character never has any other sound. To make my meaning still plainer, take a single example. Every vowel has, in some word, the sound of short *u*. Let a small curve, opening upwards, such as has long been in use to denote a short vowel, be used to denote the sound of short *u*. Let it be put over the *u*, when it has that sound, and over any other vowel, when it has that sound, as *a* in vital, *e* in her, *i* in bird, *o* in word, *u* in nut, and *y* in myrrh. Let this mark be used for no other purpose. Let the pupil be taught to utter that sound, wherever he sees that mark, whatever letter may be under it. The number of sounds to be expressed in writing the English language, is about 40. But the characters necessary, retaining our present orthography, may be a little over 60. They will not, however, in any event, be so numerous as the Cherokee characters. And though it cannot be expected, that the ability to read the English language correctly can be acquired in the same time with the Cherokee, yet it is believed, that, by this means, the labor may be greatly diminished, and the task be rendered comparatively easy and delightful.

ART. II.—SCHOOL AGENTS' SOCIETY.

[In our number for Aug. 1st. we gave a brief account of the formation, at Andover, of a School Agents' Society, and also stated that another meeting of the Society would be held August 6th, when a full Report of the plan, objects and advantages of the Society would be expected. We are happy in being now able to state that the meeting was fully attended, and an interesting report presented, from which we have made a few extracts.]

After remarking at considerable length on the facts that extensive portions of our country are either partially or wholly destitute of the means of instruction; that the usefulness of schools already established is limited by defective modes of teaching; that there is great 'want of well qualified teachers;' that 'many important branches of study are excluded from our schools;' that there is an almost entire absence 'of all articles of apparatus for visible illustration; that the moral culture of childhood is almost wholly overlooked;' and that 'youth are not taught to place a proper estimate on their own powers,' the Report goes on to observe:—

'Our desire is to excite public attention to the importance of practical education—to lead the young to appreciate their ability to educate themselves—to carry the benefits of Infant School instruction to every child, and bear the key of knowledge among Teachers, inducing them to regard their vocation as one of the liberal professions, and securing among them union of object and effort—to encourage young men of promise to become Teachers and Agents, and to procure funds for the purpose of aiding such to educate themselves, especially if they intend to exercise their profession in the valley of the Mississippi, are objects of paramount importance in the opinion of the Board. Hundreds of young men may be found, whose talents would entitle them to high hopes of success and usefulness, if they could be brought from their obscurity, and persuaded to devote their lives to the profession of teaching. But pecuniary embarrassments, ignorance of any plan for the systematic education of Teachers, and other discouraging circumstances, will forever exclude them from the ranks of the profession, unless some means be devised to draw them out and train them for the work. These cases will be embraced in the scope of this society. It will extend a helping hand to individuals deserving its patronage, and in connection with their own efforts, will give them a thorough professional education. Scholarships may be established, and funds raised by other means, to defray such portion of their expenses as themselves cannot meet. In this way, assistance may be furnished in fitting them out for the West or the South, or the place of their destination in foreign countries.

'In short, this Association may act as a Lay Education Society, a Foreign, and Home School Society, which shall supply destitute portions of our own and other countries with the blessings that follow in the train of our Free Schools. If the civil and religious institutions of every country depend for their perpetuity on the general diffusion of intelligence—if a community cannot be enlightened where the in-

struction of the young is overlooked—if the education of the great body of our youth must be wholly neglected, or remain very imperfect without a supply of competent instructors, we may well deem important every organization and every measure which contemplates the education of Teachers. Though 'the school-master be abroad in the land,' he will not go forth the dispenser of blessings, unless possessed of high, intellectual and moral endowments. To aid in the attainment of these—to give direction and efficiency to his labors, is a prominent object of our society.

'The MEANS to be employed in effecting our object have been suggested in the preceding remarks. The press will be the most powerful instrument we can employ. Associations, auxiliary to our own—the co-operation of Instructors—the establishment of Seminaries for Teachers—the formation of Circuit Schools, when a course of uninterrupted instruction cannot be given—the employment of travelling Agents and Lecturers, will all be put in requisition.

'In conclusion, the Board of Directors beg leave to say, that in their opinion the labors in which they are engaged are of pre-eminent importance—an importance which can be measured only by the value of order and confidence in the community; of liberal, political, and social institutions; of a pure and elevated standard of morals and religion. We would aid in extending and perfecting a system of public instruction by which in the language of Webster, 'property, life, and the peace of society are secured. We seek, to prevent, in some measure, the extension of the penal code, by inspiring a salutary and conservative principle of virtue and of knowledge at an early age. We hope to excite a feeling of respectability, and a sense of character, by enlarging the capacities, and increasing the sphere of intellectual enjoyment. By general instruction, we seek, so far as possible, to purify the moral atmosphere; to keep good sentiments uppermost, and to turn the strong current of feeling and opinion, as well as the censures of the law, and the denunciations of religion, against immorality and crime.'—We look to the individual happiness and respectability of 3,000,000 of children in our country—we contemplate their influence in swaying the destinies of the myriads who are to people our vast territory, and we are convinced that a more powerful instrumentality must be wielded by those to whom are committed the interests of the young, if we would secure them from the demoralizing consequences of ignorance, and imbue their minds with those correct and fixed principles which shall elevate them above temptation to crime. There are probably 1,000,000 of children and youth in the United States who have no means of instruction. Of these, 20,000 are to be found in the city of New York alone. Now suffer these 20,000 to grow up in ignorance, and what direful evils will they not inflict on the community in which they dwell! Let the 1,000,000 of our children who attend no school whatever, attain the years of manhood without instruction, and let them reinforce the multitudes of mature minds of a daring, desperate character, which now stalk abroad, bearing pollution and crime, and death in their progress, and we may expect to see the temple of our liberties profaned, the altars of religion overthrown, and the foundations of society broken up! Why was the light of religion

extinguished, the obligations of the social compact despised, and all laws, human and divine, condemned in the French Revolution? Why were the fair fields of France drenched in the blood of her millions of young conscripts at a later period? Why lies she now torn and bleeding? Is it not because the bulk of her population is too benighted to contend temperately though firmly for rational liberty—too ignorant to appreciate it, when within their grasp? Nothing can preserve our country from despotism on the one hand, and licentiousness on the other, except the universality of public instruction, rendered completely efficacious by an accompanying system of morality, founded on the precepts of the Bible. This bulwark will protect us against the shock of intestine commotion, and secure us against the onset of foreign invasion. May we not then earnestly solicit the co-operation of the patriot, the christian, and the philanthropist, in our efforts “to promote the cause of Common Education throughout our country?” Disclaiming any connection with others as partizans in politics, or sectarians in religion, may we not confidently appeal to all who love our country, who revere the virtues of our fathers, and would transmit them with undiminished lustre to posterity, to stand forth and aid us in the great enterprize? We make our appeal to enlightened minds; to men of comprehensive views and lofty aims, and we believe we shall be heard.’

ART. III.—SEVEN ADVANTAGES OF INFANT SCHOOLS.

1. They relieve parents from the care and trouble of their younger children, and give them leisure freely to attend to their domestic concerns.

2. They rescue children from the personal dangers in the little accidents to which they are exposed; and, what is vastly more important, they rescue children from the corrupt examples and influences of vicious servants.

3. They redeem from waste, and provide employment for that most valuable portion of life which passes from the time when infants go from their mothers’ arms, to the time when they are usually sent to the common school.

4. They furnish, in their exercises of marching, singing, clapping, &c., a most healthful employment for that period of life when exercise is more indispensable to health than at any other period; when children first begin to use their limbs; when motion, either of body or mind, is their very element and life.

5. They give to infants, between the ages of two and six years old, an amount of discipline and instruction in the *elements of learning* which is almost incredible—an amount which surpasses the sanguine expectations of the fondest parent.

6. They teach all children to sing. Man is a *musical being* by nature, and, if begun with when an infant, may be taught to sing.

7. They do much, very much, for the cultivation and improvement of the heart. To make deep moral impressions is the leading object in every infant school. They aim to preserve the children from what is bad, and to put them under the influence of what is good.

Brit. S. S. Teachers' Magazine.

ART. IV.—PRACTICAL LESSON.

OBJECTS.—CIRCUMFERENCE, AND DIAMETER.

How long do you think this wafer box is? It is not long either way; it is round. Then how *high* is it? 'One inch.' Now how far do you think it is right across it in this manner? 'Two inches.' I think it is;—perhaps not *quite*, however. We will measure it by the rule. Yes, it is 2 inches across. Now, then, it is 2 inches in *diameter*. Can you remember this hard word, *diameter*? 'I will write it down, and then I can.'

Let me see if you have spelled it right. Yes, that is correct. Will you let me see the words which you wrote on your slate the other day? 'I have rubbed them out, but I can write them again, for I know what they were.' When you have written them, will you bring me the slate, and let me see if they are written correctly? They are all right but one. You spell very well, in general. I have erased the last letter but one, in the word perpendicular. 'What should it be?' You may put in an *e*, and it will be right.

Now place your slate in a *vertical* position. Now in a *horizontal*. Now in an *oblique*. — — — How much was the diameter of the wafer box? 'Two inches.' Here is a cent. How much is the diameter of this? 'One inch.' Will you tell me the diameter of this shaving box? 'Four inches.' Very well, indeed! Now I wish you would find all the round things you can, think what their diameter is, write down their names, and when I come in again show me your list, and tell me their diameter.—

Will you read your list? 'Yes, but there is one that I cannot find out the diameter of; so I have not written it down.' We will leave it then for the present, and talk about the rest.

Sandbox. This is about two inches in diameter. *Watch*, two inches. *Stone Inkstand*, three inches. *Picture*, three inches. *Four-pence-half-penny*, half an inch. — — — What *picture* was it which was three inches across it? 'The world, in *Peter Parley's Geography*.' Can you think of any pictures in the world, which are about one inch across? Yes. Where are they? 'In *Woodbridge's First Steps*, which you bought us the other day.' You said you could not find out the diameter of *one* thing, what was it? 'John's foot ball.' But can you not tell how wide it is? 'How can I when it is round? How should I place the rule?' Place the rule! I thought you were *guessing* at their width all this time, without the rule! 'I first think, how wide they are, and then put the rule across.' And do you find your judgment generally correct? 'Yes.' That will do; but it is *better* for you not to use the rule very much. Then it seems the difficulty with the foot ball is, that you cannot apply the rule to it, is it? 'Yes.' But how much do you think its diameter is? 'About five inches.' Perhaps it is nearer six. We will see presently, however.

Here is a cane; how much do you think the diameter of this is? 'One

inch.' We will measure this for once. Here is a hole for a string, now we will put a pin through it. This pin you know is just an inch long. The diameter is just the length of the pin; so you judged right. Of the ball you have not judged so accurately. As we cannot very well stick a pin through this, I will measure it in another way. But first we will take the cane. This piece of tape reaches exactly round the cane. Now how long is the tape? 'About three inches.' It is. The cane then is three inches round it, and one inch in diameter; that is three times as large *around* it, as it is *through* it. Now let us take this belt, and put it round the foot ball. It is a foot and six inches; or a foot and a half round it. Now any round thing is about three times as large round it, as its *diameter* is; consequently the foot ball is *six* inches instead of *five* across it. By this I mean that if we could run this lead pencil into it, it would just reach through from side to side, and the pencil is six inches long.

Tell me how far it is around a cent by this rule. Remember, it is three times as much as it is across it. 'Three inches.' How do you know? 'Because it is one inch in *diameter*, and you say a thing is three times as large *round* it, as it is *across* it; now three times one are three; therefore the cent is three inches round it.' I am glad to hear the word *therefore*. I hope you will soon be able to reason as well on all subjects.

The distance around anything is called its *circumference*. This word you may write down. Have you written it? 'Yes, but I am not certain it is spelt right. Please to correct it, if it is not.' It is, indeed, a little wrong. Now I have corrected it. Tell me now what the circumference of this cent is? 'Three inches.' Very well. What is that of the cane? Of the wafer box?—Of the sand box?—Of the stone inkstand?—Of the four-pence-half-penny piece? I see you understand what circumference and diameter mean. A clear idea of the meaning of these terms will be of great importance to you all your life.

INTELLIGENCE.

AMERICAN INSTITUTE OF INSTRUCTION.

The third Annual Meeting of the American Institute of Instruction, has been recently held in this city. The fear that malignant disease either already prevailed in Boston, or might break out during the session, together with other adverse circumstances, had given rise to apprehensions, in the minds of many, in regard to the results of the meeting. But we are convinced, as well as assured by those, whose opinion on this point is fully entitled to our confidence, that *no meeting of the Institute* has ever been more interesting or important. The lectures, of which fourteen were delivered, including the introductory address, and the prize essay, are said to have been even *more* practical in their character, than on any former occasion. Several animated discussions were held on the propriety of Emulation, and the expediency of the teacher's joining in the sports of his pupils, as well as a number of very important resolutions passed. But we have only room in the present number for this very brief notice of the proceedings of the Institute. We cannot, however, forbear to add, that an almost universal impression seemed to prevail among the members, that one of the most prominent errors of Education at the present time, is an almost exclusive cultivation of mere intellect, to the neglect of the physical and moral well being of the pupil, especially the *latter*; and a neglect of the Bible in *schools*, as its basis. Instruction, it was also believed, is not rendered sufficiently *thorough*, and is not, in general, adapted to the powers and capacities of the different individuals for whom it is designed.

FEMALE COLLEGE IN NEW GRENADA.

The change of Government in this new and enterprising State of South America, already begins to produce the results which we have anticipated, in favor of education. General Santander, during his Vice Presidency in Colombia, a few years ago, was the great patron of useful learning, and with his enlightened associates, introduced a general system of instruction on the most magnificent scale. This was soon overthrown by Bolivar, but the spirit of intellectual improvement has again shown itself in New Grenada, as well as in Venezuela; and in Bogota a decree has been passed for the foundation of a Female College, under the direction of the Government, with a Directress, five Professorships on elementary branches, morality and religion, domestic economy and duties, and labor appropriate to females, good manners, &c.; with authority to add others in higher branches. For professorships, females will be preferred. Four scholarships are founded by funds formerly bequeathed by Don Pedro Ugarte and his wife, for the education of girls, and heretofore appropriated to a Convent since suppressed.

Pupils not thus supported will be admitted into the 'College of La Merced,' on the payment of \$30 in advance, every three months, for which they will be instructed and boarded. The Directress will have a salary of \$500 a year, and Professors from \$168 to 300. The President of New Grenada, will establish a system of discipline and course of studies. The government Gazette, contains a long and finely written article in favor of this new Institution, in which are advanced some of those just, sensible, and enlightened views of female education, which, if extensively introduced into the United States, would elevate female influence and female enjoyments to that rank which is so generally denied them, even among ourselves.

New York Advertiser.

The preamble to the decree founding the *First American Female College*, recognises it as a 'duty of government to promote the education of females, who exercise a great influence on social happiness;' and suggests, that in a city like Bogota, 'possessing two well endowed colleges for young men, it is proper to found a college for females; the want of one having, unfortunately, been severely felt.' The establishment of an institution like this, will form an epoch in the history of New Grenada.

CHILDREN'S ASYLUM, SOUTHWARK.

This Asylum for the children of indigent parents was established by the Guardians of the Poor, and is superintended by a committee of their body.

It occupies a square of between four and five acres of ground, and is open on all sides to a free circulation of air. The soil is dry, the situation elevated, and the buildings command a view of the Delaware, distant half a mile.

The main buildings are in the centre of the square; between one and two acres are allotted to a vegetable garden, and two acres set apart for the children, in which they are permitted to sport and exercise on all suitable occasions—the house is large—the apartments commodious, well ventilated, and well adapted to the purposes for which they are designed. There is a spacious school room, in which the children are taught reading, writing, and arithmetic, at regular hours daily; in which, also, religious exercises, especially on the Sabbath, are carefully observed.

The matron is an experienced and pious woman, active, intelligent, and kind to the children, who soon become attached to her. The best medical advice is constantly extended to the household—able, humane, and experienced nurses are provided, and all other suitable assistants appointed.

The Committee have recently provided a separate building within the enclosure, some hundred feet apart from the principal asylum, into which the children of persons who have died of the prevailing epidemic are at first introduced, where they are stripped of their old apparel, washed, and furnished with clean garments, and where they are detained until it is thought prudent to admit them into the common family. The whole establishment is provided with every comfort and convenience considered as essential to the morals and health of the inmates.

Poulson's Daily Advertiser.

ART. I.—PHYSICAL CULTURE.

ON THE NECESSITY OF PHYSICAL CULTURE TO LITERARY MEN, AND ESPECIALLY TO CLERGYMEN.

Delivered before the Mechanical Association of Andover Theol. Sem. Sept. 27, 1831.

BY EDWARD REYNOLDS, M. D. OF BOSTON.

At the present day, especially in our own country, Physical Education is probably more neglected than any other branch of this important subject. Numbers of valuable men, and among them an increasing number of teachers, are annually falling a sacrifice to this neglect. We deem it our duty, therefore, to advert to this subject frequently,—not merely on account of those who are yet to be trained, but in reference to those who are training them, and whose efforts at self improvement are often wasted by neglecting to preserve the strength necessary to use their acquisitions. We are gratified to find, in the *Biblical Repository*, for January, 1832, an able discussion of this subject, in the address of Dr. Reynolds of Boston, before the Mechanical Association of Andover;—and gladly avail ourselves of some of its leading arguments for the benefit of our readers.

From the editor of the *Repository* we learn the following facts concerning the Association in question; which would be an excellent model for other literary institutions.

‘The Mechanical Association of Andover Theological Seminary, was first established in 1827. The object of it, as stated in the constitution, is ‘the promotion of health and vigor both of body and mind, by a regular system of mechanical exercise.’ The plan was viewed with so much favor by the Trustees of the Seminary, that in the following year they caused a large four story building of rough granite to be erected, of which the Association have the use free of rent. This affords room for about seventy work-benches, which are usually all occupied. The work done is for the most part joiner’s and cabinet-maker’s work. The shop is furnished with the necessary tools to the value of about one thousand dollars; which was contributed by friends of the Seminary, and for three fourths of which the Association is indebted to the munificence of the Hon. Wm. Bartlet, one of the venerable founders of the Seminary.

‘The Association stands under the direct supervision of the Trustees of the Seminary; no alteration can be made in the constitution without their assent; and should the Association ever be dissolved, all the property then in its possession reverts to the Trustees. The Association has no funds; all the expenses of stock etc. being paid out of the avails of the labor. Whatever there may be of profits at the close of the year, is divided among the members; but hitherto no dividend has been larger than between three and four dollars.’

‘A superintendent of the workshop is employed, a practical mechanic, whose duty it is to make all purchases of stock and sales of

the work. But his chief business is, to plan and prepare work for the shop; so that every student, on arriving at his place, may find his task before him, and be able to begin his labor at once, without loss of time. It is regarded as a very important principle in the management of the institution, in order to secure the highest utility of it, that every student, when in the shop, shall be fully and actively occupied; and when out of the shop, shall have no further care or thought about it. At present, the time spent in labor is daily three quarters of an hour before dinner, and the same interval before evening prayers. There are a number of monitors; and every person who is absent or comes in late, is subjected to a small fine. The Association is open to all members of the Seminary, so far as there is room; and any member may leave it at pleasure.

'The effect of this institution upon the general health of those who have been connected with it, has hitherto realized the highest expectations of its patrons.'

In addressing this society, Dr. Reynolds first adverts to the characteristics of the age, as a period of *intellectual enterprise and effort*, and goes on to inquire what qualifications are necessary to fit us for it effectually.

'This can only be effected by a judicious and practical attention to physical education. Such a course must be adopted in regard to diet and exercise, as is conformable to nature; and calculated to establish the perfect harmony of action between the body and mind, which is necessary to the health and vigor of both—in other words, such habits of life as will render learned men, healthy men.

'The man whose position in society demands of him great mental effort, should make the acquisition of this knowledge one of his first lessons. Otherwise, he is continually exposed to dangers, which may, sooner or later, paralyze his efforts. Until he has learnt this lesson, he cannot fulfil the high duties which he owes to society and to his Master in heaven. I would almost say, that the scholar who cultivates the mind exclusively, to the neglect of the body, as effectually buries his talent in the earth, as he does who exercises the body and neglects the mind. Plato calls that man a *cripple*, who exercises the mind and neglects the body.'

He goes on to exhibit the melancholy incapacity produced by the loss of health.

'Sound health is necessary to the successful prosecution of literary pursuits. Disease throws a chain around the mind, which the latter, by its own unassisted endeavors, cannot burst asunder. This truth is abundantly confirmed by the biography of ancient and modern times. The instances of feeble scholars, who have attained a great literary fame, that here and there appear upon its pages, are exceptions which do not militate against the fact. The laurels with which they were crowned, are to be considered rather the result of great genius, and other favoring circumstances, than of intense mental effort. While the mind and body are united, and subject to the immutable laws imprinted on them by the Creator, the vigor of the one must depend, more or less, on the health of the other. The mind

cannot devote itself to diligent study and protracted labor, and range freely in the regions of thought, while the body is pressed down by the leaden weight of disease. Its purposes are broken, and its resolution is faint. To borrow the language of the British moralist, who spoke from the knowledge which sad experience had taught him ; 'The time of such a man is always spent in forming schemes, which every change of wind hinders him from executing ; his powers fume away in projects and in hopes, and the day of action never arrives. He lies down at night delighted with the thought of to-morrow ; pleases his ambition with the fame he shall acquire, or his benevolence with the good he shall confer. But in the night the skies are overcast ; the temper of the air is changed. He wakes in languor, impatience, and distraction ; and has no longer any wish but for ease, nor any attention but to misery.

'Ill health is equally unfavorable in its effects on the heart. Piety is affected by the animal spirits ; and the spirits must and will flag, when the body is diseased. It is the medium of communication for the soul with outward things. When that medium is disordered, no object is presented in its true colors. Nature to such a man has lost its beauty. 'The heavens are clothed in sackcloth ; the earth is dressed in the garment of mourning.' We daily see instances of this melancholy fact. They speak too from the grave. It stands forth in mournful prominence, on the pages of many a diary that issues from the press ; and doubtless on many more, which have not yet been presented to the public eye. We could almost weep, while perusing these memoirs, to find faults in them, which even the partiality of friends could not, consistently with truth, omit ; but which we know, were the result of self-induced disease. It has grieved us, after perusing them, to feel obliged sometimes to conceal them, that the enemies of religion may not use them as a cloak for sin, or employ them as arms against the cross. The physician is often called to witness these mournful effects of disease on spiritual life. He is often obliged to use all his skill and all his prayers, before the cloud can be dispersed, which sickness has settled around the holy heart. The clergyman will often be called to witness the same. It becomes him above all men, to beware, lest through inexcusable neglect of health, he appears with the same cloud around his own heart ; and becomes the victim of the same disease he is called upon to remove.

'Ill health is often a degraded state. What can be more pitiable, than to see a mind formed for great effort—to be almost caught up, while in the body, to the third heavens, and grasp in its broad embrace, 'the unutterable knowledge of the goodness and glory of God ;' and diffusing this knowledge among its fellow creatures, to lead them, with resistless power and eloquence, from earth to heaven—what can be more pitiable than to see such a mind chained down to the flesh it inhabits ; and brooding in mournful and almost unpitied selfishness, over the ill its own ignorance, or folly, or misdirected ambition has occasioned ? Where is the freedom, where the religion of such a mind ? Like Sampson grinding in the prison-house of the Philistines, the possessor of such a mind is confined to the prison-house of his own digestive organs ; and he must have more than mortal powers,

to come out from its gloomy enclosures, and preach, as he should preach, the pure and spiritual religion of Jesus.

'Ill health is also a depressed state. How can a man in such a condition, depressed in spirit, filled with fear, weak in purpose, with relaxed nerves and feeble muscles, his mind engaged in a perpetual struggle with melancholy presentiments and gloomy cares,—how can such a man be prepared to comfort and cheer the desponding, 'to lift up the hands that hang down, and the feeble knees?' Arrayed continually in sackcloth, how can he preach glad tidings of great joy?'

'But there is another consideration which should not be omitted,—ill health is too often a sinful state. It is sinful, whenever it is the result of ignorance, which, with due care, might have been enlightened. He sins, who, from false security in his present vigor, neglects the use of those wise, precautionary means, which will secure its continuance. Indeed, the decisions of the great day will alone reveal, how much every man sins, who sacrifices health, the best of all human blessings, at the shrine of literary fame, by incorrect notions of duty, and above all by indolence and sloth.'

He next combats the idea that ill health is a necessary attendant of literary pursuits, and we think with great justice.

'The opinion is too prevalent, that ill health is a necessary consequence of study; that the man who devotes his life to books, must be willing, like a martyr at the stake, to bid farewell to the pleasures of health. But this is incorrect. Look at Germany. The German students are healthy men. Their mode of life, if examined, will afford a solution of the fact. They devote more time to study, study more intensely, and accomplish more in proportion to their advantages, than our own scholars. But let it not be forgotten, that, at the same time, in obedience to one of the laws of physical education, their seasons of mental labor are alternated with habits of perfect relaxation. They unbend their minds by free and unrestrained amusement; and give themselves up more than we do, to the full indulgence of the social affections; than which, few things are more conducive to the health of learned men. When the German student leaves his study, he shuts the door upon its cares and labors; and goes out into the world, like other men, for repose and enjoyment.

'There is another point of difference to be well noted. They are accustomed to habits of study, almost from infancy. They do not, like many of our students, change suddenly from a youth of bodily labor, to studious, sedentary habits. These men bring to their new labors, strong constitutions, the consequence of correct early habits; and deceive themselves with the belief, that they shall be able to resist the causes that break down more feeble men. This is often a fatal mistake. The slender willow bends to the blasts which break the sturdy oak. The more feeble man educated in a city, and to a comparatively inactive life, often holds out the longest and the best. The difference is like that between the sexes. The more delicate will bear confinement from the very fact, that they have always been accus-

tomed to it. Tissot, alludes to this circumstance. 'Even the strength of the constitution is dangerous. People of excellent constitutions apply themselves to study with indefatigable industry. The powerful action of the soul increases that of the other organs; and they are attacked with inflammatory diseases, the consequence of irritation long kept up in vigorous habits. Sometimes, they expire in the first attack. More commonly, they get the better of that, and give themselves up again to the same labors, and fall again into the same disorders. At last in process of time, being worn out by these attacks, and by their labors, they lose their strength, and fall into consumptive diseases, against which they are no longer able to resist.

'To these men, therefore, especially, is a continuance of labor necessary, to insure the blessing of health; and very few are the instances, where it can be neglected, without treasuring up materials for future suffering and repentance.

Dr. Reynolds then presents those fundamental laws of our nature without which this subject cannot be properly understood.

'1, That the body was formed, and is admirably calculated, for great activity and exertion; and that such activity and exertion are indispensably necessary for the healthy performance of its functions.

'2, That the mind and body, while united, are connected by close ties, and subject to numberless mutual sympathies. In consequence of these sympathies, each will inevitably feel, in a greater or less degree, the various infirmities of the other. Undue use of the body invariably produces a debilitating effect upon the mind; and undue use of the mind as invariably occasions disorder of the body. Disease in this way once excited, they are capable of acting and reacting one upon the other, until, the cause continuing, the power of both is paralysed, and eventually destroyed.

'3, That neither the body nor the mind are capable of attaining the highest point of perfection, until both are brought into full action; and the exact ratio of action ascertained, which each can bear without occasioning injury to the other.

'The first of these laws, the necessity of action to the health of the body, from which the others naturally and necessarily follow, is the very element of physical education. It is taught in the structure of our frame. It is based on the broad surface of eternal truth; and stands out in bold relief on the first page of the inspired word of God: 'In the sweat of thy face shalt thou eat bread.' This sentence was uttered, be it ever remembered, by that infinite omniscience which created the body, and was consequently best acquainted with its wants. It was uttered as a curse; and doubtless to Adam in paradise, it was a curse. But the moment he became a fallen being, and the flaming sword of the cherubim closed the entrance to those pure abodes, it became, under the gospel, one of his greatest blessings. It is the immutable law of God, and originated in his wisdom and benevolence. It is in strict conformity with the constitution, the nature, and the wants of man; and the history of man, from that time

struction of the young is overlooked—if the education of the great body of our youth must be wholly neglected, or remain very imperfect without a supply of competent instructors, we may well deem important every organization and every measure which contemplates the education of Teachers. Though 'the school-master be abroad in the land,' he will not go forth the dispenser of blessings, unless possessed of high, intellectual and moral endowments. To aid in the attainment of these—to give direction and efficiency to his labors, is a prominent object of our society.

'The MEANS to be employed in effecting our object have been suggested in the preceding remarks. The press will be the most powerful instrument we can employ. Associations, auxiliary to our own—the co-operation of Instructors—the establishment of Seminaries for Teachers—the formation of Circuit Schools, when a course of uninterrupted instruction cannot be given—the employment of travelling Agents and Lecturers, will all be put in requisition.

'In conclusion, the Board of Directors beg leave to say, that in their opinion the labors in which they are engaged are of pre-eminent importance—an importance which can be measured only by the value of order and confidence in the community; of liberal, political, and social institutions; of a pure and elevated standard of morals and religion. We would aid in extending and perfecting a system of public instruction by which in the language of Webster, 'property, life, and the peace of society are secured. We seek, to prevent, in some measure, the extension of the penal code, by inspiring a salutary and conservative principle of virtue and of knowledge at an early age. We hope to excite a feeling of respectability, and a sense of character, by enlarging the capacities, and increasing the sphere of intellectual enjoyment. By general instruction, we seek, so far as possible, to purify the moral atmosphere; to keep good sentiments uppermost, and to turn the strong current of feeling and opinion, as well as the censures of the law, and the denunciations of religion, against immorality and crime.'—We look to the individual happiness and respectability of 3,000,000 of children in our country—we contemplate their influence in swaying the destinies of the myriads who are to people our vast territory, and we are convinced that a more powerful instrumentality must be wielded by those to whom are committed the interests of the young, if we would secure them from the demoralizing consequences of ignorance, and imbue their minds with those correct and fixed principles which shall elevate them above temptation to crime. There are probably 1,000,000 of children and youth in the United States who have no means of instruction. Of these, 20,000 are to be found in the city of New York alone. Now suffer these 20,000 to grow up in ignorance, and what direful evils will they not inflict on the community in which they dwell! Let the 1,000,000 of our children who attend no school whatever, attain the years of manhood without instruction, and let them reinforce the multitudes of mature minds of a daring, desperate character, which now stalk abroad, bearing pollution and crime, and death in their progress, and we may expect to see the temple of our liberties profaned, the altars of religion overthrown, and the foundations of society broken up! Why was the light of religion

extinguished, the obligations of the social compact despised, and all laws, human and divine, contemned in the French Revolution? Why were the fair fields of France drenched in the blood of her millions of young conscripts at a later period? Why lies she now torn and bleeding? Is it not because the bulk of her population is too benighted to contend temperately though firmly for rational liberty—too ignorant to appreciate it, when within their grasp? Nothing can preserve *our* country from despotism on the one hand, and licentiousness on the other, except the universality of public instruction, rendered completely efficacious by an accompanying system of morality, founded on the precepts of the Bible. This bulwark will protect us against the shock of intestine commotion, and secure us against the onset of foreign invasion. May we not then earnestly solicit the co-operation of the patriot, the christian, and the philanthropist, in our efforts “to promote the cause of Common Education throughout our country?” Disclaiming any connection with others as partizans in politics, or sectarians in religion, may we not confidently appeal to all who love our country, who revere the virtues of our fathers, and would transmit them with undiminished lustre to posterity, to stand forth and aid us in the great enterprize? We make our appeal to enlightened minds; to men of comprehensive views and lofty aims, and we believe we shall be heard.’

ART. III.—SEVEN ADVANTAGES OF INFANT SCHOOLS.

1. They relieve parents from the care and trouble of their younger children, and give them leisure freely to attend to their domestic concerns.

2. They rescue children from the personal dangers in the little accidents to which they are exposed; and, what is vastly more important, they rescue children from the corrupt examples and influences of vicious servants.

3. They redeem from waste, and provide employment for that most valuable portion of life which passes from the time when infants go from their mothers' arms, to the time when they are usually sent to the common school.

4. They furnish, in their exercises of marching, singing, clapping, &c., a most healthful employment for that period of life when exercise is more indispensable to health than at any other period; when children first begin to use their limbs; when motion, either of body or mind, is their very element and life.

5. They give to infants, between the ages of two and six years old, an amount of discipline and instruction in the *elements of learning* which is almost incredible—an amount which surpasses the sanguine expectations of the fondest parent.

6. They teach all children to sing. Man is a *musical being* by nature, and, if begun with when an infant, may be taught to sing.

7. They do much, very much, for the cultivation and improvement of the heart. To make deep moral impressions is the leading object in every infant school. They aim to preserve the children from what is bad, and to put them under the influence of what is good.

Brit. S. S. Teachers' Magazine.

ART. IV.—PRACTICAL LESSON.

OBJECTS.—CIRCUMFERENCE, AND DIAMETER.

How long do you think this wafer box is? It is not long either way; it is round. Then how *high* is it? 'One inch.' Now how far do you think it is right across it in this manner? 'Two inches.' I think it is;—perhaps not *quite*, however. We will measure it by the rule. Yes, it is 2 inches across. Now, then, it is 2 inches in *diameter*. Can you remember this hard word, *diameter*? 'I will write it down, and then I can.'

Let me see if you have spelled it right. Yes, that is correct. Will you let me see the words which you wrote on your slate the other day? 'I have rubbed them out, but I can write them again, for I know what they were.' When you have written them, will you bring me the slate, and let me see if they are written correctly? They are all right but one. You spell very well, in general. I have erased the last letter but one, in the word perpendicular. 'What should it be?' You may put in an *e*, and it will be right.

Now place your slate in a *vertical* position. Now in a *horizontal*. Now in an *oblique*. — — — How much was the diameter of the wafer box? 'Two inches.' Here is a cent. How much is the diameter of this? 'One inch.' Will you tell me the diameter of this shaving box? 'Four inches.' Very well, indeed! Now I wish you would find all the round things you can, think what their diameter is, write down their names, and when I come in again show me your list, and tell me their diameter.—

Will you read your list? 'Yes, but there is one that I cannot find out the diameter of; so I have not written it down.' We will leave it then for the present, and talk about the rest.

Sandbox. This is about two inches in diameter. *Watch*, two inches. *Stone Inkstand*, three inches. *Picture*, three inches. *Four-pence-half-penny*, half an inch. — — — What *picture* was it which was three inches across it? 'The world, in *Peter Parley's Geography*.' Can you think of any pictures in the world, which are about *one* inch across? Yes. Where are they? 'In *Woodbridge's First Steps*, which you bought us the other day.' You said you could not find out the diameter of *one* thing, what was it? 'John's foot ball.' But can you not tell how wide it is? 'How can I when it is round? How should I place the rule?' Place the rule! I thought you were *guessing* at their width all this time, without the rule! 'I first think, how wide they are, and then put the rule across.' And do you find your judgment generally correct? 'Yes.' That will do; but it is *better* for you not to use the rule very much. Then it seems the difficulty with the foot ball is, that you cannot apply the rule to it, is it? 'Yes.' But how much do you think its diameter is? 'About five inches.' Perhaps it is nearer six. We will see presently, however.

Here is a cane; how much do you think the diameter of this is? 'One

inch.' We will measure this for once. Here is a hole for a string, now we will put a pin through it. This pin you know is just an inch long. The diameter is just the length of the pin; so you judged right. Of the ball you have not judged so accurately. As we cannot very well stick a pin through this, I will measure it in another way. But first we will take the cane. This piece of tape reaches exactly round the cane. Now how long is the tape? 'About three inches.' It is. The cane then is three inches round it, and one inch in diameter; that is three times as large *around* it, as it is *through* it. Now let us take this belt, and put it round the foot ball. It is a foot and six inches; or a foot and a half round it. Now any round thing is about three times as large round it, as its *diameter* is; consequently the foot ball is *six* inches instead of *five* across it. By this I mean that if we could run this lead pencil into it, it would just reach through from side to side, and the pencil is six inches long.

Tell me how far it is around a cent by this rule. Remember, it is three times as much as it is across it. 'Three inches.' How do you know? 'Because it is one inch in *diameter*, and you say a thing is three times as large *round* it, as it is *across* it; now three times one are three; therefore the cent is three inches round it.' I am glad to hear the word *therefore*. I hope you will soon be able to reason as well on all subjects.

The distance around anything is called its *circumference*. This word you may write down. Have you written it? 'Yes, but I am not certain it is spelt right. Please to correct it, if it is not.' It is, indeed, a little wrong. Now I have corrected it. Tell me now what the circumference of this cent is? 'Three inches.' Very well. What is that of the cane? Of the wafer box?—Of the sand box?—Of the stone inkstand?—Of the four-pence-half-penny piece? I see you understand what circumference and diameter mean. A clear idea of the meaning of these terms will be of great importance to you all your life.

INTELLIGENCE.

AMERICAN INSTITUTE OF INSTRUCTION.

The third Annual Meeting of the American Institute of Instruction, has been recently held in this city. The fear that malignant disease either already prevailed in Boston, or might break out during the session, together with other adverse circumstances, had given rise to apprehensions, in the minds of many, in regard to the results of the meeting. But we are convinced, as well as assured by those, whose opinion on this point is fully entitled to our confidence, that *no meeting of the Institute* has ever been more interesting or important. The lectures, of which fourteen were delivered, including the introductory address, and the prize essay, are said to have been even *more* practical in their character, than on any former occasion. Several animated discussions were held on the propriety of Emulation, and the expediency of the teacher's joining in the sports of his pupils, as well as a number of very important resolutions passed. But we have only room in the present number for this very brief notice of the proceedings of the Institute. We cannot, however, forbear to add, that an almost universal impression seemed to prevail among the members, that one of the most prominent errors of Education at the present time, is an almost exclusive cultivation of mere intellect, to the neglect of the physical and moral well being of the pupil, especially the *latter*; and a neglect of the Bible in schools, as its basis. Instruction, it was also believed, is not rendered sufficiently *thorough*, and is not, in general, adapted to the powers and capacities of the different individuals for whom it is designed.

FEMALE COLLEGE IN NEW GRENADA.

The change of Government in this new and enterprising State of South America, already begins to produce the results which we have anticipated, in favor of education. General Santander, during his Vice Presidency in Colombia, a few years ago, was the great patron of useful learning, and with his enlightened associates, introduced a general system of instruction on the most magnificent scale. This was soon overthrown by Bolivar, but the spirit of intellectual improvement has again shown itself in New Grenada, as well as in Venezuela; and in Bogota a decree has been passed for the foundation of a Female College, under the direction of the Government, with a Directress, five Professorships on elementary branches, morality and religion, domestic economy and duties, and labor appropriate to females, good manners, &c.; with authority to add others in higher branches. For professorships, females will be preferred. Four scholarships are founded by funds formerly bequeathed by Don Pedro Ugarte and his wife, for the education of girls, and heretofore appropriated to a Convent since suppressed.

Pupils not thus supported will be admitted into the 'College of La Merced,' on the payment of \$30 in advance, every three months, for which they will be instructed and boarded. The Directress will have a salary of \$500 a year, and Professors from \$168 to 300. The President of New Grenada, will establish a system of discipline and course of studies. The government Gazette, contains a long and finely written article in favor of this new Institution, in which are advanced some of those just, sensible, and enlightened views of female education, which, if extensively introduced into the United States, would elevate female influence and female enjoyments to that rank which is so generally denied them, even among ourselves.

New York Advertiser.

The preamble to the decree founding the *First American Female College*, recognises it as a 'duty of government to promote the education of females, who exercise a great influence on social happiness;' and suggests, that in a city like Bogota, 'possessing two well endowed colleges for young men, it is proper to found a college for females; the want of one having, unfortunately, been severely felt.' The establishment of an institution like this, will form an epoch in the history of New Grenada.

CHILDREN'S ASYLUM, SOUTHWARK.

This Asylum for the children of indigent parents was established by the Guardians of the Poor, and is superintended by a committee of their body.

It occupies a square of between four and five acres of ground, and is open on all sides to a free circulation of air. The soil is dry, the situation elevated, and the buildings command a view of the Delaware, distant half a mile.

The main buildings are in the centre of the square; between one and two acres are allotted to a vegetable garden, and two acres set apart for the children, in which they are permitted to sport and exercise on all suitable occasions—the house is large—the apartments commodious, well ventilated, and well adapted to the purposes for which they are designed. There is a spacious school room, in which the children are taught reading, writing, and arithmetic, at regular hours daily; in which, also, religious exercises, especially on the Sabbath, are carefully observed.

The matron is an experienced and pious woman, active, intelligent, and kind to the children, who soon become attached to her. The best medical advice is constantly extended to the household—able, humane, and experienced nurses are provided, and all other suitable assistants appointed.

The Committee have recently provided a separate building within the enclosure, some hundred feet apart from the principal asylum, into which the children of persons who have died of the prevailing epidemic are at first introduced, where they are stripped of their old apparel, washed, and furnished with clean garments, and where they are detained until it is thought prudent to admit them into the common family. The whole establishment is provided with every comfort and convenience considered as essential to the morals and health of the inmates.

Poulson's Daily Advertiser.

ART. I.—PHYSICAL CULTURE.

ON THE NECESSITY OF PHYSICAL CULTURE TO LITERARY MEN, AND ESPECIALLY TO CLERGYMEN.

Delivered before the Mechanical Association of Andover Theol. Sem. Sept. 27, 1831.

BY EDWARD REYNOLDS, M. D. OF BOSTON.

At the present day, especially in our own country, Physical Education is probably more neglected than any other branch of this important subject. Numbers of valuable men, and among them an increasing number of teachers, are annually falling a sacrifice to this neglect. We deem it our duty, therefore, to advert to this subject frequently,—not merely on account of those who are yet to be trained, but in reference to those who are training them, and whose efforts at self improvement are often wasted by neglecting to preserve the strength necessary to use their acquisitions. We are gratified to find, in the *Biblical Repository*, for January, 1832, an able discussion of this subject, in the address of Dr. Reynolds of Boston, before the Mechanical Association of Andover;—and gladly avail ourselves of some of its leading arguments for the benefit of our readers.

From the editor of the *Repository* we learn the following facts concerning the Association in question; which would be an excellent model for other literary institutions.

‘The Mechanical Association of Andover Theological Seminary, was first established in 1827. The object of it, as stated in the constitution, is ‘the promotion of health and vigor both of body and mind, by a regular system of mechanical exercise.’ The plan was viewed with so much favor by the Trustees of the Seminary, that in the following year they caused a large four story building of rough granite to be erected, of which the Association have the use free of rent. This affords room for about seventy work-benches, which are usually all occupied. The work done is for the most part joiner’s and cabinet-maker’s work. The shop is furnished with the necessary tools to the value of about one thousand dollars; which was contributed by friends of the Seminary, and for three fourths of which the Association is indebted to the munificence of the Hon. Wm. Bartlet, one of the venerable founders of the Seminary.

‘The Association stands under the direct supervision of the Trustees of the Seminary; no alteration can be made in the constitution without their assent; and should the Association ever be dissolved, all the property then in its possession reverts to the Trustees. The Association has no funds; all the expenses of stock etc. being paid out of the avails of the labor. Whatever there may be of profits at the close of the year, is divided among the members; but hitherto no dividend has been larger than between three and four dollars.’

‘A superintendent of the workshop is employed, a practical mechanic, whose duty it is to make all purchases of stock and sales of

the work. But his chief business is, to plan and prepare work for the shop; so that every student, on arriving at his place, may find his task before him, and be able to begin his labor at once, without loss of time. It is regarded as a very important principle in the management of the institution, in order to secure the highest utility of it, that every student, when in the shop, shall be fully and actively occupied; and when out of the shop, shall have no further care or thought about it. At present, the time spent in labor is daily three quarters of an hour before dinner, and the same interval before evening prayers. There are a number of monitors; and every person who is absent or comes in late, is subjected to a small fine. The Association is open to all members of the Seminary, so far as there is room; and any member may leave it at pleasure.

'The effect of this institution upon the general health of those who have been connected with it, has hitherto realized the highest expectations of its patrons.'

In addressing this society, Dr. Reynolds first adverts to the characteristics of the age, as a period of *intellectual enterprise and effort*, and goes on to inquire what qualifications are necessary to fit us for it effectually.

'This can only be effected by a judicious and practical attention to physical education. Such a course must be adopted in regard to diet and exercise, as is conformable to nature; and calculated to establish the perfect harmony of action between the body and mind, which is necessary to the health and vigor of both—in other words, such habits of life as will render learned men, healthy men.

'The man whose position in society demands of him great mental effort, should make the acquisition of this knowledge one of his first lessons. Otherwise, he is continually exposed to dangers, which may, sooner or later, paralyze his efforts. Until he has learnt this lesson, he cannot fulfil the high duties which he owes to society and to his Master in heaven. I would almost say, that the scholar who cultivates the mind exclusively, to the neglect of the body, as effectually buries his talent in the earth, as he does who exercises the body and neglects the mind. Plato calls that man a *cripple*, who exercises the mind and neglects the body.'

He goes on to exhibit the melancholy incapacity produced by the loss of health.

'Sound health is necessary to the successful prosecution of literary pursuits. Disease throws a chain around the mind, which the latter, by its own unassisted endeavors, cannot burst asunder. This truth is abundantly confirmed by the biography of ancient and modern times. The instances of feeble scholars, who have attained a great literary fame, that here and there appear upon its pages, are exceptions which do not militate against the fact. The laurels with which they were crowned, are to be considered rather the result of great genius, and other favoring circumstances, than of intense mental effort. While the mind and body are united, and subject to the immutable laws imprinted on them by the Creator, the vigor of the one must depend, more or less, on the health of the other. The mind



cannot devote itself to diligent study and protracted labor, and range freely in the regions of thought, while the body is pressed down by the leaden weight of disease. Its purposes are broken, and its resolution is faint. To borrow the language of the British moralist, who spoke from the knowledge which sad experience had taught him; 'The time of such a man is always spent in forming schemes, which every change of wind hinders him from executing; his powers fume away in projects and in hopes, and the day of action never arrives. He lies down at night delighted with the thought of to-morrow; pleases his ambition with the fame he shall acquire, or his benevolence with the good he shall confer. But in the night the skies are overcast; the temper of the air is changed. He wakes in languor, impatience, and distraction; and has no longer any wish but for ease, nor any attention but to misery.

'Ill health is equally unfavorable in its effects on the heart. Piety is affected by the animal spirits; and the spirits must and will flag, when the body is diseased. It is the medium of communication for the soul with outward things. When that medium is disordered, no object is presented in its true colors. Nature to such a man has lost its beauty. 'The heavens are clothed in sackcloth; the earth is dressed in the garment of mourning.' We daily see instances of this melancholy fact. They speak too from the grave. It stands forth in mournful prominence, on the pages of many a diary that issues from the press; and doubtless on many more, which have not yet been presented to the public eye. We could almost weep, while perusing these memoirs, to find faults in them, which even the partiality of friends could not, consistently with truth, omit; but which we know, were the result of self-induced disease. It has grieved us, after perusing them, to feel obliged sometimes to conceal them, that the enemies of religion may not use them as a cloak for sin, or employ them as arms against the cross. The physician is often called to witness these mournful effects of disease on spiritual life. He is often obliged to use all his skill and all his prayers, before the cloud can be dispersed, which sickness has settled around the holy heart. The clergyman will often be called to witness the same. It becomes him above all men, to beware, lest through inexcusable neglect of health, he appears with the same cloud around his own heart; and becomes the victim of the same disease he is called upon to remove.

'Ill health is often a degraded state. What can be more pitiable, than to see a mind formed for great effort—to be almost caught up, while in the body, to the third heavens, and grasp in its broad embrace, 'the unutterable knowledge of the goodness and glory of God;' and diffusing this knowledge among its fellow creatures, to lead them, with resistless power and eloquence, from earth to heaven—what can be more pitiable than to see such a mind chained down to the flesh it inhabits; and brooding in mournful and almost unpitied selfishness, over the ills its own ignorance, or folly, or misdirected ambition has occasioned? Where is the freedom, where the religion of such a mind? Like Sampson grinding in the prison-house of the Philistines, the possessor of such a mind is confined to the prison-house of his own digestive organs; and he must have more than mortal powers,

to come out from its gloomy enclosures, and preach, as he should preach, the pure and spiritual religion of Jesus.

'Ill health is also a depressed state. How can a man in such a condition, depressed in spirit, filled with fear, weak in purpose, with relaxed nerves and feeble muscles, his mind engaged in a perpetual struggle with melancholy presentiments and gloomy cares,—how can such a man be prepared to comfort and cheer the desponding, 'to lift up the hands that hang down, and the feeble knees?' Arrayed continually in sackcloth, how can he preach glad tidings of great joy?'

'But there is another consideration which should not be omitted,—ill health is too often a sinful state. It is sinful, whenever it is the result of ignorance, which, with due care, might have been enlightened. He sins, who, from false security in his present vigor, neglects the use of those wise, precautionary means, which will secure its continuance. Indeed, the decisions of the great day will alone reveal, how much every man sins, who sacrifices health, the best of all human blessings, at the shrine of literary fame, by incorrect notions of duty, and above all by indolence and sloth.'

He next combats the idea that ill health is a necessary attendant of literary pursuits, and we think with great justice.

'The opinion is too prevalent, that ill health is a necessary consequence of study; that the man who devotes his life to books, must be willing, like a martyr at the stake, to bid farewell to the pleasures of health. But this is incorrect. Look at Germany. The German students are healthy men. Their mode of life, if examined, will afford a solution of the fact. They devote more time to study, study more intensely, and accomplish more in proportion to their advantages, than our own scholars. But let it not be forgotten, that, at the same time, in obedience to one of the laws of physical education, their seasons of mental labor are alternated with habits of perfect relaxation. They unbend their minds by free and unrestrained amusement; and give themselves up more than we do, to the full indulgence of the social affections; than which, few things are more conducive to the health of learned men. When the German student leaves his study, he shuts the door upon its cares and labors; and goes out into the world, like other men, for repose and enjoyment.

'There is another point of difference to be well noted. They are accustomed to habits of study, almost from infancy. They do not, like many of our students, change suddenly from a youth of bodily labor, to studious, sedentary habits. These men bring to their new labors, strong constitutions, the consequence of correct early habits; and deceive themselves with the belief, that they shall be able to resist the causes that break down more feeble men. This is often a fatal mistake. The slender willow bends to the blasts which break the sturdy oak. The more feeble man educated in a city, and to a comparatively inactive life, often holds out the longest and the best. The difference is like that between the sexes. The more delicate will bear confinement from the very fact, that they have always been accus-

tomed to it. Tissot, alludes to this circumstance. 'Even the strength of the constitution is dangerous. People of excellent constitutions apply themselves to study with indefatigable industry. The powerful action of the soul increases that of the other organs; and they are attacked with inflammatory diseases, the consequence of irritation long kept up in vigorous habits. Sometimes, they expire in the first attack. More commonly, they get the better of that, and give themselves up again to the same labors, and fall again into the same disorders. At last in process of time, being worn out by these attacks, and by their labors, they lose their strength, and fall into consumptive diseases, against which they are no longer able to resist.

'To these men, therefore, especially, is a continuance of labor necessary, to insure the blessing of health; and very few are the instances, where it can be neglected, without treasuring up materials for future suffering and repentance.

Dr. Reynolds then presents those fundamental laws of our nature without which this subject cannot be properly understood.

'1, That the body was formed, and is admirably calculated, for great activity and exertion; and that such activity and exertion are indispensably necessary for the healthy performance of its functions.

'2, That the mind and body, while united, are connected by close ties, and subject to numberless mutual sympathies. In consequence of these sympathies, each will inevitably feel, in a greater or less degree, the various infirmities of the other. Undue use of the body invariably produces a debilitating effect upon the mind; and undue use of the mind as invariably occasions disorder of the body. Disease in this way once excited, they are capable of acting and reacting one upon the other, until, the cause continuing, the power of both is paralysed, and eventually destroyed.

'3, That neither the body nor the mind are capable of attaining the highest point of perfection, until both are brought into full action; and the exact ratio of action ascertained, which each can bear without occasioning injury to the other.

'The first of these laws, the necessity of action to the health of the body, from which the others naturally and necessarily follow, is the very element of physical education. It is taught in the structure of our frame. It is based on the broad surface of eternal truth; and stands out in bold relief on the first page of the inspired word of God: 'In the sweat of thy face shalt thou eat bread.' This sentence was uttered, be it ever remembered, by that infinite omniscience which created the body, and was consequently best acquainted with its wants. It was uttered as a curse; and doubtless to Adam in paradise, it was a curse. But the moment he became a fallen being, and the flaming sword of the cherubim closed the entrance to those pure abodes, it became, under the gospel, one of his greatest blessings. It is the immutable law of God, and originated in his wisdom and benevolence. It is in strict conformity with the constitution, the nature, and the wants of man; and the history of man, from that time

to this, seems to prove, that, like the moral law, not, 'one jot or tittle of it shall pass away till all be fulfilled.'

'By it, Abraham, Isaac, and Jacob, after many years of pastoral and agricultural life, attained to a green old age. By its strict observance, Moses and Joshua came to their graves 'like a shock of corn fully ripe;' and walked in and out to the last as in the days of their youth. 'Their eyes were not dim, nor their ears dull of hearing, nor their natural force abated.' And who shall enumerate the long catalogue of philosophers, poets, and preachers who lived by this law; and, though their heads were silvered by age, found not the 'grasshopper a burden,' and were useful and happy to the end?

'It strengthened St. Paul, whose whole history teaches us that he was an active man, for his mighty labors by sea and by land, his frequent preaching from house to house, in season and out of season, and for his unwearied efforts, until the gospel had sounded out to the uttermost parts of the heathen world. Here was one of the true sources of his courage in danger, and his indefatigable activity and laborious perseverance in the cause of God. It was health, the reward of labor, active labor of body and mind. Paul did indeed eat his bread by the sweat of his brow. His own hands, as he tells us, wrought for him; and it was doubtless a morsel sweetened by exercise and digested with ease.

We are next told distinctly what is 'the price of health,' in language which we would gladly impress upon our own minds and those of our readers.

'In the schools of the ancients, exercise was considered an object of such paramount importance, that it became elevated to the rank of a science; and was taught with the utmost care. So manifest were its beneficial tendencies upon the body and the mind, that a distinguished physician established an institution, the avowed object of which was, by exercise of various kinds, and diet, to brighten the wit, and strengthen the intellect of the dull scholars of the schools. With the same view, (and doubtless it was the result of observation,) some of the philosophers strongly recommended the study of medicine to the learned; so firmly did they believe in the important connexion between the health of the body, and the soundness of the mind.

'Here then was the true source of the health of the ancient philosophers. They devoted as many hours to hard study and severe thought, as the scholars of the present day. But there was no dyspepsia among them, because their habits of life were conformable to nature. They lived and studied and thought in the open air. The wants of the mind never tempted them to neglect those of the body. They saw that exercise was necessary to both, and they exercised both. Will not the same cause explain the remarkable difference in the health of physicians and clergymen? The pains of the medical profession are as great; its toils are perhaps greater than those of the clerical profession. It presents one continued series of harassing cares and distressing anxieties. It demands also much mental labor. The irregularities of the physician's life often set all prudential atten-

tion to his own health at defiance. He can neither eat, drink, nor sleep like other men. No class of the community take less medicine than physicians; and yet notwithstanding the manifold evils of the profession, all tending directly to wear down and exhaust the vital powers, the physician, compelled to keep the body in constant action, is seldom an invalid.

'Since the introduction of Christianity, and the consequent changes in the art of war, the national necessities which introduced gymnastic science into the world, have passed away; and unfortunately for the cause of literature and religion, the science itself has disappeared also. But the relation between the body and the mind still subsists. The same necessity which sent Plato and Aristotle to the gymnasium after severe mental labor, still exists with the hard students of our day. Would it not be well, while we glory in forming our *minds* upon the noble models of the ancients, to imitate their praiseworthy efforts to form the *body* to healthy habits? Is it not humiliating, that the laws of nature should have called forth a spirit of obedience from the pagan, which the laws of God fail to obtain from the christian philosopher? The path of nature is plain. The Bible sheds its bright light upon it, so that it need not be mistaken. Let us walk in it. Then will dyspepsia cease to be the terror and reproach of literature and religion. Then will be seen more true manliness and vigor of mind; and more of that cheerful, active, confiding piety, which the religion of Jesus, when unobstructed, always produces.'

The influence of the brain on the rest of the system, and the danger of overtasking it, are thus described.

'The brain is the immediate organ of thought; the instrument with which the soul, during its abode in the body, performs all its functions. It is also the great source from whence vitality flows out to all the various parts of the body, supplying them with that living energy which is necessary to healthy action. Weaken the nervous connexion between the brain and these organs, and their functions immediately begin to languish; destroy it, and they instantly cease. But a most remarkable sympathy exists between the brain and the stomach. It is so reciprocally shown in a great variety of ways, in health and disease, as to have become a subject of daily notoriety to the most careless observer. How does grief, fear, and sometimes even joy, wither the energies of the latter, and not unfrequently lay the foundation of irremediable diseases! These are the effects produced on the stomach, by the overaction excited by the passions upon the brain. They are so common, and sometimes so striking, that any person who examines them with accuracy, will cease to wonder that the ancients considered the stomach to be the seat of the passions.

'When the close dependence of every part of the body upon the brain is considered, and especially the intimate sympathies between it and the digestive organs, is it surprising that long continued and intense occupation of the mind—in other words, action of the brain, should occasion disease in these parts? Such occupation excites an

increased action of its blood vessels; an unnatural quantity of blood is thrown upon it; it is wearied; and undue pressure upon its tender substance is the inevitable consequence. This is proved by the pain, sense of heat, and confusion of head, which is experienced after a season of severe mental labor. Can all this happen, can it happen day after day, and year after year, and the health suffer no material injury? The records of the profession present a multitude of cases, in which the physician perceives at a glance, that pressure on the brain is the evident cause of many of the diseases with which deep thinking men have been afflicted. Sometimes, it has been so great as to occasion vomiting, convulsions, apoplexy, and death; which, though extreme cases, afford a ready explanation of the long train of less striking, but not less important affections, daily appearing under the name of dyspeptic complaints. Many of them are the result of the same cause, overaction of the brain, debilitating the stomach and other digestive organs.

The salutary influence of exercise on the heart, the lungs, the skin, the muscles, the nerves, and the digestive organs, is next explained, and we cannot refrain from quoting that upon the nerves.

'It is by exercise alone that we can ever hope to expel that cruel enemy of literature and religion, which the sentimentalism of modern days has cherished under the name of weakness of the nerves. Weakness of the nerves! Shame on the shortsightedness of our intellectual eye! It is disorder of the stomach and its dependent organs, debility of the muscles, weakness of the brain rather! And this weakness of the nerves, is but the voice of these faithful sentinels of nature, uttering their plaintive tones, and praying for relief. They point us to

"The laborer of the glebe, who toils,
In dust and rain, in cold and sultry skies;
Who knows no laws by *Æsculapius* given,
And studies none."

Armstrong.

And pointing to him, they show us the true and only effectual means of cure. It is exercise,—labor. Let this remain, and all other anti-nervines may be blotted from our *Materia Medica*.

"Toil and be strong; by toil, the flaccid nerves
Grow firm, and gain a more compacted tone."

Ibid.

The kind and amount of exercise deserve the attention of every man engaged in sedentary occupations.

'Health and strength are the reward of that labor only, which bringeth out the sweat upon the face. It is not the measured, ministerial walk, which scarcely increases the action of the heart and arteries, and leaves the skin as dry and pallid as before it was taken; not the peripatetic walk, which, while the limbs move along the earth, permits the brain to continue its learned contemplations. This is like the palliative medicine which soothes some of the symptoms, but reaches not to the cause of disease that is undermining the constitution. Cicero would never have been cured of the dyspepsia by such exercise. He doubtless took his morning and evening walk about the seven-hilled city; but his nerves were not braced by it, nor his mus-

cles made strong. The disease still clung to him notwithstanding ; the stomach still labored at its daily task ; and at last the brain refused to play its accustomed part in the system. And how was he restored ? Not by medicine. He travelled to Greece ; and entering the Gymnasium, he began with the lighter exercises, such as were adapted to his strength ; and gradually progressed to the higher and more difficult, until at the end of two years, he acquired a degree of strength and agility, which would doubtless astonish the feeble men of our generation.

‘ The true secret consists in adopting such a system of exercise, as calls upon the muscles for that amount of action, which, for the time, will suspend the work of the mind. The arrangement should be such, as will cause the labors of the body and mind to alternate each other. By this, the body is invigorated ; and the brain obtains that repose, which enables it to bring new strength and activity to its task.

‘ Such were the gymnastic exercises of the ancients. Such are the plays and games of youth. The system of manual labor adopted by the Mechanical Association of this Seminary, recognises this great principle. The mind will be effectually closed against the entrance of Greek and Hebrew, and attempt in vain the arrangement of a sermon or learned essay, while the hands are vigorously moving the saw and the plane, or actively occupied in turning the great wheel. We would earnestly recommend it to all, who are able to avail themselves of its advantages. Among others, it is regular, which is one half of the benefit of exercise to a student. It may be pursued in winter and on the most inclement days, when everything, within and without, presents strong temptations to the neglect of this duty.

‘ But in urging this, let me not be understood to exclude other modes of exercise ; especially walking, which is the most natural and the most perfect exercise. It brings all the muscles of the body into action, especially those of the lower limbs ; it aids materially in promoting the circulation of the blood in the minute vessels ; and besides this, it affords the advantage of pure air, which is indispensable to health.

‘ Every man whose profession subjects him to sedentary habits, should devote daily, at least *an hour and a half* to manual labor, and *an hour* to exercise in the open air. This will be sufficient for the purposes of health ; and there are few men, who, with a proper economy of time, will not be able to deduct it from the hours of study. This is a general rule, however, which must be varied according to the circumstances of each individual. Every man cannot effect as much at first, especially if he has been unaccustomed to labor. But there are very few, perhaps none, who may not gradually habituate themselves to do this and more with perfect ease. Exercise should always be proportioned to the powers of the individual, and never carried to such excess as to occasion pain and extreme fatigue ; otherwise, instead of being salutary, it may prove injurious. Many persons, through injudicious management, fall into serious error upon

this subject. Unaccustomed to manual labor, they commence too violently; and attempting too much at once, they weary the muscles and render them painful. Deceived by this transgression against the laws of the system, they conclude that they are exceptions to the general rule; that exercise, however important to others, is not only unnecessary, but even injurious to them. The true principle is, to accommodate the efforts exactly to the existing power at the time; to begin moderately, stopping at fatigue; and to renew the trial daily and regularly, until the muscles acquire that degree of vigor, which enables them to perform the full task with facility. Lynch has given a rule upon this subject, which will always come within the bounds of health and safety: "The lean should exercise *ad ruborem*, and the fat, *ad sudorem*."

'The most favorable time for exercise is when the stomach is neither too full nor too empty, as in the middle of the forenoon and afternoon. Violent exercise is injurious when the process of digestion is commencing, by diverting to the surface the action of the vessels, which at that time seems to be concentrated upon the stomach. Moderate exercise is useful towards the end of the process, by exciting those gentle impulses, which increase action and secretion in the organs, and thereby accelerate the process of digestion at the time when it is most liable to be sluggish.'

We cannot conclude the article better, or express our own feelings more fully, than by the closing appeal of Dr. R.

'In conclusion, let me solemnly urge upon you, individually, the duty of a faithful investigation of this, and all the branches connected with the subject of physical education. It is a subject of vital importance to the church; and cannot be neglected by those to whom its interests are confided, without incurring a responsibility for all the evils which may follow such neglect. The body, as well as the mind, was given to be cultivated for the glory of the Creator. "Know ye not, brethren, that your bodies are the temples of the living God?" And shall the temples of God be permitted to decay through negligence or sloth, and no guilt be incurred? Health is a talent intrusted to our care, which cannot with impunity be buried in the earth. He who squanders it, throws away a treasure of inestimable value, and will be answerable for the consequences. For every opportunity of doing good which is thus lost, for every degree of activity of which it deprives him, and for years of usefulness of which the church is thus deprived, he must be called to give a solemn account. How much sin does he accumulate, who, having enlisted as a soldier or leader in the cause of Christ, renders himself, by neglect, wholly or in part unfit for duty! Who can calculate his guilt, or estimate the vast amount of good, which he might otherwise have effected. At the day of judgment, I fear it will appear, that many who thought they were doing God service, were robbing the church, and defeating the purposes of Heaven, by shortening the life, and impairing the powers, which had been bestowed for their advancement.'

Alas! we fear the recording angel would be compelled to write '*Here lies a Suicide*' upon many a monument which emblazons the virtues and achievements of the noblest benevolence,—which sought to swell its streams by exhausting the fountains.

ART. II.—PUBLIC SCHOOLS IN NEWBURYPORT.

WE take pleasure in acknowledging the receipt of a pamphlet of eighteen pages entitled 'Regulations of the Public Schools in the town of Newburyport'; adopted by the School Committee, October 1831.

These regulations indicate an awakened attention to the great subject of common education; and humble and unpretending as such little manuals are, they afford much useful information to those who are about to commence a work, in which Northborough, and Portsmouth, and Gloucester, and Lowell, and Newburyport, and many more places have already made some progress. From a comparison, we perceive that the School Committee of Lowell have derived many valuable hints from the pamphlet before us, nor do we deem it any disparagement to a Board of School Officers, to draw liberally from pages so replete with valuable materials.

It is needless to enter into a particular detail of these regulations, as they are substantially the same as those adopted six or eight months afterward at Lowell, and which the reader will find in a late number of this work. The only material points of difference are the following.

The schools in Lowell are divided into Primary Schools, Grammar Schools, (including children of both sexes,) and a High School;—While those of Newburyport consist of 1. Primary Schools,—seven in number, including an African School; 2. Three Monitorial Schools for boys, and three Female Grammar Schools, and 3. A Latin and English High School.

In Newburyport, 'the general requirements and prohibitions of the Instructors, after having been approved by the Sub-Committee, shall occasionally be read aloud to the School, that scholars may not plead ignorance of their duty.' In Lowell, this is not required.

We have also received a 'Catalogue of the Instructors in the Latin and English High School,' from which it appears that this division, at least, of the public schools, is at present in a flourishing condition. It is under the superintendence of Mr. Roger S. Howard, assisted by Mr. David L. Page. The number of pupils in the Latin or Classical departments is 31, in the English, 82: Total, 113. The course of intellectual instruction is evidently extended and thorough, and the morals of the pupils by no means forgotten. We hope their physical welfare, too, is duly guarded. There appears to us a great and, often, increasing neglect on this important point, which is deeply to be regretted; and it gives us pain to see it overlooked and apparently undervalued by some of the warmest friends of education.

'The School is taught in two rooms; and classes are sent from one room to the other, so that every scholar in the school, is placed, at times, under the direct tuition of each instructor.' Punctuality is deemed so indispensable, that ten minutes only, are allowed by the School Committee for tardiness, at the expiration of which time, the doors are closed against all delinquents.

NOTICE.

Inquiries concerning the Intellectual Powers, and the Investigation of Truth. By John Abercrombie, M. D. F. R. S., Fellow of the Royal College of Physicians in Edinburgh, &c. and First Physician to his Majesty in Scotland. From the second Edinburgh edition. J. and J. Harper, New York.

The Messrs. Harpers are doing a great public benefit, by introducing into our country so many valuable English publications, in a neat and cheap form. The volume before us is one of the number.

We understand from a friend, who was not long since in Edinburgh, that Dr.

Abercrombie stands high in his profession, and is an accomplished and pious man. A work on the Intellectual Powers, by such an individual, is a very valuable accession to those already in existence. For the physiologist, we apprehend, has peculiar advantages in treating such a subject; and where such an individual possesses the still higher qualification of viewing our mental constitution in the light of revealed truth, and of making the study subservient to the promotion of the cause of true piety in the world, every Christian, as well as every lover of science, will rejoice that such a task has fallen into such hands.

The work is very highly spoken of in some of the most respectable English Reviews; and we consider it as a very comprehensive, perspicuous, and interesting treatise, on a science which needs to be cast, as Dr. Abercrombie has done it, into a popular form. The cheapness of the book renders it accessible to the great mass of readers. One portion of it which is also instructive to the common reader, is of peculiar benefit to the physician, as it treats of the application of the rules of philosophical investigation to medical science.

CORRESPONDENCE.

We have just been favored with a letter from Mr. Brewer of Smyrna, accompanied by a number of Greek newspapers. We present the following extract to our readers, and earnestly wish their sympathies might be excited towards this interesting field of benevolent effort.]

Dear Sir,

Smyrna, June 8, 1832.

I have only time, amidst the confused murmurs of my English pupils who are taking lessons in Turkish by my side, to make a single remark on spelling. It was suggested by a short article in your very useful "Annals," in which you instance the absurdity of spelling the word *physic* as is common in our schools. In most of the new Lancasterian schools of this country, this very desirable change has taken place, which you would bring about in English. Instead, for example, of calling the names of the letters *Beta*,—*Alpha*,—*ba*,—they say at once, *b*,—*a*,—*ba*.

A similar change has taken place within the memory of many, both in the calling and naming of the letter *z*,—once universally called *zed*. Why should not this improvement be extended to other letters?

How much this same class of changes are needed in teaching Turkish, your readers may judge from the following expression, in English letters, of the course of lessons which our *hodga*, (*master*) gives us daily.

aleph—jim—la—sin—ack

aleph—jim—la—sa—ick

aleph—jim—la—tou—ouch.

From the different periodicals I send, you will be able to judge of the progress of knowledge in these parts. The circular of the new Greek Secretary of public instruction, will perhaps, be deemed worthy of insertion in your journal.

The arrival of the Prince Otho, and his learned master Thursch, will probably be the signal for establishing a German University at Athens. For ourselves and our brethren in Asia Minor, I may freely say, that our schools are closing, for want of funds, while Greek and Armenian youth are panting for instruction, and ready to receive and study the scriptures.

J. B.

CORRECTION. [We are glad to have it in our power to correct the error of our correspondents, to which Mr. Hall refers in the following communication, received too late for our last number.]

MR. EDITOR, I observed, in a late number of the *Annals*, a notice of this Seminary by one of your correspondents. Permit me to correct one mistake into which he has fallen, as I deem it important that the community should be correctly informed, with regard to everything relating to the institution.

The building and apparatus are furnished by 'funds.' The collections in Natural History, &c. have been made by the teachers. *There are no funds for the support of teachers, or providing a library.*

Teacher's Sem. Andover, Aug. 25th 1832.

Respectfully Yours,
S. R. HALL.

AMERICAN
ANNALS OF EDUCATION
AND INSTRUCTION.

OCTOBER, 1832.

ART. I.—AN ADDRESS ON ~~EARLY~~ EDUCATION.

Read before the American Lyceum.

By J. M. KRAAG, M. D.

[*Published by order of the Lyceum.*]

THE subject of education has engaged the attention of the wisest and best of men in ancient and modern times. Much has been said and much has been written on it. The minds of statesmen and of philosophers have been directed to it, and in many instances with the happiest success. It however presents a field of inquiry so extensive, that we can scarcely suppose that it will ever be fully explored; but the discoveries of one age will only prove the harbingers of more sublime and useful advances in the subsequent progress of human improvement.

In our present essay, we purpose presenting a general view of the subject of Education in connection with its practical application, more especially to the early stages of human existence. This, which is now usually known under the title of Infant Education, and which has been limited to the first seven years of childhood, is one of the most interesting and useful departments to which our investigations can be directed. The inquiry however cannot be judiciously conducted without examining into the *whole* nature of the human being. We shall therefore endeavor, briefly, to present such an outline of theory and practice as may be adapted to the limits of this address.

OCTOBER, 1832. 39*

Education may be defined to consist in the developement and invigoration of all the useful susceptibilities or powers of our being, whether bodily or mental.

Man, above all animals on this globe, may be characterised as the creature of education. For some elementary peculiarities of his constitution, he is truly, what education makes him. He is destitute of those definite instincts with which other animals are endowed, and which qualify them, without instruction, to enter upon the duties of their situation. In him we find capacities of indefinite improvement substituted for instinctive qualifications, to act in the sphere in which he is placed.

One of the most important results of the culture of the human being, is observable in the beautiful and wonderful capacity for forming habits. As these may be either good or bad, according to the manner in which the original faculties are exercised, it becomes a matter of serious concern to watch over their formation, and to give them such a direction in early life as may render them the sources of refined pleasure to the possessor.

Man, as to his susceptibilities of education, may be divided into the physiological functions, the intellectual faculties, and the moral feelings; or as St. Paul very concisely expresses them, 'the *body*, *soul* and *spirit*.'

The cultivation of each of these divisions of the human constitution must be attended to, if we desire to prepare a child to be useful and happy: the *body*, that it may become a comfortable habitation for the spiritual and intellectual part, the *soul*, or intellect, that it may see clearly and judge correctly of what tends to happiness or misery; and the *spirit* that it may acquire such habits of feeling, under the guidance of reason, as shall produce the greatest sum of felicity in this state, and afford an assurance as well as a foretaste of joys, immortal, in another and a more exalted condition of being.

These three portions of the human constitution reciprocally influence one another, and therefore require to be contemporaneously unfolded and strengthened, in order to secure the happiness of the individual. In this respect, very great errors at present prevail in our community, some one portion of our being receiving cultivation to the exclusion and lasting injury of the other two, and *ultimately* of the whole man. It is in consequence of this error that we can scarcely find an instance of a wholly educated man—that men, in general, exhibit the distorted growth of irregular developement.

In accordance with these views, we shall make a few remarks under each of the divisions above mentioned; notice some of the most prevalent errors, and then present hints on a course of practical instruction adapted to the laws of the mind and the present state of society in our country.

PHYSICAL EDUCATION.

The healthful condition of the bodily functions must be a subject of deep interest with us, so long as we are surrounded by such numerous causes tending to produce disease, and to place our lives or our limbs in jeopardy. We are liable to injury, from heat, from cold, from moisture, from sudden or long continued muscular exertion, from indolence, from excess in our food, our drink, or our sleep, and from a great variety of almost nameless circumstances.

It is the province of Physical Education to offer such a succession of exercises as shall establish physiological habits which may grant us the privilege of an exemption from most of the evils that usually arise from the above named causes. The muscular and circulatory system, therefore, with the digestive organs, and the organs of sensation, come under the special direction of this department.

Particular attention must therefore be paid to a proper and varied exertion of the muscles, so as not only to insure general strength and ease of motion, but also to obviate the disastrous consequences of suddenly putting into action a set of muscles which have rarely been exercised, and must therefore be too weak to save their possessor from a dangerous accident. In the ordinary exercises of most persons, a number of muscles are left nearly quiescent, whereas these may be the very ones, upon which, in a perilous position, they may be obliged to depend for the safety of their limbs or their lives. This is true of most of the muscles of the trunk of the body. Many also of the limbs are not ordinarily exerted, to an extent sufficient to attain a tonic power capable of preserving us from danger. These circumstances of themselves, are enough to awaken an interest in physical training. But when we reflect on the dreadful maladies, corporeal, moral, and intellectual, that result from a debilitated condition of the digestive organs and the circulatory system, *that* view cannot fail to induce us to use such means as may prevent these evils. Should it seem strange to some that we connect morals and the exercise of intellect, with the state of the digestion and circulation, we need only refer them to the mental phenomena exhibited by an epicure or a drunkard; or even the more innocent, though not much less distressing condition of our modern dyspeptics. In these classes of degraded and suffering humanity will be found facts that would fill volumes; *all* proving incontestably the overwhelming influence exercised, by the physiological functions upon the intellectual and moral state of man.

It becomes then, a subject of grave import, to institute and bring into practice among our children, such a succession of lessons in this department, as will form vigorous bodies, able to perform the dictates of vigorous souls.

Mens sana in corpore sano, was a maxim with the ancients, and the institution of athletic exercises and public games among the Greeks and Romans had reference to this principle. In this respect they were very much superior to the moderns, who possess in other respects innumerable advantages which had no existence in their times. We shall do well to introduce into our system of education, and improve upon all the unexceptionable parts of the ancient gymnastics, so as to suit them to the circumstances and customs of modern life. The plays of children are too irregular and too often associated with pernicious moral influences to be recommended. Those gymnastic exercises which have been lately introduced into our country, might form, with some additions, a very useful substitute for the ordinary amusements of youth and childhood. They possess the desirable variety which we have before noticed, by bringing into energetic action, muscles, that in most cases, are at rest. Some of these exercises should be commenced very early. An attention to them may very appropriately make a part of the duties of the nurse, provided she is instructed to regard the delicacy of the muscular fibre, and the want of strength still existing in the cartilages and ligaments. Much may be done by her in strengthening the muscles of the infant, especially those of the chest, and thus securing an enlarged capacity of the lungs, a greater scope of respiration, and consequently an invaluable addition to the means of Longevity.

Since good health is almost entirely owing to the integrity of action, that exists in the systems of circulation and digestion, these portions of the human frame demand primary attention. The vigor of these organs we know is much increased by muscular exercise, which is therefore a great auxiliary in accomplishing our intentions. There are, however, agencies connected with these functions that require specific notice.

As it would be absurd to discuss the subject of Intellectual Education without a constant reference to the laws of thought ; so it is equally improper to dictate a course of Physical Education without a similar reference to the laws of animal life. Under a conviction of the correctness of this opinion, we shall be excused for introducing a few general principles of Physiology, on which we found our preceptive instructions.

The whole human body consists of a mesh of vessels which are either cellular in their structure, or elastic tubes, containing fluids in progressive motion. If all the vessels contain their proper quantum of fluid, propelled with a due degree of force, we denominate this state of things *health*. So far as it regards the circulation of the blood and other vital fluids, the functions of the heart, the lungs, and the skin must be considered together, as they constitute, with the absorbents and glands, but one universal system of distributing and secreting apparatus.

The skin exposes so great an extent of surface to the changes of temperature, incident to our atmosphere, that it becomes necessary to guard it by clothing and other means. Much however may be done by physical training, especially if we keep in mind one curious and valuable fact, viz. that *if the minute vessels of the surface are kept in a state of healthful action*, we shall almost certainly secure an equable circulation in the rest of the fluids throughout the whole body. For in proportion as the superficial circulation is healthful, the respiration becomes free, the pulse regular, the head tranquil, and the functions of sight, hearing, touch, &c. accurate and comfortable.

In order to accomplish this desirable object, and establish habits of sound action in these organs, so dependent on the state of the skin, it is necessary from early infancy to accustom children to frequent frictions and bathing, either in warm or cold water, according to the power of reaction in the system; to attend to cleanliness in clothing, &c.; to strive, by prudent measures, to harden the constitution, and enable it to support the sudden changes of our climate, with impunity. We are aware that the hardening course of physical education has been much disgraced by the injudicious manner in which it has been practised. It has been anything else than rational and consistent. There has been every irregularity in clothing and exposure;—one while excessive housing and protection, and then again as unjustifiable and wanton exposure to the rude inclemencies of the season. Such mismanagement must produce disease and destroy life among our children, so long as it may prevail. Nothing has so great a tendency to make the surface indifferent to exposure, as a *daily* familiarity with the bath, during every variety of season and weather.

The lungs consist of two species of vessels, the air cells, and the blood vessels, both in the closest apposition. The former contain the breath of life, which communicates to the fluid, in the latter, a vivifying energy. In proportion, therefore, as we increase the capacity of the air vessels, we afford the system a greater stock of the pabulum vitæ. Moderately loud speaking, reading and singing, having this tendency, should be made invariable exercises in the physical culture of children.

The healthy state of the stomach and other digestive organs, depends very much on the sound condition of those to which we have adverted. But we would here remark, that the stomach has a peculiar connection with the nervous system, and seems to be a constant gauge of the moral force of the human being. However singular this opinion may appear, there is no difficulty in substantiating it by facts innumerable, drawn from the moral history of dyspeptics. One great law with regard to food and drinks is plainly indicated by the phenomena attendant upon the mastication of our food or the reception of sapid substances into the mouth; and that is, that no

substance should be swallowed until the cohesion of its particles is destroyed by chewing, and its taste neutralised by the saliva. Hence children should not be much indulged in sugar, sweetmeats and spices, as they will get a habit of swallowing them carelessly, and much use of them will invariably injure the tone of the stomach, and the nervous system, and may lay the foundation for the habits of the epicure, the drunkard, or the debauchee. We know that all the appetites are allied to one another, that they all form physiological habits, and that these habits have an almost uncontrollable influence over the moral man. We cannot therefore be too guarded in the judicious education of the stomach, if we may be allowed such an expression. For there cannot be the least doubt that thousands of adults might this day have enjoyed a good character, sound health, and happiness who have lost all, through neglect on this point.

With regard to the improvement of our organs of sense, it is well known that the eye, the ear, and the sense of touch, may be rendered much more acute by definite exercise than without it. The functions of these senses, being the medium of connection between the surrounding world and the intellectual faculties, the perfecting and strengthening of their percipient power, must form the highest step in physical education.

Nature obliges us in our waking hours to bring our senses constantly into action. The utility of these fortuitous exercises will depend very much on circumstances. One set of organs may be exercised to the detriment of those of some other sense. In order to produce that balance, or those relative degrees of perfection, which will enable all the senses most advantageously to serve as instruments of the mind, a regular course of exercises should be instituted and persevered in, with this specific design. These lessons should include within their scope, the direction of each sense by itself upon objects adapted to its cultivation. Thus, there must be a series of lessons to perfect the sense of touch so as to render it as delicate and accurate as possible. A similar series must be brought to bear upon the organs of hearing and sight. The gustatory and olfactory organs are not of much account as a ground work to mental education, and may therefore be omitted: But the touch, the hearing, and especially the sight, may be called the intellectual senses, and should receive a large share of our attention.

The advantages of Physical Education, in its fullest extent, are, as yet but little understood, and will continue to be so, until the natural sciences are made a part of school learning. When Anatomy, Physiology, and Hygiene, shall assume an importance at least equal to Arithmetic, Mensuration, and Surveying in our schools, then and not till then, shall we properly value the education of the physiological functions. Then may we expect to see the efforts of the head, the heart, and the hands, united in the amelioration of the condition of

man : then shall we see a rapid decrease in the cases of bodily disease, as well as in the degradation of morals arising from the intemperate indulgence of the appetites : even the dyspeptic himself, who has always lived a borderer on the regions of insanity, will then be restored to his natural vigor of body and mind.

Having now briefly noticed some of the leading features of physical education, we shall pass on to an examination of some of the intellectual faculties, and their mode of action.

INTELLECTUAL EDUCATION.

When we examine our thoughts, we find that they consist of a recurrence to our minds of what we have *seen, heard, tasted, smelled* or *felt*, and of mental combinations and judgments concerning these things. Of the truth of this position, every one is convinced, who has paid but a slight attention to the operations of his own mind. An idea then, is nothing more than a mental perception of an absent object, its qualities or actions ; or it is a *mental* repetition of our sensations. As our ideas are derived from our sensations, the primary business of intellectual education, as before hinted, ought to be the cultivation and strengthening of the senses, and the perceptive power through them. This is the only solid foundation for subsequent acquirements.

By the power of perception, we become conscious of the various sensations communicated by the organs of sense ; and by the faculty of attention, we give direction to our perceptive power, and are capable of holding an object before the mind so as to examine it minutely. The faculty of attention, is, from this circumstance, the means of furnishing our memory, judgment, and reasoning powers, with all the materials on which they operate. If we are capable of fixing our attention vigorously, our memory and judgment will possess similar vigor. If, on the contrary, we possess but little ability to direct and fix our attention, our memory and judgment, will exhibit the same debility. To acquire a habit, then, of fixing our attention steadily and undividedly on any object so as to trace out all its attributes and relations, is a matter of the greatest moment in a good system of education.

The cultivation of our senses by a course of suitable exercises, invigorates our power of attention. As before observed, the senses that should be particularly exercised, are those of sight and touch. The reason why these two senses should receive the greatest cultivation, is, that the sensations acquired by them form the pivot upon which all our other sensations revolve. It is through touch that we receive our ideas of space and location. And these ideas of space and location, as they exist in perceptive faculty, constitute the substratum upon which all our sensations rest. They act the part of

the frame and canvass on which our imagination paints all her pictures and scenes. And it is in this way that space and location become the great foundation for memory; for without the aid of these elementary ideas, it would be nearly impossible to improve or even to retain our faculty of reminiscence.

But although our ideas of space and location are originated by the sense of touch, yet they are very soon transferred by association to the sense of seeing, in every human being that has the use of his sight. The infinite variety and pleasing appearance of colors may have a great influence in giving sight such a predominant superiority over the touch. Whatever the cause may be, it is an undoubted fact that sight is the overwhelming sense, and that it bears off on vigorous wings all the other sensations of taste, smell, hearing, and even touch itself.

From what has been said, we may venture the position that we think in pictures or scenes. That this is true, is evident, from the terms used in all languages to express our intellectual operations, as well as from the simple reflections of our own minds. The influence of ocular perception and location, in arresting attention and securing mental retention, is freely exemplified by a reference to the art of Mnemonics, an art, whose principal dependence is, upon visible imagery and symbols, which it calls to its assistance. The surprising instances which Feinagle and other late teachers of Mnemonics give us of persons remembering long and difficult series of events, &c., can all be explained on this principle. In our everyday experience, we also witness the singular tenaciousness of our memory, whenever we associate visible scenes and places with ideas of any kind. The method of teaching the deaf and dumb may likewise be brought forward as an evidence in proof of the effect of visual sensation and location on the memory. In teaching these persons, everything must be pictorial, scenic, and pantomimic; and this is the reason, that although deprived of that sense, which is the great avenue of instruction, they nevertheless learn so fast, and remember so well.

The more we embody and arrange our knowledge after this manner, the more perfectly will it be remembered. This truth should be made a leading principle in the education of the intellectual faculties of infancy and childhood. The public mind is fortunately directing its attention to this principle, but still, not yet, with a zeal at all commensurate with the stupendous importance of the subject. So far as it has been applied, it has displayed the most valuable results. Every teacher is acquainted with the utility of maps, in teaching Geography, and of charts on the plan of Priestly and Le Sage, in teaching History and Biography. Historical paintings and portraits, likewise, become the nuclei for concentrating

and fixing thousands of ideas, which would otherwise be as evanescent as a wasting cloud. Lectures and apparatus, with the accompanying experiments, form the scenery in which our ideas permanently reside, and it is the circumstances which come under the notice of our vision, which render this mode of instruction so much superior to the routine of our schools. This law of the mind may be extended to ethics, and the most abstruse of what are called the abstract sciences. For what idea can we have of the terms good, bad, honest, fraudulent, benevolent, &c., without identifying these words with scenic actions exhibiting those attributes of moral character.

From all this we may draw a useful conclusion, viz., that precepts, or abstract principles in any science, are of little or no use to the inexperienced. An abstract principle, can only be of service to him who has been an experimenter, and has been in the habit of drawing inferences from what he has observed. Hence in moral instructions, fables, parables, and descriptions of conduct and character, always make a deeper impression and have a better effect, because in them moral principles are displayed before the mind in scenic representations, and correct practical reasonings are the immediate result.

We may conclude then, that the method of teaching by induction from facts and scenes is the only correct and speedy method of communicating knowledge; and that when it shall have come into general use, it will change the face of the intellectual world. To follow out these views in a practical course of education, we ought to make all nature our tablet of mnemonic symbols with which we might always associate appropriate ideas. All the scenic ideas, thus located, would form a world of experimental facts, and supply us with funds in our generalization of phenomena, or in other words, in the construction of our systems of science.

There are two intellectual operations which should be continually kept in exercise, in a course of practical instruction. These are analysis and generalization. These two processes reciprocally aid each other; for a correct analysis of individual objects as to their different parts, properties and actions, becomes the source of accurate generalization, and this is the origin of all science. Analysis cultivates the faculty of attention, and renders the memory tenacious. Generalization has a similar effect on our power of recollection, by connecting to one point a number of useful facts existing in different objects.

In conducting a course of such lessons with a pupil, we shall derive much advantage from questions. Interrogatories fix the attention, and by that means strengthen it. It is in this way that the interrogatory system lately introduced in various branches, has produced such valuable results. This is properly the method of the an-

cients revived. Their most efficient teachers taught on this plan; and the categories of Aristotle can be considered useful in no other light, than as they are a means of investigating a subject by interrogatories, and in this way arresting attention, and securing knowledge. As language is the medium through which knowledge is communicated, it may be proper to notice the office of words with reference to the theory we have given of the thinking process.

Words stand either for whole objects or for parts, for whole scenes or for some portion or action of a scene. Thus the word *body* represents a whole consisting of many parts, as the *head*, *trunk*, *extremities*; and these of their subdivisions. The term *head* includes in it the ideas represented by *face*, *forehead*, *eyes*, *ears*, *mouth*, &c. But since language would be imperfect if we had only words standing for the names of objects, it was found necessary to be more minute, and hence we have terms expressing every species of action and quality. Words then being used not only as signs for whole objects and their parts, but also for their qualities, actions and uses, become our most useful instruments of analysis. They are, from the same circumstances, equally the instruments of generalization. Thus the minute appropriation of terms concentrates attention, and insures accuracy of observation.

When we look at words in this light, as a means of communicating our thoughts to one another, we may compare them to the pencil of the painter. Each word traces out, in the imagination of the hearer, the whole of an object, or some part, or quality, or action. All the elementary images and scenic actions exist in a latent state in the mind of the hearer, and the speaker by a successive analysis of his pictures by words, raises the same in the mind of the hearer. If the reader or hearer can readily realize and embody the scenery presented by words, he is said to understand what is written or spoken, and if not, the language is said to be unintelligible.

We have dwelt so long on this point because we deem a just and simple view of it, of primary consequence in the acquisition of language and science, not only during infancy, but during the whole period of our terrestrial existence. We shall not have time to prosecute an inquiry into the method by which nature teaches language to infants, nor to show how truly it tallies with our exposition of the principles of thought. There is one circumstance, however, which is so uniformly observable in the learning of language in infancy, that we think it worthy of special notice, because an inference of a very useful practical bearing can be deduced from it.

When we observe a child for the first six or eight months after he begins to articulate words, we shall see that he acquires in that time all the terms that are necessary for his daily use, and along with this, their phraseological construction. Were we not familiar with

this fact, we should consider it an astonishing achievement for such feeble powers to accomplish so much : But another circumstance equally curious, is, that in the second eight months or a year afterwards, he is seen to make scarcely any progress, compared with what was previously done. This contrast, in these two stages, appears to be capable of explanation in one way only, and that is, that when the little tyro has mastered the vocabulary which is adapted to his common purposes, he is not furnished with more means of enlarging his knowledge, and so remains in a great measure stationary in his acquirements. There is *no* doubt that if this fact were kept in view, his attainments in the use of language, during the second year, would far exceed his first year's progress. This we conceive to be a matter of too much consequence to be overlooked in the management of infantile education. After the child is acquainted with the names of the things which occupy his little sphere of thought and feeling, let new objects and pictures be presented to his notice ; let their names and their histories, so far as they may be intelligible, be given to him ; and his interest and advancement in learning will be secured. For, if so much is learned in the first instance, without anything but accidental and irregular instruction, what might not be expected from it, when made a regular and definite business ?

We shall now leave any further remarks on intellectual education until we come to the more practical part of our essay, and proceed to a hasty review of the next division of our subject, which we took the liberty of denominating the moral feelings.

MORAL EDUCATION.

The moral feelings form the most interesting portion of the human constitution ; for it is in them that our happiness or misery is experienced. They are the springs of action and are hence also called the active powers, and by some metaphysicians, the emotions, affections, &c. They possess an intimate connexion with the intellectual faculties and the bodily functions. They constitute man a social being. They are felt in the breast or heart, and hence are sometimes named the heart, in contradistinction to the head. They include all the passions, whether benevolent or malevolent, and the appetites so far as they are related to them.

It is a universal fact, that the moral feelings and appetites naturally tend to excess in their exercise, and this excess causes misery. It is their excessive, irregular, or malevolent action that constitutes *vice* ; and their regular and benevolent exertion, *virtue*. They show themselves as instincts with the first breath of the infant, and never leave him through all the changes of youth, manhood and old age. Without reason and religion, as their guide, they may

become the greatest curses to their possessor. Whereas the proper government of them produces the highest sum of human happiness; and the formation of habits of directing them aright, and restraining their waywardness, is the most exalted exercise to which a human being can apply himself.

It is of primary importance in the moral education of children that they be taught habits of *self-control*, or as divines term it, self-denial; and the first step towards the acquirement of such habits, is, that their will should be entirely subject to the control of those under whose guardianship they are placed, whether these be parents, teachers, or others. We may say without hesitation, that no human being will ever *govern himself* well, who has not first learned to submit implicitly to the government of others. It must then be assumed as a fundamental principle in moral education, that *obedience* must be procured and retained at all hazards. This is indispensable; and the second principle is, that we prove to the little subjects of our authority, that we *love them*. If either of those principles is wanting, the consequences will be bad. Some of the bad moral feelings will be developed, and many of the benevolent ones repressed or extinguished. Most of us are liable to err, by leaning too much either to rigor on the one side, or fondness on the other. Of the two errors, however it must be confessed that rigor is the safest course, both for the child and society. For we see thousands of good citizens, and comparatively happy persons formed by the rigorous system of treatment alone, to one by the system of fondness and indulgence. But it is not at all necessary that these balancing operations in a good course of moral education should be separated, if parents will take the trouble to know themselves; their duties, as well as their rights. Let us make children know that *they must submit*; but let us be careful to make them know *as certainly* that we tenderly love them; and their happiness will be an inevitable result of this course of treatment. Physical and moral qualities bear so intimate a relation to one another, that a difference in the physical conformation of children of the same family, often forms the first cause of moral differences. Since those circumstances are connected with the earliest existence of the child, its moral education should be commenced as early as possible, and be prosecuted with unremitting attention. It is upon this, that his future felicity or wretchedness depends, and it draws with it responsibilities which no reflecting person can assume without great solicitude. What consideration can possess greater force, than that we are making ourselves accountable for the future welfare of an immortal being! Yet this is the relation which every parent and guardian holds with regard to those placed under his authority and guidance.

Moral education, as a field of inquiry and experiment, has been but little explored. Little indeed has been done in watching the early phenomena of the moral feelings, their progressive development, and the modifications they undergo from the agency of the intellectual powers, and from the changes that take place in the actions of our corporeal organization. Much has been done, and with considerable success, in unfolding and applying the laws of intellect; but the theory of moral sentiments, is far from being perfect, and we need not therefore wonder that vice is co-extensive with ignorance on this subject. One great defect that now prevails, is a want of knowledge respecting the relations that exist between the physical and moral man. These are relations of such stupendous moment, that there must always be much error in conduct, until more light is thrown on the reciprocal agency of these portions of the human constitution. The direct influence of the imagination on the moral feelings has, likewise, not been sufficiently investigated.

It may be stated as a general truth, that all the passions have an immediate influence on the pulse or circulation of the blood; and from the universal observation of this fact no doubt it is, that the term *heart* is used as a comprehensive synonyme for the moral sentiments.

With this view then our passions are capable of a twofold subdivision, viz. into the *expansive*, and the *contracting*; that is, those which cause a diffusion or centrifugal action of the blood, and those, which restrain the efforts of the heart to distribute the vital fluid.

These ideas are not visionary, but are verified by the external expressions of our feelings. Every one is familiar with the modifications that the countenance, the tones and the gestures undergo from the operation of the different passions. We can readily advert to the expansive effect of joy, or tranquillity, on the motions and direction of the eye, the easy condition of the features, the roseate tint of the cheek, the elasticity of the muscles exerted in our gestures, and the free condition of the muscles of the larynx, as evinced by the agreeable and benevolent tones of the voice. The opposite state of these indexes of the spirit will easily be remembered in the pallid hue and tremulous movements and accents of fear, the distorted features of anger and malice, or grief and despair.

It cannot then be doubted, that the moral education of children has an immediate connection with the external manifestation of the moral feelings of those who are about them. The infant instinctively perceives the difference between a harsh tone, or disagreeable look, and a soothing voice or pleasant countenance. Indeed, children are almost exclusively governed by the looks, tones and

gestures of those who have the charge of them, and feel most correctly and acutely all the changes that are going on in the minds of others. From these facts are derived considerations of the highest value in managing the passions of infancy and childhood. They prove the truth of the great maxim 'govern yourself if you wish to govern others.' They also show the necessity of presenting such scenes as awaken the noble and free passions; and, when they can understand language, that of furnishing their imagination with stories exemplifying correct moral principles and benevolent sentiments. In moral teaching, that 'example is almost everything,' is a remark that will apply even to adult age. It is to be expected then, that the constant influence of correct conduct is almost the only one that can be exercised, while the judgment has scarcely displayed itself in any rational effort. The passions of children are strong, while their intellect is extremely weak; and, under the present arrangements of education, and of general society, the evil passions, 'grow with their growth and strengthen with their strength,' while reason is kept in a state of utter imbecility. A principal cause of this, we believe, is, that the moral culture of our children is, to a fearful extent, put into the hands of our domestics. It is a lamentable truth that the ignorant, the vulgar and the vicious, are the *first* teachers of morals, among nearly all orders of society in every part of the world. Admitting this as a fact, how can we expect to see virtue and piety prevail, except in a very imperfect and mutilated form?

We see, for instance, nurses and older children teaching the younger, pride and revenge, both by precept and example. We see despotic severity and foolish fondness so quickly succeed each other that the balance of the moral faculties in the little victim is destroyed, and the child is rendered more a creature of impulse than any of the inferior animals. It is also taught deception and falsehood by being often deceived. Its tender moral sensibilities are transformed into a morbid irritability by that most depraving of all practices, the practice of 'teasing' and 'making fun,' as children call it. We are convinced that there is not a more demoralizing influence in the wide range of mental ills that pray upon the tender mind. It unhinges the intellectual faculties, and retards the growth of genius. How many a noble mind has been fettered and kept in degrading bondage by the wizard spell of this unholy influence, long after the causes which produced the moral habit of feeling had ceased to exist! Instances of the truth of this remark may be called to mind by every person of observation and reflection. An extensive field of interesting inquiry presents itself here, but, as the limits which we have prescribed to ourselves will permit us to give only general views with a few practical references, we must leave this subject, and proceed to notice some of the more usual errors that are committed

in the culture of the intellectual powers in our primary schools. We shall, by this means, ascertain how far the prevailing method of instruction in those establishments is in accordance with the acknowledged laws of thought. This is a point in which both as teachers and parents we are more peculiarly concerned.

ERRORS IN EDUCATION.

The ignorance that prevails throughout the community is vastly greater than we should suppose it ought to be, when we take into view the number of our common schools, and the opportunities of attendance that are offered to the poorest families among us. Neither the *want* of schools, nor the attendance of children can be the cause of this great deficiency in knowledge, for thousands of children pass through, and receive from them such advantages as they are able to bestow. Habits of thinking, however, are not developed. The faculties of children are left in a dormant state, and they come out into the world with a little mechanical or parrot learning, which has but little effect in making them useful members of society. An examination into the cause of so common a result involves the interests of the public, and, so far as vice and ignorance are concomitant evils, makes the inquiry assume a form that invites attention.

We know that children are instinctively inquisitive, and have their curiosity excited by every object that meets their senses. It would seem natural to conclude that this love for knowledge should increase as a child grows up, and becomes capable of greater mental effort. The reverse of this, however, is the fact. This disposition to inquire gradually declines, and even vanishes, before he has passed his puerile years. Such a retrograde and unnatural course of the mind must have some producing cause; and to none is it, in our opinion, more justly to be attributed, than to the use of *spelling books* as an initiatory step in school instruction. This will appear probable by the following observations.

It is universally admitted that our first impressions and habits, whether moral or intellectual, are the most lasting, and have the greatest influence on our minds through life. In applying this principle, we will remark, that the spelling book is the first book that is put into the hands of children. Here their first associations, with the business of reading and learning are formed. Here they are doomed to learn almost endless catalogues of words or signs without a knowledge of the things signified. Disgust is the necessary consequence, and their powers of attention become so wandering and debilitated by this practice, that they will pronounce the most familiar words without having the corresponding ideas awakened in their minds. They will for example read the words, cat, dog, cake, and not think of either a *cat*, a *dog*, or a *cake*. If we ask a child who has gone through the spelling book in the usual way, the meanings of the

words in his lessons, he will be unable to define one tenth of what he has been reciting. We do not intend these remarks as a censure upon the teacher but upon a *system* of teaching that was in operation long before the existence of the present generation ;—a system, the mischiefs of which continue with its victim in most instances through life ;—a system, which, like a destructive mildew, has blasted the buddings of many a rising genius. There is no difficulty in perceiving that under such a course, the memory, as well as the faculty of attention must languish and decay ; and as for the judgment or reasoning power, it is scarcely ever brought into action, because the other faculties do not supply it with anything to operate upon. If this then be a true state of things, it presents an evil of a monstrous and deplorable kind, and one that calls loudly for correction. What is more likely to result from learning terms without ideas, at an age when a child is all alive with a spirit of inquiry, than permanent disgust and opposition to everything like the *unthinking* course of his school? We need not wonder then that a child, however he may have been training thought before going to school, should in this way lose all his inclination to know, and have all his mental powers blunted, by the monotonous routine of sounds and letters without sense. It is in the spelling book that the almost universal habit of reading without thinking is acquired, the tendency of which, says Dugald Stewart, is to abolish the intellectual faculties; a habit which has for several centuries been the greatest barrier to mental improvement. To some, it may seem extravagant to assert that spelling books produce and rivet habits of *not thinking*. But we are convinced that a proper reflection upon the subject will lead them to the same conclusion. Many pupils are afterwards brought into habits of thinking by learning another language, or by being placed in a situation in which their minds are obliged to attend to the signification of terms. It is on this account that the study of Latin is so useful, that it may be considered as one of the best remedies for this disease of the mind.

It is gratifying to see that there is a strong tendency in the public mind to scrutinize everything that concerns education, and there is every reason to hope that this, with other errors will become the subject of a thorough reform. Infant schools are preparing the way for it, and will no doubt, when improved and perfected, be the chief agencies in placing early education on its true and rational basis.

The spelling book, however, possesses its ground by the right of long occupancy, and cannot therefore be suddenly thrust out of its place. The only method that can now be adopted, is, to combine a more rational system of teaching with the use of this book, so far as such a union can be effected. This has been attempted in a little

work called the Pestalozzian Primer which possesses the old form, with an arrangement for teaching the pupil to *think* at the same time that he is learning to read. By gradual innovations of this kind, the mental torpor resulting from the spelling book system, may be very much obviated, and a rational plan be finally substituted.

Before we present an outline of a plan of infant instruction, we will take the liberty of offering a few additional reasons for commencing the process of education at a very early age.

The wants of society in America are peculiar. In this country, more than in any other, the whole community are active members. Our youth also enter sooner into business, and are by this means placed beyond the influence of systematic educational arrangements. It therefore seems necessary that our children should be prepared for this state of things, as speedily as their faculties permit them.—The independence of thinking, and freedom of action, among our youth, constitute another reason for bringing out the latent energies of mind and character, as fast as nature presents a prepared state of the subject.—But there is still another reason, and one that involves consequences of the most momentous bearing, for bringing the moral and intellectual powers early into exercise.—In our country, the human system exhibits the indications of puberty, between the ages of 14 and 16 years. As Providence is always wise and consistent in its arrangements, we may safely infer, that the mental faculties were designed to be cultivated and perfected, to an extent precisely commensurate with the progress of the physical functions. We mean to say that Providence designed that every human being, should have all his useful, moral, and intellectual habits, established by the time he arrives at the age of puberty. This intention, so apparent to the most careless observer, has been almost wholly overlooked. It may, however, be assumed as a law in the moral arrangements of the Universe, which, if not conformed to, must always be followed by its penalty. But the general disregard of this law is such, that we may say the great majority of our youth, only begin their practical education, when it ought to be accomplished.—A few indeed there have been, whose reason and morals have been early matured; but how great a mass, at that age, exhibit unfledged minds and feeble virtue. Their moral force, has never been directed aright; and their conduct displays rather the rude instincts of an animal, than the magnanimous actions of a heaven-descended soul.

Whether mental improvement advances, or is stationary, the growth of the body is in continued progression from infancy to manhood. Sleeping or waking, the physical functions perform their office in developing the body to its ultimate perfection. But with

the mental powers the case is nearly the *reverse*. Here almost everything must be derived from the assistance of others; and children are for this purpose, left many years under the guardianship of parents, that their mental improvement may be promoted. It becomes then the imperative duty of parents, not to permit the physical man to be one step in advance of the *moral* man. It is here that the greatest of all our errors in education has its existence.

We will now attempt a brief sketch of what we conceive to be a method of teaching, suited to the views which we have presented.

PLAN OF INSTRUCTION.

Our first endeavor as parents, after children begin to talk, should be to teach them to think *regularly*, and express their thoughts orally. Here analysis and generalization should be constantly called to our aid. Let them name the parts, properties, and actions of objects, and then generalize objects from the similarity of parts, properties, and actions.—This will give them language, the great instrument of thought, and the ability to define their words without waiting for Dictionary lessons. This oral course might occupy the two first years after the child commences the use of language. Examples of the method of conducting these lessons, though in a small advanced style, may be seen interspersed among the Alphabetic and syllabic lessons of the primer before referred to, and in a little book called Lessons on Things. Some of the papers in the *Annals of Education* and our Infant school manuals, contain many appropriate specimens. After the child has gone through his two years, course of domestic instruction in this way, an infant or primary school, conducted on proper principles, will afford the best means of accomplishing our design. These institutions, the invention of which constitutes one of the principal glories of our age, are destined to do more good than any other scheme that has ever been devised by man. Their effects are already seen, under the direction of many worthy and intelligent persons. But they may be said to be still in a very imperfect state, and will require considerable changes and amendments, before they shall become truly what they ought to be, schools for teaching to think. When these institutions shall have assumed strictly, this character, and shall be brought into general use, they will effect an entire revolution in the intellectual world.

In the business of education, as we have before hinted, the *whole man* must be constantly kept in view. While we are, therefore, treating of mere instruction, it must not be supposed that physical training and moral education, shall be omitted a single day.—This being understood, we should transfer our pupil of the nursery,

not to a common school room, but to a museum in miniature. This should contain all the most useful articles, natural and artificial to be met with; first in our woods, our fields, our hills, then in our groceries, dry goods stores, druggists' shops, &c. &c.—These could be collected at a trifling expense of time and labor; money, in most instances, would not be needed.—Where it can be afforded, a collection of pictures in Natural History, and historical pictures, and moral scenes, well designed, will be very valuable. To these should be added the portraits of all the most eminent persons of all nations, so far as they can be obtained. These are as useful in giving interest to lessons in Biography, as maps are in those of Geography.—Maps and globes are so common, that it is not necessary to say that they are indispensable.

With these preparations, a *thinking* school might be commenced with the most cheering prospect of success. In such an establishment, teaching to think and to understand, would be found to be a much, more delightful and easy occupation, than the usual one of teaching *not to think*.

The business of the teacher would be, first, to make himself well acquainted with the subjects of his lessons, and then to give oral instructions on them to his pupils; requiring them when he has done, to give an account of what he has told them. This latter point must not be dispensed with, or cases of inattention may not be detected.

In this way an immense mass of useful knowledge could be collected, before any attempt is made at the difficult business of learning to read and spell. After about 18 months, or two years, have been spent in this oral and thinking course, the child may be taught reading. And here he should by no means be taught his letters, or spelling at first, but *whole words* should be presented to him, to be pronounced at sight. This is the surest method of learning to read understandingly and speedily. The most familiar words and phrases must be given him, such as *hat, head, eye, mouth, pen, candle, book*, &c., with easy phrases on them. It is better not to give him words of more than two syllables, and to exclude entirely, for some weeks, the capital letters; but let him rather see the same words and phrases, in the common written character. This would early familiarize him with the reading of manuscript.—He should read his lessons as if the words were Chinese symbols, without paying any attention to the individual letters, but with special regard to the meaning. When the little pupil can read a series of such lessons with facility, then, and not till then, let him be taught to analyse his words, or name his letters, and learn to spell. This method needs neither recommendation, nor defence, with those who have tried it: and were it adopted, we should soon get rid of the stupid and unin-

teresting mode now prevalent. Both teacher and scholar would experience a pleasure that is in vain to be looked for, in the practice of the other plan.

The primer before mentioned, is partly suited to these exercises. By going through a series of entertaining juvenile books, with invariable attention to the meaning of words, a portion of the school hours might be profitably employed. Collaterally, however, with this employment, the previous oral lessons ought to be continued.—In addition to these, elementary Drawing, Writing, Mental Arithmetic, and a knowledge of maps, with so much of Biography and History, as they can associate with them, would give sufficient variety to their exercises. As soon as they can write on a slate, they ought to write out, as exercises in composition, the details of their oral lessons.

In giving instructions in Natural History, a uniform reference should be made to Natural Theology. Let the child continually be shown the evidences of the wisdom, the power, and the goodness of an invisible being; and teach him to love, to fear, and to obey HIM. This will form the best ground-work for the superstructure of Christian principles. It is an inattention on this subject, that is, we believe, one of the great sources of religious carelessness and infidelity.

From the great variety of religious opinions existing in this country, it is doubtful whether instruction in religious doctrines, should be given in our common schools. It may perhaps, be better to confine it to the domestic circle, the pulpit and the Sunday schools.—But that the Bible should be acknowledged as the standard of morals and religion, is in perfect accordance with our civil institutions; and it should, therefore, assume its proper place in all our schools.

A child may, in most cases, accomplish the course of studies we have here prescribed, by the time he is 7 years of age, and will then be well prepared for entering our English schools, where his studies may be extended; or for commencing the languages, if that should be the course chosen by his parents.

We have not time to take a review of what his qualifications will be, or we should feel a gratification in dwelling on them.—But a little reflection will satisfy any one that thus prepared, he will continue to learn with a pleasure, which is rarely realized by the pupils commonly received from our primary schools. Such scholars would easily accomplish all the necessary education by the time they were 15 years old, and thus attain the desired mental preparation and self control, which will enable them under the Divine blessing, to say to their appetites and passions, ‘Ye were made to obey, not to rule; thus far may ye come, but no farther.’

The expense of extending the benefits of such a system, throughout our country, would be trifling compared with the advantages resulting from it. There is no form of internal improvement that would be as productive as this.—It would take in its scope, the education of the poor, whose moral education is of the first consequence. It would also afford them such school learning, as might be suited to their situation in life. We possess no visionary hopes, of making the laborious classes as scientific, as persons of more leisure. If this were even practicable, we are not certain that it would be necessary.—But we are certain that if we elevate the moral tone of this class, and afford them the means of obtaining such information as may render their condition more comfortable, we shall have better domestics, and more comfort in our family government, because they will better understand their duties, and be more disposed to perform them.—And as another important result, our children will become more correct in their morals. There is no hope of effectually elevating the moral condition of the community, without improving the moral education of our domestics, or that portion of society, from which we receive them. This may be laid down as an incontrovertible maxim.—Mothers may be intelligent, prudent, and pious, but while their nurses and other domestics are ignorant and low, on the scale of moral sensibility, our children must suffer from the contamination. But let us radically improve, the moral feelings and reasoning powers of this class, and a great source of demoralizing influence will be arrested.

We have now communicated some of our views on a subject, which has for a long time interested our feelings. Of the correctness of our peculiar opinions, others may be more competent judges than ourselves. It will, however, be readily granted, that there are errors existing in our prevailing systems of school and domestic education. It will also be admitted, that at the present time, more than at any other period in the history of man, some great and important modifications in our mode of teaching, are demanded. Moral and political excitements prevail throughout the whole civilized world. The moral and intellectual energies, now brought to bear on all subjects, must be directed aright, or such immense forces will produce mischiefs exactly proportionate to the good they might have effected.—Investigations into physical nature, are now carried on to an extent quite unprecedented in the annals of the human race; and man seems destined shortly to arrive at a species of earthly omnipotence. How important is it then, that his moral and mental cultivation, should keep pace with the tremendous development of physical power, committed to his hands by his benevolent Creator!

The application of the principles of the physical sciences to the

improvement of our condition, constitutes one of the greatest blessings of Providence. But should these sciences be studied, as some projectors propose, to the exclusion of moral and religious cultivation, we may bid farewell to the chances of human happiness. Our species will then exhibit only the powers of a highly gifted animal, while the moral being will be merged in the Atheistic apathy and grossness of a materialist.

But such a scene need not be anticipated, much less apprehended. All our wishes will be secured, if we, as a christian community, commence a vigorous course of attention to the *early education* of our children. Let us give them science that they may render themselves useful and comfortable,—habits of temperance and bodily exercise, that they may enjoy sound health,—and religious and moral instruction, that they may be happy here, and be ready, when Providence shall require it, for a translation to a state of felicity inconceivable by our imagination, and unutterable by human language.

ART. II.—SCHOOL DISCIPLINE.

ESSAY ON SCHOOL DISCIPLINE, READ BEFORE THE AMERICAN LYCEUM, MAY 5TH, 1832.

BY JOHN GRISCOM.

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THE subject assigned to me, in the exercises of the present Anniversary, as I find it on the minutes of last year, is comprehended in two words—'School Discipline.'

In reflecting for a moment on the nature of the duty thus prescribed, it seems important to inquire into the meaning, both literal and figurative,—of the term Discipline. Derived as it is, from the Latin *Disco*, to learn, it has been employed by the masters of eloquence, in ancient and modern language, with a latitude of application, correspondent with the necessity which men have felt of becoming acquainted with their duties, in all the diversified convjction of their mental and physical existence. Hence the terms *Disciplina*, and *Discipline*, may be considered, in the various uses to which they have been applied, as synonymous with *Instruction*, *Government*, *Law*, *Science*, *Correction*, *Chastisement*, *Moral Order*, *Religion*, and other terms of analogous import. Justified by such an extent of meaning, I might, perhaps, consider myself at liberty, to 'expatiate free o'er all that scene,' which the nature of Education and Schools, would readily present. Persuaded, however, that this would not be compatible with a due regard to the patience of my audience, or the benefit of our cause, and warned by the fact that numerous and valuable Essays

on Schools and Instruction, have recently issued from the presses of Europe and America, I shall limit my remarks to such branches of the subject as arise most prominently before me, and accord most fully with my own experience.

That the judicious regulation and government of schools, is a vital part of civil polity, and that it ought to claim far more attention than it receives from lawgivers and philanthropists, will be admitted, I trust, by all who are acquainted with the state of practical education in this and in other countries. If the welfare of society is really connected with the diffusion of learning,—if schools are absolutely necessary to a nation's growth and elevation in all that adds dignity to national existence,—if they contribute to family enjoyment,—to the delights of social intercourse,—to the preservation of morals,—to the interests of religion,—then, assuredly, ought schools to be rendered universally, not only thoroughly efficient in the communication of knowledge, and the right training of the juvenile mind, but they should, to the utmost practical extent, be made attractive and delightful. Indeed, the latter quality is, in a great measure, essential to the former,—for it is evidently a law of our being, that we can, and do, from infancy to old age, pursue most successfully those objects which yield us pleasure in the pursuit. In the early stages of pupilage, it is more especially important that the paths of learning be strewn with allurements,—that the nursery and the domestic circle be willingly exchanged for the school room and its classes, and the future man be drawn cheerfully and effectually into the folds of learning, and gradually inured to that intellectual labor, without which, neither the depths of learning nor the heights of science can ever be attained.

The time has been, when the general fault of schools was a severity and monotony of discipline, which rendered them absolutely and frightfully repulsive to the feelings of childhood. The lessons which children were compelled to study, were wrapt in language so unintelligible, as to divest them of all attraction, and the physical restraints to which the young pupils were compelled to submit, were so irksome to the natural activity of youth, as to occasion the name of schools and lessons to become the bugbear of the nursery. In these respects there has been of late years, at least in this country, a great amelioration. Who now, that witnesses the hilarity and sparkling intelligence of a good infant school, does not believe that if he had been thus initiated in the mysteries of knowledge, his attachment to learning would have been more early and effectually secured?

There is danger, however, on the right hand as well as on the left. It is possible so to flatter the senses and the fancies of children as to excite a continual appetite for the mere play of the mind, and so to render the exercises of a school a matter of social amusement, as to create a disrelish for the essential business of abstract study, and close individual application. Every judicious teacher will therefore endeavor to avoid the two extremes, of a dull and rigid formality on the one hand,—and, on the other, of implanting the habit of a merely superficial attention to those things which cultivate the imagination at the expense of the reasoning powers.

Among the different heads under which the Discipline of Schools may be regarded, we may consider, as of primary importance, the relation which ought to subsist between teachers and employers. It is probable that by far the greater number of schools in this country, particularly in the northern and middle States, is under the direction of trustees, or committees appointed by the inhabitants of the district or neighborhood, who are the proprietors of the building in which the school is held. The trustees are, generally, invested with power to employ or dismiss the teacher, and to prescribe rules for his government. While therefore it is expected, that the teacher shall be solely responsible for the good management of the school, and the improvement of the children in all their studies, he is himself under the control of the board of trustees, and is perpetually liable to their animadversions. He feels this restraint, and unless he receives from them an open-handed and liberal course of treatment, it is scarcely possible for him to allow the energies of his character to gain their full developement, and to acquire that ascendancy over the minds of his pupils which is essential to their rapid improvement, and to the good discipline of his school. Disputes between school committees and teachers is a very common source of misgovernment, and insubordination, and failure. It cannot be supposed that the fault does not often lie in the mismanagement and disqualification of the master. Too many there are by far, who undertake the responsible duties of a school master, with a most defective amount of learning, patience, self-government, and personal address;—and with a redundant share of conceit, obstinacy, or vanity. It appears to be a very general impression among us, that the most serious and prevailing obstacle to the advancement of education, is the great deficiency of qualified teachers. But, if I am not mistaken in my estimate of the causes of failure in schools, which often promise well in the beginning, there is quite as great a deficiency in the requisite number of well qualified trustees of schools.

These defects are as various as the varying tempers, manners, and dispositions of men. But a very general source of disqualification in school committees is a frigid indifference to the concerns of the school, and to the comfort and encouragement of the teachers. Visits to the school are seldom paid,—examination of the scholar's progress rarely made with the needful patience and discrimination,—the difficulties which the teacher has to encounter from the obstinacy, ill temper, or unreasonableness of parents and children are too frequently neglected, or contemned,—and, instead of interposing their influence in the rectification of the mistakes and prejudices which parents are so apt to fall into from the incorrect representation of their children, and in the manifestation of sympathy for one to whom they have committed so difficult and important a trust,—the influence of committees is too often exhibited only in the exercise of authority over the master himself. I cannot perceive how it is possible, for a person who holds the office of trustee of a school, to be able to fulfil with entire advantage, the duties which appertain to that sta-

tion, without such frequent visits to the school, as shall enable him to discover with certainty the particular habits and qualifications of the teacher,—his mode of classifying and imparting instruction,—the spirit which animates him in his government,—and, if the school be not very large,—the names and characters of some of the best,—and some of the most unmanageable of his pupils. A trustee who is thus attentive to his appointment, has it in his power to interpose most effectually between the teacher and those parents who conceive unfavorable impressions of his ability or government from the partial statements of their children. He may, by timely and judicious admonition to the one or the other, restore the feelings of alienated friendship, rectify the errors of domestic government, strengthen the hands of the master, improve his qualifications, and elevate the character of the institution over which he is the appointed guardian. It is scarcely possible, perhaps, for a person to form a just conception of the nature of such services, who has not had some practical experience in the difficulty of governing a school. But where shall men be found possessed of such qualifications,—or, if possessing them, who can afford the time,—or who are disposed, *con amore*, to bestow such services as these? Such men do, indeed, occasionally appear;—but, a John Wood is almost as rare a philanthropist, as a John Howard. The one has produced a reformation in prisons;—the other is working, we trust, in Scotland, and indirectly in other countries,—a reform of as great importance in the management of schools.

‘Wherever a seminary, (observes this writer in his excellent account of the Edinburgh Sessional School,) is under the management of Directors, its success or failure, may, in a great measure depend upon the manner on which they discharge their important duties. By cold indifference on the one hand, they may, to a certain degree, damp the ardor, even of the most jealous teacher. By officious interference, on the other, they may paralyze his best exertions.’

The prevailing errors with respect to the duties of a trusteeship of schools, appear to lie in this,—that men who accept this appointment, often, perhaps reluctantly, not having a right perception of the nature and true spirit of the office, and yet feeling themselves clothed with authority, are disposed to legislate within their sphere. They form opinions of the merits or demerits of the teacher on vague information. They are swayed in their judgments without a due investigation of facts, and thus difficulties and disorders, which might have found a perfect remedy, if judiciously treated, become at length uncontrollable, and end in the disruption of the school.

It would be unreasonable to expect that there are many men to be found, who have sufficient leisure, and who possess the requisite dispositions, thus to take upon themselves the guardianship of a school; and we need not be surprised to find, that there are many towns and neighborhoods, where not one such individual would present himself

to notice. The benefits which trustees of right qualifications may confer upon the institutions under their patronage, are incalculable. They form a connecting medium between teachers and parents, and their friendly suggestions will be listened to, when prejudice or passion has almost stifled the correspondence between those on whose cordial intercourse the welfare and improvement of the child so much depend. The mistakes and incapacity of teachers may not, in many cases, admit of remedy. Their want of self government, may alienate the regard of children and parents; but these and other indiscretions often arise from the absence of that experience with the world, and knowledge of human nature, which to many persons are of slow and difficult attainment. But this deficiency is not incompatible with many other redeeming qualities, and by a little of the kind interposition of committees, the qualifications of many a teacher may be enhanced, and his talent cultivated, and his services may be retained, and he may become the ornament of a profession, which notwithstanding its matchless importance to the community, numbers so few, comparatively, who are accomplished in the multifarious duties which it necessarily imposes.

But how unfortunate is the condition of that school which is under the control of a board of trustees who have neither the time nor the inclination to bestow upon it that parental and conciliatory agency to which we have alluded. Dependent upon their favor, and subject to their laws, yet unaided by their counsels or encouragement, the teacher of such a school dwells in an atmosphere of mist, which he is unable to dispel. His proceedings are liable to continued misrepresentation,—his judgment is constrained,—he is not the master of his own powers. His discipline will be accused by some of undue severity, by others of too great laxity,—with some he will be a decided favorite,—and by others he will be disliked, while his efforts may be conscientiously directed to the impartial discharge of all his duties.

It would therefore, I conceive, be a point gained in favor of the good discipline of those schools which are under the direction of trustees, few, if any of whom, have it in their power to bestow much attention upon it, if the teacher were considered as a member of their board, and allowed to take part in their deliberations and decisions. No one can possibly be so well acquainted with the circumstances of the school as he, or be so well qualified to offer explanations, and to suggest the best means for the removal of difficulties. A candid and open line of treatment toward him, would thus be secured, and various causes of disaffection be at once removed. He would derive encouragement or admonition from the observations of his equals in authority, and a wider channel of communication with parents would be established. On questions, involving his own immediate interests, or reputation, he would naturally decline to attend, or would otherwise act as discretion or decorum should dictate.

I have dwelt at some length on this topic, from a persuasion that the cause of education sustains much injury, and that the prosperity of schools is much impeded, from the want of a greater reciprocity of

sentiment and feeling between trustees and teachers. Complaints of this nature are everywhere heard; and better, in general, would it be that teachers should be left to their own enterprize and be responsible only to the parents of their scholars, than be subject to the direction of school committees who have not the time or the ability to act the part of faithful and enlightened guardians of the charge committed to them.

But with respect to the discipline of schools;—whatever may be the external advantages with which they are favored, unless the mind of a teacher be itself well disciplined, his school cannot exhibit the perfection of order and good government. The fountain of all true authority in schools, is that unfailing benevolence which cannot be subdued or depressed by misconduct or ingratitude,—that untiring solicitude for the happiness and improvement of every scholar, which puts forth its manifestations in almost every look and action; and by its almost insensible, but powerful influence, works its way into every mind. There is indeed much, in the employment of a teacher, to damp the ardor of his benevolence. The volatility, and the obduracy, the dullness and the mischievousness which are almost surely to be found in a school of considerable numbers, make continued drafts upon the kindness of the master, and will oft times exhaust it, unless the fund be inexhaustible. But, if he possess that depth of good sense and good feeling, which enables him to regard all these errors of childhood, as diseases of the mind, *as* incidental to human nature, as a constitutional head-ache or a defect of vision, is to the body, and as requiring an equal share of patience and skill in the removal of them; the evidence of this skill and judgment will, in time, come to be universally acknowledged by his juvenile patients, and he will thus acquire an unbounded empire over their good opinions, and secure most effectually their obedience to his prescriptions.

It needs scarcely perhaps be observed, that how favorable soever may be the natural temperament of a teacher for the exercise of patience, in a persevering endurance of opposition to reasonable authority, there is nothing which can so effectually secure him in the possession of that powerful virtue, as a pervading sense of religious obligation. What consideration or principle can so thoroughly fortify the mind against the discouragement of obstinacy and ingratitude, and all the baser propensities which children may bring with them from ill-governed families, as a conviction, that although we are laboring upon a stubborn soil, we may nevertheless be successful not only in eradicating plants of noxious growth, but in cultivating those which are destined to bloom through all futurity? Every teacher whose mind is imbued with the true spirit of Christianity, is a gospel agent, who looks to the end of his ministration, only through the vista of revolving ages; and whose toil is cheered by the celestial illuminations which break through the gloom of his darkest hours. And wherever this spirit is the presiding genius of the discipline of a school, it will scarcely fail to melt down the bulwarks of opposition, and subject everything to its peaceable dominion.

Just in proportion, then, as the minds of teachers can be brought into the discipline of that excellent *charity*, which 'suffereth long and is kind, which is not easily provoked, which thinketh no evil, which beareth all things, hopeth all things, endureth all things,' and, 'which never faileth,'—in the same proportion will the obstacles to a perfect government of schools be found to subside, and a christian influence be diffused through the land.

But with the best moral dispositions on the part of the teacher, aided by consentaneous movements in parents and trustees, are there not certain internal regulations,—modes of classification and government,—which greatly facilitate the good discipline of schools? All experience must reply in the affirmative. A school has sometimes been regarded as an epitome of a State. Without system, and law, disorder would soon triumph over the best intentions of the rulers, and paralyze all their efforts to promote the interests of the governed. But in schools as well as in states—laws are more cheerfully obeyed when accompanied with a general conviction of their utility and just adaptation to the general welfare. Various attempts have latterly been made to introduce into schools a kind of republican system of self-government, in which the boys elect from their own number, judges, magistrates, sheriffs, advocates, &c., and condemn the disorderly by jury trial, reserving however, to the master an appeal in the last resort, and submitting the whole to his decision. The most remarkable example of this kind of discipline which has fallen within my notice, is described in a volume entitled, 'Plans for the government, and liberal instruction of boys in large numbers, as practised at Hazlewood school.' This institution is situated near Birmingham, and the proprietors have since established a similar one in the vicinity of London. The work is well written, and has been favorably criticised in the *Edinburgh Review*, and in the *American Journal of Education*. In a second edition, the authors after three years experience remark, 'that with one or two unimportant exceptions, all we have done has been to extend the *principles* on which we originally set out, and not to change them. Of the *modes* in which those principles have been carried into practice we *cannot say quite so much*.' It is probable, from this last expression, that the apparatus of courts and bailiffs, and prosecutions, has been found rather too cumbrous for a school. All, that could be expected from it, in point of discipline, would be to exempt the masters of the school from any and every imputation of unfairness in the infliction of penalties for breaches of order. It is undoubtedly of great importance, that there should be a general impression on the mind of a school, that the decisions of the master are always the result of a sound and impartial judgment, and as the pupils increase in age this conviction becomes the more necessary. Now it is a truth, of which I think the experience of every discreet teacher, who has given it a trial, will attest the certainty, that whenever the unsophisticated judgments of scholars, on matters fully within the scope of their understandings is fairly appealed to, their decisions are given with the utmost candor and honesty. I have

known, in numerous instances not only the question of guilty or not guilty, but also the nature and amount of punishment, referred to a jury, one half of which has been selected by the culprit himself; and in every instance within my recollection the verdict has been such as would have done honor to men of mature and penetrating minds. If there is any error, it leans, in general, to the side of severity against the violation of known and established laws. A jury of his peers will also investigate the circumstances of a charge against a student, and examine witnesses, with greater accuracy, or with more of tact, than most men would do who are not very familiar with the habits and feelings of boys. I cannot therefore but believe, that as *one* of the means by which the discipline of a school, and more especially of a college, may be the most effectually supported, particularly in cases wherein the guilt, or the right kind of punishment is a matter of doubt, a reference of the case to a jury may be safely recommended. To do this on frequent or trivial occasions, would occupy too much time; nor would it be advisable that the authorities of a school or college should be bound to yield, in any case, their absolute powers. But to receive a sentence of condemnation from a jury of his fellows adds greatly to the humiliation of a student, and that heart must be made of rebellious stuff, that does not quail under such a judgment. By the occasional delegation therefore of authority to such a tribunal, the head or heads of an Institution of learning may, it is conceived, add to their influence, and strengthen the discipline of their establishment.

Connected with the subject of the government of schools by the agency of the scholars themselves, and with the subjects of school discipline in general, stands the question of monitorial tuition. It must be admitted, that so far as monitors, selected from the more advanced scholars, can be employed with advantage in a school, the use of them, under right management, is favorable to discipline; for every good monitor becomes interested in the preservation of order, and is invested, by virtue of his office, with a certain portion of authority in preventing the violations of it by others. The feeling of responsibility into which the appointment to this trust introduces the young officer, cannot fail to produce in his mind a sense of the importance of self-government to which he may before have been a stranger;—and it is truly refreshing to observe, how often this operates to the correction of his own errors, and with what a manly sensibility and devotedness, even very young monitors will address themselves to their sphere of duty.

I would not now be considered as advocating the system of monitorial instruction, as a specific system of school government, any further than to show its connection with the moral discipline of a school. That its natural tendency is to inculcate the necessity of a restraint upon the turbulent and mischievous propensities of youth, I have not the least doubt, and my own observation would lead me to believe that in a school of 500 boys well regulated under a plan of monitorial superintendence, there would be less quarrelling, noise, turbulence, bad

language, or ill manners of any kind, than is usually witnessed in a school of 40, which has no other supervision than that of the teacher.

Much may be done by inspiring children with the love of social order,—inducing them to regard the presence of each other as an incitement to polite and gentlemanly conduct,—instead of an incentive to deeds of foolish bravery and mischief,—and I would beg leave to add very pointedly, my testimony to the value of the method explained by Jacob Abbott, in his lecture on ‘Moral Education,’ delivered before the American Institute of Instruction, at its annual meeting, held at Boston, in 1831. This lecture is contained in the volume of printed lectures, delivered at that session of the Institute. The great object of this method is to encourage that deep and invincible regard for candor and truth, which will induce children and young persons to confess their own faults, and not to connive at or conceal the faults of others, when the good of the school requires an exposure of them. The instruments by which the moral sense of children is then strengthened and ennobled are love, kindness, and moral suasion. For the method of proceeding, I must refer to the lecture itself. When this sincere regard for truth and honesty is once established, and becomes the prevailing temper of the school, the business of disciplinary government is an easy affair, and a teacher’s task is lightened of half its burden.

The subject of school discipline might very naturally lead me, were it admissible, so to prolong the time of this lecture,—to an inquiry into the modes of promoting habits of industry and close application,—and of course into the debatable question of the expediency or inexpediency of emulation.

But few subjects in relation to education, have been argued, of late years, with more zeal, than the advantage or disadvantage of making use of this principle in our seminaries of learning. The time has been when emulation was almost universally considered as an indispensable stimulus to the industry of youth. And at the present time the advocates of emulation appear to take the ground, that those who oppose it and who profess to dispense with it altogether in their practice, do not understand the meaning of the term, and are all the while rendering the thing itself subservient to their cause. This discrepancy of views with respect to the nature of the principle, may have led into some mistakes. Some who think they have discarded it entirely, may be insensibly availing themselves of its indirect influence upon the minds of their élèves; while others in the open and undisguised employment of it, may inculcate sentiments which raise the minds of their youth far above all the degrading and injurious influences of mere personal strife. It seems to me to be a question, whether in the pursuit of any valuable intellectual or moral attainments, we can possibly divest ourselves entirely of a tacit comparison of ourselves with others, and of deriving a portion of encouragement, not to say self-congratulation, from the belief that we are approaching to the standard of some, and surpassing that of others, in knowledge and goodness. If this feeling is essentially interwoven with our

nature,—if its effect is to animate us in our efforts either of active beneficence, or of self-denial, and if it be a feeling not inconsistent with Christian humility,—then do not those theorists go too far, who assert that emulation is a vicious principle, and ought not to be used as an instrument in education? Admitting even that emulation may be styled a selfish principle,—that is to say, so far selfish as to urge us to the greatest possible acquisitions in knowledge, and virtue,—does it necessarily imply an inward gratification at the depression of others,—or a sentiment of dislike at their elevation? May not an ardent desire to be equal to the foremost in the race of virtue, consist with the benevolent desire that all our fellows may keep us company in the pursuit? In short it appears to be impracticable to sustain a logical argument on the question of emulation, without a previous accurate definition of the term;—and, in relation to our present subject, the *main* question is, whether children ought to be excited to diligence by such arrangements in classes and recitations, as shall induce each one, to compare his own doings with those of others,—and whether, in case of inertness or negligence, the example of any of his class mates should be held up to his view as a stimulus to greater exertion. That we cannot divest ourselves entirely of a disposition to make those comparisons, I think must be granted. If they are never to be indulged, we deprive ourselves of the benefit of example; and without the incitement of example, what advancement would be witnessed either in the corporeal dexterity, or in the intellectual or moral attainments of children? Example or imitation is the great lever by which children are led on to almost every attainment beyond the impulses of mere animal instinct.

But comparisons, even in the mind of a child, may become invidious. They may mingle with the baser passions of the mind, and the association may become so familiar, as to injure the moral qualities. That such a consequence may be avoided,—that the generous feelings of many minds, and the gentleness of many others, utterly repudiate, in their emulous desires after excellence, every malignant sentiment toward those whom they are striving to excel, there can be no doubt;—but it may in turn be urged, that with such generous natures as these, the stimulus of emulation, as it is ordinarily employed in schools, is not necessary; that knowledge will be loved and acquired for its own sake, and from a sense of the benefit which it is capable of conferring. May we not then arrive at the conclusion, that, as it respects the discipline of schools, a faithful, talented and pious teacher has it in his power, to use the principle of emulation with such discrimination as to subserve a valuable purpose without injury; and, that he has it *also in his power*, to inspire his pupils with an ardent thirst for knowledge without resorting to such a stimulus?

If we consult the opinions of those who have distinguished themselves as writers on education, we shall find a contrariety of views on this important subject. In practice, the instances, I apprehend, are comparatively few, in which schools and colleges have excluded those arrangements which foster the principle of emulous exertion.

The sentiments of Dr. Lindale, as contained in his letter* which has been read to this board are, however, very pointed on this subject, and the example and experience of so able and excellent an instructor, is almost sufficient to excite the *emulation* of others to pursue the same course. Examples of this nature it is hoped will be multiplied in our country, and that the fruits of such experience will become generally known.

There are various other points of consideration within the scope of my subject, which would admit of enlargement;—but excepting to those who are practically interested in the details of a school, they would not afford sufficient interest to justify any further encroachment of the time of this meeting. I will merely observe, in conclusion, that the discipline of a school is greatly facilitated by the prevalence of good taste, and good domestic government in the vicinity around it, and that we may reasonably cherish the expectation, that the establishment and support of Lyceums may become a powerful auxiliary, in this respect, to the cause of general education.

ART. III.—INTELLECTUAL EDUCATION, AT HOFWYL.

IMAGINATION AND TASTE.—LETTER V.

Abuse of taste.—Change at the reformation.—Inconsistency.—Objects of taste provided by the Creator.—Extreme.—Moral use of taste.—Caution in cultivating it.—Motives for cultivating and displaying taste.—Its influence in producing happiness.

MY DEAR FRIEND; The cultivation of the imagination and taste is so often neglected and despised, and so often regarded as anti-christian in its tendency, that the views of Fellenberg, on this point, require particular developement.

The licentious abuse of the arts, and their influence in introducing idolatry into the church, rendered the innocent cause of the evil an object of abhorrence at the Reformation. Excess was converted into a famine; and, in place of merely curbing the licentiousness into which the cultivation of this faculty had carried men, the attempt was made to extinguish it entirely. Such an effort, in regard to this, as in regard to every other fundamental principle of human nature, was in vain. It only served to banish a valuable aid from the service of religion, and leave the uncontrolled use of it in the hands of those who employed it merely to gratify the feelings

* See page 298 of the present volume.

of the moment, or to attract attention and admiration by the excitement of the passions. Yet with singular inconsistency, an imperfect species of music has been preserved in our churches, as a necessary and proper means of exciting devotional feelings by the same persons who consider all efforts for the higher cultivation of the art, as betraying a worldly spirit.*

We should be consistent in our views. Above all, we should take care not to despise or neglect the powers the Creator has conferred upon us. They were certainly not given, nor were their objects provided in vain. Nature was not filled with beauty in form and color, nor animated with harmony of sounds, and we were not rendered capable of enjoying and imitating them in new combinations, that we might learn to be insensible to their influence. To observe the multitude of beautiful descriptions of these objects, which the Scripture contains, is enough to show us that they may occupy the attention, and excite the admiration of the holiest men, and even under the divine direction.

On the other hand, we must avoid the extreme into which Herbert fell, in confounding the moral sense with taste—in attempting to make beauty the basis of virtue. The one is occupied with moral relations; the other with sensible objects. Still, the esthetic principle, when fully developed, is a material aid to the moral one. The connection of these subjects, is like many other facts in our nature, not easy to explain, but not the less certain. Men of refined taste do not fall into *gross vice* at least, so easily as others. It is, also a resource, an aid, in resisting the sudden violence of passion, and the seductions of appetite, when the feelings are too strongly excited to be affected by other motives.

On this subject Fellenberg observes; ‘For those who despise exercises in the arts, I could only wish the incontestible truth were impressed upon their minds, that a well formed taste, a delicate esthetic judgment, although it can never supply the defect of religious feeling, affords on many occasions in life, more assistance to human weakness than the colder conviction of moral duty; and that like everything which is intended to adhere indelibly in the character, it should be cultivated in the most careful and thorough manner.

‘Music and design are among the best aids in improving the

* A singular anecdote is related of Zuingle, on this subject, which will serve to show how far an excellent man may be led astray by abstract reasoning, without reference to *feeling*. After he had so happily begun the reformation in Zurich, he entered the council chamber one day, and requesting leave to present a petition, he commenced *singing* it! When he could no longer proceed on account of the peals of laughter, which convulsed the assembly, he turned to them and said; ‘If it is not decorous to *sing a petition* to you, how can it be to God?’ He afterwards changed his views, however, and united with Luther, in promoting sacred music, to the utmost; so that it is now considered the duty of *every one* to sing, in the Swiss churches.

taste ; but the study of both should be carefully regulated. Everything of a voluptuous nature should be excluded with the utmost care. All excitement or excessive attachment to these subjects, should be equally avoided, or immediately corrected. They must be regarded, not as the *essentials*, but as the *accessories* to the character,—not as the *end*, but the *means*. Paintings, or music, which excite the feelings strongly, should be presented with caution ; but even these are occasionally useful. They serve as so many experiments, to show the pupil his own character, and the emotions of which he is susceptible. The motive presented to the individual for the cultivation and exhibition of his taste, should be, on the one hand, the improvement of his own character, the provision of a new sense for discovering and enjoying the objects which God has provided for its gratification ; and on the other hand, that love to our neighbor, which leads us to seek and employ every means to promote his happiness.'

I was struck by the correspondence of these views with a remark of the late venerable Dwight. 'The great object of Divine benevolence is the happiness of his creatures, and he who promotes the happiness of a little child for a half hour, is a fellow-worker with God.' By means of these acquisitions, he may fill up the moments in which those around him are overcome with weariness, or worn down with care ; he may refresh their minds with imitations of the beauties of nature, or something which may serve as a substitute, when they are covered with the gloom of night, or buried in the temporary death of winter. He may soothe their hours of pain and distress, and lighten the daily trials of life by scattering here and there a flower of beauty, in moments when the mind is too feeble or too much oppressed to avail itself of higher consolations. He may often dissipate or lighten that cloud of gloom, which is at once the cause and the consequence of physical debility ; and aid in preserving a friend from sinking into bodily exhaustion or mental despair. It is on this principle, that he should be taught to exhibit taste in his *dress*, his *habitation*, and everything which surrounds him. He should feel himself bound as really to bestow the moments of pleasure, which this affords to the eye, as the more important gifts which benevolence dictates—as *really* (though not as greatly) culpable, when he produces unnecessary and unpleasant sensations by his negligence, as when he had produced a greater and more serious pain.

LETTER VI.

Method of cultivating imagination and taste.—Observation of nature.—Objects of art Description.—Works of Imagination.—Rhetoric.—Scenery of Switzerland.—Buildings and grounds of Hofwyl.—Design and music.—Concerts.—Gymnastic exercises.—Declamation.

MY DEAR FRIEND; The methods I have described to you by which the faculties of Perception, Attention, and Memory, are exercised, serve at the same time to produce an accuracy and vividness in the impressions of objects on the mind, which is highly favorable to the development of the Imagination. They also serve to store it with materials on which it may operate, when the *productive period* of this faculty arrives. It is in truth, the *vividness and minuteness of conception*, and the command of a variety of objects which can be brought as illustrations or ornaments of a given subject, that form an important part of poetic genius. It is a corresponding exhibition, which gives such beauty and interest to our best works of imagination.

Nature itself, thus studied and observed, especially in the majestic and beautiful forms it presents in Switzerland, is undoubtedly the best means of cultivating the imagination. It is the source from which those whom all acknowledge as masters in this department of literature, derived their conceptions, and their means of influence. The pupil is required to exercise his powers in the same manner, in observing all the objects that he sees, and in endeavoring to present to others a faithful picture of them. He must be taught that this can never be done, without presenting them in such a manner as to excite in others the same sensations they have produced in himself.

But the study of the master pieces of the ancient *poets*, of the fabulous and heroic periods of history, and of some of the *best works of imagination*, tends still further to develope this faculty; and where the circumstances and talents of the pupil permit it, this should be carried as far as is consistent with the cultivation of other powers. In the later periods of education, the French and German poets are studied with direct reference to this object.

A system of *Rhetoric* should, in the view of Fellenberg, form the *conclusion*, instead of the commencement of this course; but it is too often omitted, because the parents will not wait for the fruit to ripen, and often scarcely for the bud to expand fully, before they pluck it.

It is obvious that the same methods which are used to develope the imagination, serve at the same time to cultivate the taste. Care is taken to make the best use of the *natural scenery* of Hofwyl and

of Switzerland, for this purpose; and the pupils are taught to observe and describe them in this view. Their annual journeys are arranged in such a manner as to produce a gradual development of this faculty in reference to nature. They commence with short excursions in the neighborhood. Next succeed longer journeys to the Jura, to the Black Forest, and to the inferior Alps; and the series is usually closed with a survey of the sublime and beautiful scenery presented in a tour to Mt. Blanc, and the northern part of Italy.

With the same view, in the observation of nature required by the study of Natural History, the attention should also be directed to the relations of forms and colors, on which beauty depends.

Fellenberg deems it of equal importance, when circumstances permit, that the *artificial objects* surrounding the pupil, should be such as to give a proper direction to his taste. The arrangements and decorations of the buildings, grounds and apartments, are intended to inspire a just taste on this subject. In addition to this, some of the master pieces of statuary are placed in view of the pupils, and the school of design is furnished with a great number of casts from the antique. The study of drawing is carried as far as the talents and circumstances of the pupil permit.

With regard to *Design and Music*, Fellenberg observes;—‘In reference to the early formation of the pupil on these points, (as in all that we undertake,) we should rather aim at the cultivation of his character, than at that skill in the art which seems generally the only object. We should seek, as the most valuable result of our efforts in the sphere of the arts, that unwearied perseverance, that patient industry, that contempt of everything superficial and pretended, which a suitable course of instruction in these branches is calculated to inspire; and when the elementary stages are past, a freer and bolder spirit in conceiving and executing the original conceptions of the mind.’

‘The youth, whose talents and circumstances permit it, should be so trained, that when he is *completely formed*, it should not be more difficult to exhibit a well-defined moral character in the lines of a portrait, than to describe it in words. Experience has already proved the *possibility* of this, with some in our institution; and it would certainly occur more frequently, if the hand of the youth were suitably prepared by long elementary practice, to obey the dictates of a well-trained imagination.’

‘As a means of forming the ear for music, and of aiding the choir of vocal performers, as well as of exciting additional interest in the pupils, a considerable band of instrumental music is maintained, composed of the professors’ pupils, and a select number of persons of the school of the poor, who are trained for this purpose

in their leisure hours. This furnishes the means of holding occasional concerts, combining vocal and instrumental music, for the amusement as well as the instruction of the pupils, in which the daughters of Fellenberg assist. To these, none but the inhabitants of Hofwyl, and occasionally a few friends of the family, are invited.'

'The *Gymnastic Exercises*, in all their forms, are a powerful aid to the practice of design, in cultivating the taste for the beauty of *form or motion*. Their effect in this respect is very obvious, and the occasional festivals, which are accompanied by gymnastic games, present examples of a high degree of cultivation in this respect. It is a spectacle which charms the eye, and exhibits the intimate connection of easy and graceful motion with the improvement of physical force, and the capacity to escape from danger or surmount obstacles.'

'*Declamation* is also of importance, as uniting gesture and tones, the elements of design and music, and applying them as means of acting on the minds of our fellow-men. Its object should never be lost sight of, and the methods of pursuing it should never be mechanical.'

ART. IV.—ON ORTHOGRAPHY.

For the *Annals of Education*.

THERE is one point, to which I would invite the attention of lexicographers, and of all who can appreciate the importance of uniformity in our orthography. I refer to a class of words, which end sometimes in *ize*, and sometimes in *ise*. I have noticed, for many years, the variable manner of writing words of this class: I find that their orthography remains unsettled, in our most recent publications; and I have discovered a want of uniformity and consistency, even in our best dictionaries. I have looked out between twenty and thirty of these words in Bailey, Johnson, Walker, (stereotype, New York, 1819,) Perry, Webster, Worcester, and Nugent, (French and English, London, 1793). Johnson and Walker spell *patronize*; the others, *patronize*. Johnson, Walker, and Perry, spell *tyrannize*; the others, *tyrannize*. Walker and Nugent spell *satirize*, and Bailey *satyrize*; the others, *satirize*. Bailey spells *gormandize*; the others, *gormandize*. Nugent spells *authorize*; the others, *authorize*. Bailey spells *criticize*, *enterprize*, and *surprize*; the others, *criticise*, *enterprise*, and *surprise*.

In order to come to a just decision, I will first consider the reasons for preferring the termination *ise*; and secondly, the reasons for preferring *ize*. My investigation has not been very extensive. If any

farther light, or any additional argument, can be derived from a comparison of a greater number of dictionaries, or an examination of a greater number of other publications, I hope it will be done by some one who has leisure for the task.

I. The following reasons have occurred to me, in favor of using the termination *ise* in all cases, in preference to *ize*.

1. There is a class of words, which *always* end in *ise*. The following are of this sort: 'Advertise, advise, circumcise, comprise, compromise, demise, devise, despise, disguise, premise, recognise, revise, rise, surmise, wise.' The orthography of these words is established; and it would probably be impracticable, even if it were desirable, to change the *s* into *z*. On the other hand, almost all the words in *ize* have occasionally, and some of them usually, been written with *ise*. Since, therefore, the orthography of the one class is *fixed*, and that of the other *variable*, the method of producing a uniformity is obvious. It is much easier for Mahomet to go to the mountain, than for the mountain to come to Mahomet.

2. Those words, which, in English, are sometimes, frequently, or usually spelled with the termination *ize*, are, in French, uniformly spelled with *s* instead of *z*. The following are examples: '*Analyser*, to analyse; *autoriser*, to authorise; *baptiser*, to baptise; *caractériser*, to characterise; *civiliser*, to civilise; *cristalliser*, to crystallise; *évangéliser*, to evangelise; *moraliser*, to moralise; *naturaliser*, to naturalise; *organiser*, to organise; *réaliser*, to realise; *satiriser*, to satirise; *solemniser*, to solemnise; *stigmatiser*, to stigmatise; *sympathiser*, to sympathise; *tyranniser*, to tyrannise.' The only exceptions I have found, are '*naturalizer*' and '*solemnizer*,' in Bailey, and one I think, in Johnson; but these are all spelled with *s* in Nugent. If the French formerly used *z* in any words of this class, they seem to have long since laid it entirely aside. Since, therefore, the French is a living language; since it is frequently read and written by those who speak English; and since it nearly resembles the English in its orthography;—an argument arises, of some weight, in favor of using *ise* in preference to *ize*. It is desirable that a uniformity of orthography should exist among different languages, as well as in the same language; at least, so far as it can without corrupting the pronunciation, or departing from native analogies.

Those who are accustomed to reading French, would be rather prepossessed in favor of the *s* in the class of words under consideration; and the fact, that the *z* in *criticise* has become obsolete, and that many writers use an *s* in words which all the dictionaries spell with *z*, shows which way public sentiment inclines, and proves that the public eye would not be offended to see the change rendered complete.

3. To use the termination *ise* would produce uniformity of spelling in words of the same derivation; as, 'evangelist, evangelise; satirist, satirise; moralist, moralise; syllogism, syllogise; analysis, analyse; paralysis, paralyse; baptism, baptist, baptise.' To spell the verb with *z*, and the noun with *s*, makes an irregularity which is by no

means desirable. For a like reason, Webster spells 'defense, offense, and pretense,' as well as 'expense and recompense,' rather than 'defence, offence, pretence, expence and recompence.' The argument is considered by him as weighty and decisive in the one case : why is it not equally so in the other ?

II. We now proceed to consider the reasons in favor of retaining the termination *ize*.

1. The first is, that the *prevailing usage* is in favor of this termination.—This is granted in regard to most words of the class under consideration ; and if this usage were established and invariable, it would be in vain to contend against it. The only hope of improvement would then lie in an entire reformation of English orthography. But the fact seems to be, that the prevailing usage is so far from being settled, as to afford opportunity for arguments on the other side, and to leave it optional with every writer which mode of spelling to adopt.

2. The letter *z* expresses the *true* sound, but the letter *s* does not. This argument will have little or no weight, if we consider, that the sound of *z* is more frequently expressed by *s*, than it is by *z* itself ; and that the letter *s*, when not doubled, has its soft or flat sound, (like *z*) more frequently than its sharp or hissing sound. It would seem, that that ought to be regarded as the proper sound of a letter, of which it is most frequently the sign. Between two vowels, especially, *s* has almost always its soft or flat sound ; and the spelling of 'civilise,' &c. with *s*, does not occasion the least danger of a wrong pronunciation.

3. The words 'agonize, baptize, dogmatize, evangelize, stigmatize, and tyrannize,' are derived from Greek verbs, in which the letter *z* is always used ; and the others of the class are 'formed on the same analogy.' This is the reason assigned by Mr. Worcester for preferring the termination *ize*. On this argument, which has probably had more influence with lexicographers than all other considerations, I beg leave respectfully to submit the following remarks :

1. The French, in deriving these very words from the Greek, have changed the *z* into *s* ; and it is ardently to be desired, that the time may soon come, when no nation shall suffer the orthography of words of foreign origin to be so far governed by a regard to derivation, as to occasion irregularities in spelling, and a departure from the analogies of their own language.

2. What does Mr. Worcester mean by saying that 'analyze, authorize,' &c. are 'formed on the same analogy' as 'agonize, baptize,' &c. ? In what does this analogy consist ? Does it consist in their ending in *ize* ? But this would be saying, that these words are spelled with the termination *ize*, because they are formed on a certain analogy, which analogy consists in their being spelled with the termination *ize* ; that is, they are made to end in *ize*, because they do end in *ize* ! Mr. W. might have spelled all these words with the termination *ise*, and have said, with equal force of argument, 'Verbs derived from' the French, as *surprise*, *enterprise*, 'and others formed on the same analogy, as *characterise*, *patronise*, are written with the termination' *ise*, and not *ize*.—Does the analogy consist in being derived from the

Greek language, whether the primitive word end in *izō* or not? But the words 'authorise, civilise, moralise, naturalise, realise, solemnise,' and probably others, are not derived in any shape from the Greek, but from the Latin, a language in which *z* is by no means a favorite letter.—In what, then, the analogy does consist, I am unable to conceive; and I hope Mr. W. will either explain his meaning, or no longer assign analogy as a reason for preferring the termination *ize*.

3. The modes, in which the class of words in question has been formed, are various. The usual process of formation appears to have been this. Nouns and adjectives were first derived from the Greek and Latin; and from these nouns and adjectives, verbs were afterwards formed, as occasion required. This was evidently the case with the nouns, 'author, character, crystal, organ, patron, sermon;' and the adjectives, 'civil, general, moral, natural, and solemn.' And in determining whether to annex the termination *ize* or *ise*, more regard was paid to the orthography of the few Greek stragglers that had found their way into our language, than to our own analogy, which, if consulted, would have pointed to the respectable class of verbs ending in *ise*, which were already in use.

4. Adopt what view we may of the subject, there is one word, which Mr. Worcester, and all the others, except Bailey, spell in a manner that is inconsistent with their own principles. I refer to the word *criticise*, which is derived from the Greek, and is formed from the noun *critic*, in precisely the same manner in which verbs are formed from the nouns *author* and *patron*. Either, therefore, the *z* ought to be restored to the word *criticise*, or changed into *s* in all the others which are 'formed on the same analogy.'

The sum of the whole matter appears to be this. There are about *half a dozen* verbs in our language, derived from Greek verbs in *izō*. There are nearly *twenty*, which are uniformly written with the termination *ise*. There are thirty or more, whose orthography is unsettled. Shall these *thirty* be spelled according to the analogy of the *half dozen* in *ize*, (and *two* of them often end in *ise*,) or according to the analogy of the *twenty* in *ise*? If the latter be pronounced most reasonable, the question then arises; Shall we pay so much deference to the ancient Greek, as to persist in retaining the *z* in these half dozen words; or shall we, in imitation of the French, reduce them to a uniformity with all the rest? * This last being done, I believe the words *prize* and *size* are the only ones that would remain in our language with the termination *ize*. Whether these could be reduced to an analogy with *rise* and *wise*, I cannot say. Monosyllables are rather obstinate, unmanageable things; and the form, or fate, of two little words, is comparatively unimportant.

P. L. J.

* Since writing the above, I have met with the word *catechise*, which Walker, Perry, Webster and Nugent spell with *s*, in spite of the Greek verb in *izō*, from which it is derived

ART. V. — PRIMARY EDUCATION IN SPAIN.

A Brief Notice of Primary Education in Spain.

PRESENTED TO THE AMERICAN LYCEUM BY PROFESSOR PIZARRO.

WHEN the constitution of Spain was abolished, in 1823, by the French invasion, under the pretext of a right of intervention claimed by the Allied Powers, the general plan of studies, established by the Constitution disappeared; and another was created, on principles corresponding with the disposition of the government, under the direction of the council of Castille. In relation to primary instruction, no other novelty was introduced, so far as I know, except the rejection of the Constitutional Catechism, from which the young were taught something of the government then existing and trained up to regard it with respect and submission, as the most legitimate, and the only one which can produce the happiness of the nation and individuals.

The number of schools is not so great, as in the time of the Constitution; nor are they supported with equal interest and enthusiasm. The government, not having the same zeal, and not extending the same encouragement to them, the municipal authorities do not bestow upon them the same attention, as they are under no real responsibility in relation to the subject. The consequence is, that in the small towns in the country, the schools of Spain have returned to the same state in which they were before the year 1820. In many places there are not schools enough, and in others the teachers are incompetent.

These lamentable results have not been deliberately produced by the Council of Castille, by which orders were given that there should be schools in every town, proportioned to their population. But, as the municipality of each town is bound to pay the salaries of the teacher, and, in most cases out of their own funds, or duties laid under numerous peremptory enactments, and in the low state of the country, after many of its vicissitudes, their duties are very imperfectly performed. Few officers are found to attend to the subject; and no instructor can devote his time to a school, if paid only by the few parents who are able and willing to contribute for the instruction of their children, unless he possess a patrimony, or some other source of income.

Schools have been supported in Spain, from very ancient times, either in whole or in part, by the people or their municipal authorities, and out of their fund or the avails of their excise duties; one of their objects is highly noble and philanthropic, as they educate the sons and daughters of the poor, who are unable to bear any portion of the expense. Schools for boys are conducted by men, and those

for girls by women ; and the sexes have never been mingled in the primary schools of Spain. The female schools are vulgarly called *Migas*, from an Arabic word of that signification. They have been taught, at different periods, by women more or less qualified for their task. In many towns they were subject to an examination, before persons of both sexes, appointed by the municipality, and exhibited their aptitude in branches which they were to teach, and gave the necessary information and recommendations in regard to character, conduct, &c. In those schools, females are taught reading, Castillian grammar, the religious catechism, and domestic employments — embroidery, cooking, making pies, sweetmeats, &c. The male teachers were obliged to attend an hour or two at the *Migas* every day, to instruct the girls in writing and the five first rules in arithmetic.

This constitutes the whole female education, afforded to the poor, and is considered sufficient for persons of their class and prospects. National songs and dances they learn from each other, as well as if they had accomplished masters. The wealthiest families send their daughters to the provincial capitals, and place them in female academies which are on a better footing ; and where they learn the indispensable branches more thoroughly, and attend to the ornamental ; as drawing, dancing and music on the piano, guitar, &c. Some parents send their daughters to the convents of nuns, to be more religiously educated ; but I think they gain little intellectual improvement.

The Spanish ladies take great interest (and it is a part of their domestic economy) in instructing their daughters, from the age of 15 or 16, in a practical acquaintance with domestic duties, that they may begin to exercise them on leaving the academy. If there be more than one in the house, they take the government of it by turns : one oversees the cleaning department and the servants ; another the kitchen, in company with the female servants, taking a part in the labor, to acquire the skill. Thus they may be prepared, in case they should become wives, to govern their households, with economy and discretion ; and if they should at any time be reduced by misfortune, which is very common, they may be able to accommodate themselves to it with greater ease, by knowing how to act for themselves. This system is very general among Spanish ladies ; and some parents require their sons to learn useful and respectable trades, to which they may resort in misfortune. But this virtuous and noble practice is not so common as it deserves to be.

In small towns, (as is often the case,) where the municipality cannot pay a teacher of a school for either sex, the poor children learn nothing more than their parents, who have had the same education : that is, the boys a branch of manual labor, and the girls, domestic employments. The curate explains to them, on Sundays, the religious catechism, by making them learn the principal articles

by heart. Parents possessing sufficient means, send their sons to the larger towns to obtain some sort of education.

In the large towns, where the municipalities are able to support schools for both sexes, according to the established plan, the professors, under whose direction they are required to present themselves to the council, to be examined and obtain their license if successful, or to gain permission to be examined before the *Ayuntamiento*, to avoid the heavy expense of travelling to court. Many towns enjoy this privilege, and make the examinations, sending reports to the council for their approbation. In these schools are taught reading, writing, arithmetic, Castilian grammar and orthography, the elements of geography and history, and the religious catechism, &c.

There is an elementary work, written by the order of King Charles III. in 1783, by the celebrated scholar Don Tomas de Yriarte, which has been generally introduced into all the primary schools, which is so well planned as to be a model, and hardly susceptible of improvement. It contains, in three small volumes, 1st. 'A brief compendium of the Holy Scriptures from the beginning of the world to the establishment of the church, in lessons : that is, the Old and New Testament ;' 2d. 'A brief notice of ancient empires, lessons on the history of Spain to the time of Charles III. and remarks on its most memorable epochs ;' and 3d. 'Lessons in the general and particular geography of Spain and America.' Beside the advantages which this work possesses in an elegant style and diction, the historical and geographical portions are managed with such judgment, prudence and impartiality, that it observes great decorum and respect towards all nations, without the least satire or insult towards foreign customs or creeds, which it treats with wise and noble tolerance.*

Among the different plans which have been adopted in Spain for teaching youth with the greatest ease the sounds of the letters of the alphabet, was one in which each sound was represented by some familiar object, which attracted the attention, and enabled them to remember it more easily, by means of some analogy ; but this, like other methods which have been tried, has been generally abandoned, and perhaps with reason ; for the Castilian alphabet and syllabarium are so simple, (there being but three small and simple exceptions to the general rules — that is, in the letters *c*, *g*, and *y*,) that more time would be lost by explanations than in committing the whole subject to memory, by presenting to the view and imagination of the children the letters and the objects, with the appropriate sounds. The most successful results have at-

* Peter Parley, and other writers of elementary books might learn from this, to write without insulting either nations or individuals, or producing prejudices in the young, which can never be effaced.—[*Pizarro*.]

tended the plan of teaching to write at first on dry white sand, which has been adopted in many schools and academies. In some cases a white pencil, or chalk, is used in the first lessons on a black board or slate; in the first lessons, the pupils are called upon to repeat the names of the letters in different forms and order. The mutual or Lancasterian system has been tried with much success; but has not been extensively introduced.

There are various other schools for both sexes, on the same plan, and also those called public schools, for the children of families in moderate circumstances, which are able to contribute all that is necessary for their support. The teachers are obliged to obtain permission from the council, and to undergo a public examination, and a scrutiny into their character. The children of these schools who wish to proceed farther in their studies, afterwards apply themselves to latin in the convents of friars. In these, there are professors, whose instructions are gratuitous in some, and in others afforded at a very low price; and thence they go to the universities.

There are other schools for the acquisition of a more extensive plan of education, some of which are called *Academies*, and others *Institutes*. Such are the *Austrian*, founded by the celebrated Jouellanos, and the *Vascongado* in Vergara, and those of other provincial capitals, which confer so much honor upon education, by producing men distinguished for learning, who would become still more so, if they were allowed the liberty of bringing out their acquisitions, and publishing their views. In all these, instruction is given from the rudiments of knowledge up to all the branches of a good and complete education. These are pursued according to the time each pupil is able to remain in the institutions. The expenses are great, both to the in-door and out-door students. The course of study, after reading, writing, and Castilian grammar, embraces all branches of mathematics, logic, rhetoric, elocution, eloquence, poetry, universal geography with the use of maps, and the globe, astronomy, history, &c, French, and Italian. The ornamental branches are music, dancing, &c, &c. Only persons of the middle class receive this course of education. The grandees and nobility whose wealth enables them to bear greater expenses, educate very few of their sons in the middling schools, particularly their oldest. The younger sons, having nothing to hope for from their families, prepare for a career in the army, the navy, or the church, to which they are generally destined. Lawyers, public officers, and the greater and best educated portion of the clergy and military, proceed from the middling class. The friars are generally from the poorer classes, though from respectable families of laborers and artisans. There are, however, some very learned men among their number, though their manners and conduct always indicate their origin.

ART. VI. — STUDY OF OUR POLITICAL INSTITUTIONS.

Essay on the propriety of introducing the study of the Constitution and Political Institutions of the United States, as subjects of Instruction in Common Schools.

PRESENTED TO THE AMERICAN LYCEUM BY THE HON. THEODORE
FREELINGHUYSEN.

THE United States are engaged in a political experiment, that is the most eventful in the history of human society. Their career commenced and had been urged forward under the impulse of free opinions, uncontrolled by any power, but the influence of public sentiment.

It was not the imposition of an odious tax alone, that roused up the spirit of the American Revolution : its causes lay deeper and sprung from the desire for self-government, naturally awakened in our forefathers, by the distant location of the colonies, and their collisions with the pretensions of arbitrary power.

Such manly spirits, as encountered the perils and hardships of colonizing this new world, were not the materials of which to form systems of oppression. The freedom of the mind first led them to these forbidding and inhospitable shores. They dreaded less the haunts of savage men, than the despotism which invaded the rights of conscience. The founders of a great republic, that was to become the abode of freemen and the asylum for the oppressed, could not have been better disciplined, for such eminent service, than were the early fathers of our country. They were learners in a stern and rigorous school, that brought into action the firmest principles of our nature. Personal fortitude, the love of country, the value of well regulated liberty, and the just rights of every member, were virtues and doctrines, that here sprung up in a congenial soil. In no one branch of our political history, is the benignity of Providence more illustrious, than in the propitious circumstances, under which the foundations of American liberty were laid. The noble construction seemed to need just such men ; and that they should be animated and sustained by just such sentiments. And who can repress the emotions of gratitude to the blessed Giver of every good, as he surveys the systems of government, that in so short a period have grown up to dimensions, broad as the wants and claims of the whole range of social existence.

To the study of political institutions established under these auspices, the youth of the United States are invited. The science of all government, and of ours especially, spreads over a vast surface. It extends to the entire history of our manners, modes of thinking, dispositions and pursuits. All these help to give consistence and

character to the forms of political society. Therefore, fully to understand them, we must trace up our institutions to their sources — we must return to every portion of our history, that has shed any influence over the character of our communities.

And here opens a wide field for the ever wakeful curiosity of youth — here is food for the strongest intellect, and a scope for investigation that will employ and expand its most exalted powers. For however we may reason with metaphysical abstractions, with us, it is a practical truth, that our government was not of arbitrary adoption, but the natural and necessary result of principles long and deeply cherished.

To introduce into our academies and colleges the study of our civil institutions, will engage our youth in the study of man under the most happy circumstances; and for a period the most eventful, that has ever revolved. The last hundred years will stand out through all the line of coming centuries, as a new era in the moral and political condition of mankind. They have witnessed greater revolutions in government, and more eventful changes in the opinions of men than can find a parallel in all past time. Not only have the rights of men been vindicated, and the rod of the oppressor broken, but the mind has been delivered from bondage. The soul has indeed, 'gone abroad in her own majesty,' asserted her claims and thrown off an ignominious subjection. She has set out from a new starting point, and for a nobler goal. All this and more, the last century has developed. All this and more will become the delightful theme for the student who would acquire just notions of the nature and spirit of our republican institutions. It is not then mere politics, but philosophy in her broadest relations and aspects, that invites his researches. No pursuit of literature could be more friendly to the cultivation of the manly virtues. It exhibits many practical and illustrious commentaries, that will powerfully persuade our youth into the paths of true honor, awaken in them the noblest sentiments, and qualify them for the high duties of maintaining and defending these great bulwarks of human freedom.

The importance of general education is now felt by the American people, with something like adequate conviction. But there exists among us a reproach to our national taste, that should be promptly corrected. It is (shall I call it?) the impatience vanity of preferring the history of all other countries, governments and times to our own. With all our American boast and pretensions, it is still the true of us, that anything foreign, whether it be history, politics, or even fashion, is sure to supplant the home-born productions of taste and science. Where is the youth who has not learned the story of Rome and Carthage, Athens and Sparta? And yet very few have ever studied with any seriousness the early histories of their own land. Most of them know more, and are prouder to know more, of Aesop-

der and Leonidas, Cicero, Alfred and Chatham, than of Washington, Hamilton, Ames and Henry. Let us eradicate these unworthy predilections: and if we do indeed love our country, let us love and cherish the names and the history, which constitute so much of its glory.

But there are reasons of a more specific and not less urgent character, that require the early instruction of our youth in the political institutions of the United States. We have adopted as a cardinal principle of our government, the doctrine, that all political power flows from the people; that the only sovereignty known to American constitutions abides with them; and that these constitutions are the modes by which the functions of government are exercised according to the popular will. We should not think it wonderful, that the politicians of the old world declaimed so loudly against our systems, when they perceived them to rest on foundations, that to them must have seemed less stable than a wave of the sea. For they had never given the mind fair scope; they had mystified the science of government, treated the people as fit only to be ruled, and adapted their whole economy to such an estimate of their subjects. No marvel then, that they should be startled at our political career, as bold as it was singular, which entrusted the people with the conservation of their own rights. And thus far they have shown themselves to be worthy of the charge. The confidence reposed in them has been elevating in its influence; the people have felt the duty of self-government, and risen up to the high responsibilities of their condition. But let not our admiration at the triumphant vindication of free principles, betray us into fatal misconceptions of the true causes of our success. These, the student will find written as with a sunbeam on every page of our history. Whoever faithfully consults its records, will not fail to be convinced that the intelligence and virtue of the American community imparted all that energy and wisdom to their political systems, which have heretofore so happily sustained their claims to universal confidence and esteem. If the whole scheme of government—if the rectitude and vigor of its administration—if the purity of its purposes and the faithfulness of their execution, depend upon the popular will, then it is a corollary, as certain as any mathematical deduction, that to attain or perpetuate such noble ends, this fountain and treasury of political power must itself be enlightened and pure. The people must be taught to understand their rights, duties and powers, as their forms of government develop and explain them—and by every effort of the most anxious patriotism, must be imbued with the spirit of an elevated and pure morality. Which would be most needed in the preservation of our liberties—the *virtue* or *intelligence* of the community—might be made a matter for curious speculation. For although in the just estimates of a rational and

immortal being, virtue can suffer no disasters, for which its consolations would not be an adequate support, yet as a merely political calculation, in view of the fair seeming artifices of the demagogue and the confiding proneness of simple hearted honesty, it may be questioned whether the best state of morals could long sustain a system of free government among a people that were ignorant of its nature and principles.

Then, as we hear much of the rights of the people, let them be instructed in those rights. Let every school-boy be taught the great and yet simple principles of the federal constitution. Let him con over the stories of American liberty, in all its early struggles and later triumphs. Let him be pointed to the bright periods of the Revolution and his heart be warmed into enthusiasm, as the constellation of its worthies rises to his vision. Let him study the fame of our Washington, and learn wherefore its broad dimensions now fill both the hemispheres. Thus initiated, let him study deeply and thoroughly the grave systems of civil polity, that were formed by patriots of such training, and that came up in the progress of such events. And we may hope to inspire our youth with the sacred fervors of enlightened, and, I will add, *American* patriotism. For the untold value of the principle is treasured up in this. It is in the origin of our institutions; the place where, and the time when, the altar of liberty was erected, and its fires lighted. It is because the temple was reared *here*, far from the corruptions of the old world, that its pillars are so stable and so firm.

If these brief hints have any measure of truth, then it is of the first importance that 'the Constitution and political institutions of the United States, should be made subjects of education in our common schools, academies and colleges.'

In the histories of the colonies, and of the revolution, and in the life of Washington prepared by the venerable Chief Justice Marshall, the student will find rich stores of information, to prepare his mind for the graver studies of our state and federal constitutions. In this latter pursuit, he will be furnished with a help in the numbers of 'The Federalist,' of which any era of Roman, or Grecian literature might have been proud. The exposition and defence of the Constitution of the United States contained in this work, in the purity of its style and sentiments, in the profound sagacity of its illustrations and the conclusiveness of its arguments, is unsurpassed by the political disquisitions of any age. It confirms the truth of a remark often made in relation to the actors in the scenes of our Revolution; that no people or times were ever blessed with men better fitted for the great occasions to which they were called. Whether we look into their writings, or regard their deeds, we discover all that vigor of thought, and firmness of purpose, with all that generous self-sacrificing spirit for the common good, that qualified them for the splendid services, that have filled the measure of their fame.

'The Federalist' exhibits in strong lights, not only the deep research of its authors, but the value of that sound common sense, the same in all times, that could appropriate the lessons of history and experience, and beneficially and wisely apply them in the momentous labors of creating a system, unlike all former political models, and yet involving principles, that had to some extent been developed by each.

ART. VII. — ON THE STUDY OF THE BIBLE.

[At the Literary Convention held in New York in October, 1830, the question was proposed as a subject of discussion for the next year, whether 'the Bible should be studied as a classic in the institutions of a Christian community.' It was understood to refer to the claims of the Scripture to a place in our course of education as a part of our literature, and to exclude all reference to theological instruction or to the methods in which it should be studied. — A committee was appointed to examine and report upon it, at the next convention, consisting of the Editor of this work, Rev. T. H. Gallaudet and Professor Robinson of Andover. — The state of Professor Robinson's health preventing his attention to the subject, the following report was presented by the remaining members of the Committee, to the Convention of 1831, and unanimously approved; and a second Committee appointed to report to the next Convention, on the best method of pursuing this study.]

Report of a Committee on 'The propriety of studying the Bible in the Institutions of a Christian Country.'

PRESENTED TO THE LITERARY CONVENTION AT NEW YORK, OCT. 1831.

STATEMENT OF THE QUESTION.

THE study of the Greek and Roman classics is pronounced by the prescription of centuries to be the only road to sound learning, and thorough intellectual cultivation. That the investigation of foreign languages is admirably adapted to form a course of practical logic, to train the mind to philological and moral reasoning, and to furnish it with a rich store of thought and expression, your Committee are fully satisfied. They know not that any languages better deserve to be studied for these purposes, than the Greek and Latin; whose perfect and philosophical construction, antiquity has made unchangeable. They are also indispensable to every man who designs to attain eminence in any of the learned professions; and are the only medium of access to the treasures of sacred literature. They conceive, however, whatever may be the decision on the comparative value of these studies, the question before the Convention does not involve, in the remotest degree, the abandonment of the classics of Greece and Rome. The only inquiry is, whether *more* is not necessary — whether the *sacred classics* ought not to be added to the *profane*, in order to complete the circle of knowledge which is designed to make

OCTOBER 1, 1832.

men who shall be the pillars of the state, the ornaments of society and the benefactors of mankind.

They see that Homer, and Virgil, Cicero, and Demosthenes, and Sallust, and Xenophon, are placed in the rank of classical authors; that similar authority and honor are conceded in our public institutions to Locke, and Paley, and Priestly, and Stewart, and Brown, and Tytler, so far as even to make them subjects of study; and that Pope and Milton, Johnson and Addison, Hume and Gibbon, are spoken of under the same title.

The topic before us involves the question, whether the works of Moses and Daniel, of David and Isaiah and Solomon, of Matthew, and Luke, and Paul, shall rank with those which bear the celebrated names we have mentioned — whether the Bible, which includes these, and a variety of works of similar character, whose authority is more generally revered and appealed to, among enlightened nations, than that of any other book in existence, and which is regarded as the standard of truth and duty, by the majority in every Christian country, has *equal claims* to the time and efforts of those who wish to acquire a truly liberal, and universal education. It was designed by those who moved the consideration of this subject to refer to such a course of study, as shall *make our youth thoroughly acquainted with the contents of the Bible*; and also to present the inquiry, how far the original languages and literature of this sacred volume should form a subject of instruction in our higher institutions.

Nor does the topic before the Convention, in the view of those who proposed it, or of the Committee, relate to *religious instruction* or to the inculcation and application of *any system of religion*. — Many of our schools and literary institutions already have a course of religious instruction: others have none; and only one is known to the Committee, in which a complete course of biblical instruction is pursued, comprising the study of the *contents* and the *literature of the Bible*. The question is, whether, aside from the doctrines it teaches, the Bible has any claims to be received as a subject of study in institutions of both characters, as a part of the literature of the ancient and the modern world, as an appropriate branch of instruction for youth, on account of its intellectual and moral influence.

The ground on which any work is received as a classic, worthy of having its contents examined and its literature investigated, may be comprised in the following:

- I. The importance of the subject.
- II. The antiquity and authenticity of the work itself.
- III. Its permanent and universal character in distinction from what is of a temporary, local, or party character.
- IV. The reputation of its author, and the extent to which it is received and referred to.
- V. Its usefulness in the development of the intellectual powers.
- VI. Its elevated rhetorical character, and its favorable influence on the taste and style.
- VII. Its happy moral and social influence.
- VIII. Its application to the peculiar circumstances of our age and country.

IX. Its practical value in after life.

Some works are adopted as classics, which have only one or two of these characteristics. An ordinary *work*, possessed of *all of them*, would be considered *indispensable* to a liberal education. Such a work the Bible has been pronounced to be, by some of the wisest and most learned men, of the most enlightened countries and periods; and such we believe it must be regarded by every one who will examine it by these tests.

GENERAL CHARACTER OF THE BIBLE.

I. *The subjects of the Bible* are highly important. It contains the only history of the formation of the earth, and of the origin of man, which bears even a *resemblance* to truth, in the opinion of enlightened nations; or which corresponds in any degree, with those permanent records of the creation which geology has discovered. It is *the only original record* of the early history of mankind, of the history of the Jewish nation, and of the foundation of Christianity; and in this character, its authority is at least as fully and as generally admitted as that of Tacitus, and Xenophon, and Hume. It contains the only system of religion, the only code of morals which most of the enlightened men of civilized countries have regarded as pure and perfect; the system which prevails in our own country, and in all civilized nations. Were the Koran, or the Shaster, the *only book* professing to treat on these subjects, which thus received the general sanction of enlightened men, would it not deserve as much attention as a received work on science, or a generally acknowledged standard of eloquence?*

II. In regard to the *genuineness* and *authenticity* of the work, as a production of former ages, and a record or an exhibition of their character, the Bible is sustained by evidence superior to that of any other work of antiquity, aside from any question of its inspiration. Its reception by a whole nation — the care with which its purity has been preserved, and the multiplication of its copies — its correspondence with other authentic works and general history, and the records of Creation which the earth itself contains — all furnish better evidence of its *authenticity*, than belongs to any other classic of ancient or modern times.

III. The Bible is not less remarkable for its *permanent and universal character*, in distinction from what is of a temporary, local, or party character.

It is the book of all ages and of all nations, adapted to every state

* On this subject Professor Stuart remarks with great force, in a document to which he refers the Committee. 'If antiquity be an object of research for a man of liberal education, where is the book as ancient or as authentic as the Bible? If the history of countries which were the *incunabula gentis humanæ*, (the cradles of the human race) is a proper and important subject of inquiry, where is this to be found, except in the Bible? The incongruous, — not to say contemptible, fables of heathen authors, in regard to this deeply interesting subject, are not even to be named when compared with the Hebrew Scriptures.'

of society, to every form of government, to every period of the world, and we may add to every period of life, from infancy to old age. It affords ample and intelligible instruction to the most ignorant, and a boundless field of research to the most learned.

IV. But what are the claims of the Bible in reference to the *character of its authors*, and the extent to which it is received? Its writers were men of distinguished talents and excellence, often the only writers of the day whose works have come down to us. The authority of no other is more extensively acknowledged or more highly revered. In regard to the extent to which it is received, the Bible is unrivalled, so far as the literature of civilized nations is concerned; and is rapidly extending itself over all nations. It is the avowed standard of truth and duty in all Christian countries.

With the great mass of the Christian world its authority is placed beyond dispute by the belief that they were under the influence of *Divine Inspiration*. It is perpetually appealed to, by the Poet, and the Orator and the Statesman, as well as the Divine, as a rich treasure of truth and of wisdom, of thought and of imagery.

If it be disreputable for a well educated Englishman to be ignorant of the life and works of Shakspeare, and Milton, and Johnson, how much more to the well educated member of a Christian community, not to be familiar with the writings of Moses, and Isaiah, and Paul, and the life of Jesus Christ and his apostles?

V. In regard to *intellectual development*, if to call forth every faculty of the mind upon the most elevated and important subjects, and in the most sublime and beautiful language, be the qualities which render a work suitable for this object, the Bible has no rival.

A mere comparison of the intellectual elevation of those nations to whom the Bible is known, with the ignorance and superstition, and narrowness of mind which characterize all to whom it is unknown, will show that this inference is not founded in theory only. If this difference be ascribed to the influence of science, and if we overlook the fact that the progress of science has been connected with that of the Bible, we shall avoid all possibility of error on this subject, by observing the intellectual influence of the Scriptures on the frozen Esquimaux and the degraded Hottentot, on the natives of our own forests, and the laborers of our own land; whose elevation of thought and language under the instruction of this single book, would often do honor to the well educated scholar. If we place the Bible on the ground of a classic, and attend to its literature and antiquities, and the great principles of interpretation appropriate to it, as we do to those of the classics, we are presented with a boundless field of investigation which from the nature of its subjects, must be far more ennobling and expanding in its influence on the mind, than any other branch of literature.*

* On this point Professor Stuart observes, "An acquaintance with the helps necessary to a proper study of the original Scriptures, must greatly enlarge the circle of any man's acquaintance with literature, especially with ancient history."

VI. With regard to its *rhetorical character*, and its influence on the imagination and taste, the opinions of Rousseau, Fenelon, Jones, Lowth, and a multitude of other distinguished men, assign it the highest rank. On this subject we have the strongest testimony in the language of Sir William Jones, 'one of the most enlightened civilians and masterly scholars of any age or country, whose profession was that of civil law, who had all the treasures of the East and West at his command, and who opened and examined them all.'

After a familiar acquaintance with the literature of twentyeight languages, this great man observes ;

'I have carefully and regularly perused the Scriptures, and am of opinion, that this volume independently of its divine origin contains more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains, both of poetry, and of eloquence, than could be collected within the same compass, from all other books which were ever composed, in any age or in any idiom.'

Rousseau could not but say : 'The majesty of the Scriptures strikes me with astonishment. Never was the most profound wisdom, expressed with so much energy or simplicity.'

Fenelon observes, in comparing it with those standards of excellence, the classic authors ; 'The Scripture surpasses the most ancient Greek authors vastly, in naked simplicity, loveliness, and grandeur. Homer himself never reached the sublimity of Moses' songs, or equalled Isaiah in describing the majesty of God. Never did any ode, either Greek or Latin, come up to the loftiness of the psalms. In all its diversified compositions, every part bears the peculiar character that becomes it.' 'The history, the particular detail of laws, the descriptions, the vehement and pathetic passages, the miracles and prophecies, the moral discourses — in all these appears a natural and beautiful variety. In short, there is as great a difference between the heathen poets and the prophets, as there is between a false enthusiasm and the true.

VII. In regard to the influence it is fitted to exert *on the moral character and social state of man*, the testimony of history, and of modern experience, unite in proving the Bible, preëminent. We need only compare the nations who receive and read the Bible, with those who reject it, or are shut out from its use, and we shall find in this, the scale of moral development, of social improvement and refinement.

It is acknowledged to contain the purest, and most rational system of religion and code of morals, presented in the most sublime and impressive manner ; and the brightest examples and highest motives to stimulate to moral excellence. Its *influence* has been such as we should expect from its character. To enumerate its actual effects, would be

geography, chronology, and antiquities at large. The history, manners, customs, laws, climate, soil, productions, &c, &c, of all hither Asia, of southern Europe, and northern Africa, (by way of eminence the *ancient world*) are all involved in the exegetical study of the original Scriptures. It is impossible for any man to engage in such a round of study, without enlarging his mind and expanding his views, as well as greatly increasing his knowledge.'

to give a history of all that has been done for 2000 years to ameliorate the sufferings of humanity. It was the influence of the Bible that first established asylums for the poor, and hospitals for the diseased. It was this which released the prisoner of war from the chains of slavery. It was this, that enjoined upon the inhabitants of different countries the common law of *mutual kindness*; which abolished that tremendous statute, enacted by human passions — ‘Thou shalt love thy neighbor, and hate thine enemy’ — and made the victor in modern warfare, the guardian and physician of the vanquished. It is the only basis on which our present state of society rests — the only authority which assigns to woman her proper station and influence, and elevates her from the rank of a slave to man, to be his companion, and to exert her softening and refining influence on the social relations. It is the only code which forbids revenge; which extends the law of kindness and forgiveness and beneficence to *all individuals*, and under all circumstances; and thus establishes the only sure foundation for the courtesies of life.

Wherever we have an opportunity of observing its legitimate effects, either on individuals or nations, we find it uniformly favorable to humanity and virtue. Among us, how often has the drunkard become temperate, and the fraudulent, honest, and the cruel, been subdued to kindness. Its influence is daily seen in our prisons, in softening and reforming even the hardened criminal. But it has changed the character of *nations*. It abolished the bloody rites of Diana; and threw down the polluted temples of Venus; and terminated forever the barbarous spectacles of Rome; and destroyed the blood-stained altars of the Druids. Within the recollection of this generation, and under our own observation, it has abolished the sacrifice of parents and the murder of children, among savage tribes, in the wilds of Africa and in the islands of the Pacific. It has banished in more than one nation the horrid feast of human flesh; it has begun to rescue the Hindoo infant from the Ganges, and the Hindoo widow from the funeral pile; and the temples of pollution and blood which still deform that fair portion of the world, are tottering to their fall before the influence of the Bible.

ADAPTATION OF THE BIBLE TO OUR CIRCUMSTANCES.

VIII. But what is the importance and authority of the Bible *in reference to our own peculiar circumstances?*

It is acknowledged by the nation as a book of the highest authority. It is appealed to in our courts of justice, and our oaths of office. The day which it consecrates is acknowledged by a cessation of all public and private business; and gross and open contempt of the truths and worship it inculcates, are punished, to a greater or less extent, by our laws. It is thus admitted by the majority of our nation, as the standard of truth and right, and the object of peculiar reverence. How can we ascertain whether it merits this character and this reverence, without a thorough study of its contents; how can we otherwise act with intelligence as freemen, in deciding whether this preëminence shall be confirmed or abolished?

But in addition to all this, the Bible furnishes the *only permanent basis for a just government*, in asserting the Supreme Authority of a Perfect Ruler, whose laws are formed by Infinite Wisdom, and executed by Infinite Power. It is the only book of universal authority which contains the charter of the subject's rights, — which prescribes the limits of the ruler's power — which dares to give law to the legislator, and denounces penalties against the sovereigns of the earth. It presents a King who is above all kings; and a law which is paramount to every other law. It appoints a tribunal of appeal to which the highest magistrate may be summoned; where power cannot overawe right, nor fraud pervert justice; and where the unjust judgment of the oppressor, will be brought upon his own head. It declares that God 'hath made of one blood all the nations of the earth;' and thus puts to silence the sophisms of philosophy, the false reasoning of national prejudice, and the proud demands of power, which would conquer and oppress men because they belong to another and a feebler nation; and which, like ancient Rome, classes under one common, reproachful epithet of barbarians, all who live upon a different spot of earth, or under another sky.

A glance at the history of nations will show us that this is not mere theory. The records of modern times do not present us with a single country blest with free institutions, on whose permanency and happy influence we can now rely, in which the influence of the Bible is not exerted. In proportion as that has been wanting, the spirit of despotism has maintained its sway, and ignorance, and apathy, and slavery, have been the portion of the people. A single glance at the present condition of the nations of Europe will verify this remark; and it is written in letters of light upon the countries of this continent. Nearly all have asserted and won their independence. Within our borders, the Bible has been the text book for moral and political philosophy, and all has been peace, and security, and prosperity. Beyond the Mexican boundary, the Bible is an unknown, or prohibited book. The struggle for freedom has frequently produced a hundred tyrants in place of one; and property, liberty, and life, were for many years less secure than in most of the despotic governments of Europe. What but the knowledge and influence of the Bible has secured us from the same results? What else can sustain posterity, in resisting the encroachments of future Cæsars, or the outrages of lawless mobs, which human ambition and human passion may yet aim against our rights and liberties, unless we shall prove a happy exception to all the calculations of the politician, and all the examples of history.

PRACTICAL VALUE OF THE BIBLE.

IX. If the claims of the Bible to be studied as a classic, be tested by its *practical value in after life*, the question will be at once decided.

Your Committee have no sympathy with that narrow system of education, which would estimate the value of a study, *solely* by its immediate effects, or by its direct application to the affairs of life, or above all, by the amount of coin it will enable us to produce. Nor

do they believe, that studies which have no *immediate* bearing on practice, should be abandoned on this account. Many of those acquisitions of which we never think in after life, have left their influence behind them; and while they are no longer visible, they may be traced, like the food and exercise of our childhood, by the vigor they have produced, and the habits of activity they have formed. It is the object of education to sow the seeds; and results like these are its happiest fruits. But in considering the question whether the study of the Bible shall receive equal attention with others, your Committee do not feel justified in omitting this topic. They see, that while in all that relates to the improvement of the mind and the cultivation of the heart, it yields to no author — to no branch of science or literature — in its influence, it transcends them all, in value, in its application to the concerns of life.

How many of our classic authors are never opened, or rarely referred to, after the close of the collegiate course. How much of the scientific instruction we receive, can never be applied in the course of an ordinary life. Here and there, a beautiful or pertinent passage, or an important principle, occurs at a time and place where they are of great value; but with the *mass of those who pursue a course of collegiate study*, this is the amount of their value, in direct application to the affairs of life. On the other hand, the Bible, while it is equally useful for mental and moral discipline, furnishes the student with a store of truths, and principles of wisdom and morals, which are capable of application *every day and hour, in the life of every individual*. As a code of practical wisdom, to guide us amidst the perplexities and difficulties of life, and guard us against those temptations and trials which so often turn us from the path of safety, as a means of exciting and maintaining that habitual reliance on the Ruler of the universe which gives us a calm but humble independence of all that is human and earthly, even in the midst of danger and difficulty, the Bible surpasses all the lore of Greece and Rome, and stands *alone and unrivalled*, amidst all the claims of science and philosophy.

OPINION OF THE COMMITTEE AND OF OTHERS.

In view of these considerations, your Committee cannot escape from the conclusion, that the Bible has higher claims than any other book to profound attention and regular study in our literary institutions, as one of the noblest classics which exists in any language. They cannot suppress the astonishment they feel, that Christian communities do not assign to it that rank among the standards of literature to which its intrinsic value would entitle it, aside from all question of its inspiration, that it is not placed among those authors which are most carefully and most thoroughly studied, that it is not deemed, at least, as essential to a liberal education, as Horace or Homer, as Cicero or Silius. They are still more surprised, that this exclusion from its legitimate rank, should take place, to a great extent, under the direction of its friends, who maintain the superiority of this book, in the most essential points, to all the works which they make the companions of our youth — who admit that its *antiquity is unrivalled*,

and that its authority is that of God ; — who believe that its truths are, like himself, sublime, and holy, and pure, and perfect, and adapted to all the moral exigences of mankind, that it is the only perfect standard of faith, and code of morals, the only permanent charter of civil and religious liberty, the only light that shines upon the darkness of the tomb, and the only guide to ' that bourne from whence no traveller returns.'

They are happy to find, that in this opinion, gentlemen of various religious views unite. While an accomplished biblical scholar of our country, pronounces the neglect of the Bible in our course of education an astonishing inconsistency, which admits of no justification, one of his distinguished opponents in theological views is equally explicit in declaring it disgraceful and pernicious, and asserts the obvious, but *strangely forgotten truth*, that '*the Bible ought to be understood by a Christian community, more thoroughly than any other book.*'

They find that gentlemen, whose stations in public institutions where the Bible has been studied, has given them experience on this point, are equally explicit on this subject. President Carnahan of Princeton, in a letter to the Committee, observes; ' That such a course of study as shall make our youth acquainted with the contents of the Bible, ought to be pursued in our literary institutions, I have not the smallest doubt.'

President Caldwell of the University of N. C. remarks; ' I have ever viewed the study of the Bible as a proper and most important part of a collegiate course. I do not know how those who *really believe* it to be a revelation from God, can consistently think otherwise.'

President Humphrey closes his communication with saying; ' I can only express my full conviction, that we have hitherto greatly erred, both in theory and practice, in this very important branch of education in a Christian land, and that the time is coming when *the best of all books*, will hold a prominent place in the most approved systems in our Universities and Colleges.'

President Nott of Union College, thus expresses his views on this subject. ' If my opinion will be of any use to you I give it most cheerfully, in favor of making the Bible a text book in the *school*, the *academy*, the *college* and the *university*. To say nothing of its literature, which in my judgment is unrivalled, it contains not only the purest system of morals, but the soundest maxims of *political economy* and the most exact and comprehensive delineations of human nature, to be found on earth. There is more in it to make a man *great* as well as *good*, than there is in any other volume. Man cannot be well educated without the Bible. It ought therefore to hold the chief place in every institution of learning throughout Christendom — and I do not know of a higher service that could be rendered to this republic, than the bringing about this desirable result.'

PERIOD AND MANNER OF STUDYING THE BIBLE.

With regard to the *period* and the *manner* in which the Bible shall be studied, your Committee feel that there is more difficulty in deciding —

OCTOBER 1, 1832.

ding than in regard to the question of its expediency and importance. But they cannot admit that any difficulties which may attend the attainment of an object so essential to the intellectual cultivation and moral improvement of our youth, can render it less a duty to attempt it.

Some are disposed to leave the task exclusively to the parent. Your Committee believe, that this will only be another mode of deciding that it shall not be performed. We are warned of the danger of excusing parents from the duty of teaching and enforcing religious truth, by assigning the duty to others. But the same argument might be brought with equal force, against measures, which those who make this objection consider essential, we mean against the institution of a Christian ministry, and especially against the pastoral office. Your Committee are persuaded, that to parents and the ministers of religion, especially, belongs the duty of *impressing the principles of morality and religion* on the mind. This however is a task entirely distinct from making them familiar with the contents of the Bible, as the question before us proposes, and cannot be well performed without this previous preparation. But the truth cannot be overlooked or forgotten, that the mass of parents, either from choice or necessity, are too deeply and constantly engaged in their respective occupations, to give such an attention to the subject, as its importance demands; and they appeal to the experience of all around them, whether as parents or as children, for the truth of this remark. If for reasons of this kind, parents think it indispensable to employ another individual to instruct their children in a book so simple as a treatise on arithmetic, or a brief outline of geography, shall they deem it unnecessary for a volume containing forty distinct books, which are to be their standard of faith and code of morals?

We are again told, that 'enough is *already done*, and that *Sunday Schools* will accomplish the work.' These institutions have indeed accomplished an incalculable amount of good; and by far their most important effect is this; they have shown us the influence which the study of the Scriptures exerts, in improving the character, and securing youth from vice, and the state from crime. Immense as the good is, however, we think their influence is far less than it would be, if our youth were trained to a familiarity with all that knowledge which will serve to illustrate the Bible. There is not yet a generation *fully qualified* to become teachers in these schools; and your Committee believe that *there cannot be*, until we have a generation who have received instruction on this subject, proportioned to that which they enjoy on other subjects. We appeal to *the teachers and visitors of Sunday schools*, if there is not an obvious need of more light, such as we propose to have conveyed to the mind of every youth, by a course of biblical study, running parallel to that in which he acquires all other branches of knowledge. But we are met here with this fact as an objection; 'Competent instructors cannot be found.' If this be true, it is subversive of both the preceding objections, and neither parents nor Sunday school teachers can be considered capable of this task.

We are prepared to admit that, *the number of instructors* in our com-

mon schools qualified to teach the Bible is *small*; and as we have just observed, how can it be otherwise, when even our higher institutions of learning neglect to give the necessary knowledge? But if the very men that are employed to teach and train the youth of a Christian land, who are destined hereafter to be its rulers and guardians and religious guides — if these men are so ignorant of the Bible that they cannot safely be employed in teaching it or hearing it recited, does it not indicate a state of general darkness on this subject; and an urgent necessity for new efforts in relation to it? Still farther, if we admit the fact, without reservation, it will not at all affect the question of duty and propriety; for if it be established as a plain obligation devolving on those to whose care our youth are committed, to provide for their familiar acquaintance with a book which contains the only pure instruction in moral and religious truth, the question which remains, is one merely of the *time* and *manner* in which it should be done. That it must be *gradually done*, as the opinion of the community and the state of schools shall permit, your Committee believe no one will doubt; and it is for this reason that they consider the necessity more urgent, of *commencing immediately*.

But let the general question be decided, that this is to be an essential part of every course of study, and those who are candidates for the office of teacher will gradually be induced to prepare themselves for this, as for any other branch of instruction. The example of our Sunday schools, where all are volunteers, shows how soon a corps of useful and *comparatively* enlightened teachers may be formed, although they fall far short of the proper standard; for the very obvious reason that they themselves have no adequate and appropriate means of instruction within their reach. The same reply must be made to the objection, that 'there are no suitable books upon the literature of the Bible.' The demand, as in all other cases, will produce the supply. They are already rapidly increasing. The polluted mythology of Greece and Rome, has its appropriate works in our own language from the ablest pens, to illustrate the character and attributes of its host of deities.

' Gods, partial, changeful, passionate, unjust,
Whose attributes were rage, revenge, and lust.'

Our youth must pore over these, for years of close and enfeebling study. Our teachers must spend days and nights to prepare themselves for teaching them. The press is burdened with books of every form and size, to illustrate the Classics, and History, and Geography, and the science of numbers; but how few are there designed to facilitate the study of the Bible! It is because they are not called for. The same spirit of enterprise which furnishes one class, will supply the other as soon as there is a demand.

The same objection has been made, and if it be valid, must necessarily be made, against the introduction of every new branch of instruction; and it would compel us to arrest the progress of improvement. How few years have elapsed since mental Arithmetic, and Geography were deemed unsuitable to a common school; and Nat-

ural History would have been regarded as utterly inadmissible. It would have been triumphantly replied to their advocates ; ' however useful they may be, they *cannot* be taught ; and that cannot be a duty which is impracticable.' Yet the two first branches of instruction are now almost universal ; and the last is by no means uncommon. We must not err by regarding teachers as incapable of improvement, and of self-improvement also.

But if after all, teachers be found so ignorant and so indifferent to the subject, that they cannot or will not qualify themselves for assisting their pupils to comprehend a book, which should be the guide and manual of every instructor, we ask, whether it will not be a happy effect of this plan, should it lead to the employment of others ? Should the adoption of such a course of study prove the means of elevating the standard of character among our common school instructors — should it lead those to read and study the Scriptures, who now neglect them — this alone would be a result of immense value. It would improve the character, elevate the views, and soften and refine the feeling of the teacher, and present an example worthy of imitation to the pupil and would thus do more to promote the good order of our schools, than any code of laws.

SUPPOSED DANGERS OF THE STUDY.

But we are sometimes told that the Bible will fall into unhallowed hands. It will be desecrated by the inattention and irreverence of some ; it will be perverted by the false opinions of others. If this be true, the result will be satisfactory to those who regard it as a false and unworthy system of superstition. This objection, like the preceding, can only be adduced by the *friends of the Bible*, and the answer must of course be founded on *their own principles*. The case fairly stated *according to their principles*, seems to be this : ' There is a book which is generally admitted to contain the purest code of morals, the most elevated system of religious truth, which has ever appeared, which is made an object of reverence by our governments, which is regarded by the mass of the community as the revelation which God has sent, to direct us in the path of duty and happiness. The question before us is ; shall this be taught to our youth, as regularly and as faithfully as other subjects of study ? ' The objection brought is, that our youth are often entrusted to the care of men who are so ignorant or so indifferent or so opposed to this only standard of truth, that it is not safe to put it into their hands ! Might not the same objection have been urged against committing Bible instruction to the ministers of the Christian Church, when after a long night of ignorance, its darkness and desolation were discovered ? Is not the reply here, as it was there ; ' Require them to teach the Bible, and you will soon make them better men, or procure others in their place.'

'The deeper the shade in which the ignorance and incompetency of our instructors to teach the records of Divine Wisdom aright is portrayed, the more urgent the necessity for introducing it among their pupils, to compensate in some measure for this deficiency ; or by making this deficiency obvious to the community, to induce the teacher

to resign his station, or his employers to seek some one to occupy his place. Your Committee beg leave to ask, in what other mode we can hope to effect either of these objects? Shall we wait upon the banks of the stream, for its waters to flow by? Or shall we adopt the practice of some ancient surgeons, and instead of probing the wound, carefully preserve the instrument with which it was inflicted? But as friends of the Bible, your Committee are not prepared to allow that it is dependent on human countenance, or human contempt, for its authority and influence on the minds of those who read it; or that it is unsafe to send it into a school, lest it should become the object of ridicule; or that it is necessary to reform men, before placing it in their hands. So far from this, they believe it to be *the most efficient messenger of good*; the best antidote for moral poison. They trust that few, very few teachers will be found, who will treat the Bible with contempt; but were they directed to devise some means of supplying the defects, or counteracting the scoffs of such teachers as have been described, or of winning over a school or community where the Bible was disbelieved and despised, they believe that no means would be more likely to be effectual, *as a first step*, than to send the Bible as a *silent monitor*, and direct its daily perusal, by the teacher and his pupils.

A single proposition will bring this to the test. Could the friends of the Scriptures be now assured that the empire of Japan, in which Christianity is regarded with contempt and abhorrence, in which its ministers have been tortured, and its profession is made a capital crime, — that this empire of scoffers and haters of the Bible, was open to the reception of a translation of the Scriptures, even on condition that they should be read and commented upon by their own priests, would there be a moment's hesitation in grasping at the opportunity, and thanking God for the privilege of sending them? Would the sincere friends of the Bible doubt, that *good*, nay, that *incalculable good* would ultimately result? Would they not feel confident that the truth would ultimately achieve its triumphs in many a mind, and establish its empire over many a heart? If then there be, in any corner of our land, a district or a school, as hostile to the Bible and its ministers as Japan, who can propose a means more likely to be successful in changing their views, than to send this despised book, to bear witness for itself, to open the eyes of ignorance, and shut the mouth of opposition? Can we believe that the truth, which, in every land to which it has gained access, has rolled forward like a mighty stream, and extinguished the fires of superstition, and swept away the temples of idolatry, with all the fables of paganism, and the visions of false philosophy, will be arrested by the scoffs or opposition of a teacher or professor? No: let us but open the channel, and it will still flow on. The opposers of the Bible will not wait for its introduction as a classic, to attack it with argument and ridicule. Let its friends provide the only effectual means of maintaining its influence, by sending the Bible itself, as an answer; and let it be sent most speedily to those places, where no influence is exerted in its favor, if it will only be received and read.

But we are told that this familiarity with the Holy Scriptures, will impair the reverence we should feel towards them — that to make them the companions of childhood and youth, will make them wearisome or disgusting in after life.

Your Committee are aware that this objection is often presented, and strongly felt, by those who are most deeply interested in the Scriptures, and most anxious to promote their influence. But they would respectfully ask, whether the Bible is *in fact most revered*, by those who are *least familiar* with it? Is it among those who have been brought up in ignorance of the sacred volume, or among those who have been trained in families, where it was daily read and regularly taught, that we find the greatest number of its friends and advocates? Is any apprehension entertained, that the classics will become less interesting by being more thoroughly studied, or does this result really take place? In this view, does not the objection before us almost involve a libel upon the Scriptures? Do we rely on the intrinsic merits and beauties of the classics, to secure this point, and shall we hesitate to place the same reliance upon the influence of the Scriptures? Are they to be ranked among those productions, which, like the rough hewn statues, or the imperfect characters of men, require to be placed at a distance in order to conceal their defects? Or must we treat them like the Egyptian relics of divine animals, and envelope them in the wrappings of obscurity, or entomb them in the stately pyramids of theological learning, in order to screen them from the gaze of the vulgar, and secure to them the veneration which a close inspection would destroy?

Your Committee cannot admit, for a moment, the force of an argument, which seems to them more appropriate to the disbelievers of the Bible, or to an assembly of that dark age, when ignorance was regarded as the mother of devotion, than to a Convention of the nineteenth century, whose public acts acknowledge this book as a revelation from God. In this, as in all other works of its great Author, every new observation will disclose new beauties, and the beauties which become most familiar, will afford the richest subjects for admiration and recollection.

SUPPORT OF SECTARIAN INFLUENCE.

But the objection most strenuously urged against the study of the Bible is, that it would have a *sectarian character and influence*.

So far as our literary institutions are avowedly sectarian (and we have many of this kind,) this objection of course will not apply. Nor will it lie against the introduction of the study of the Bible, into any institution, where public worship is maintained: for it is obvious, that there is far less room for sectarian influence in a lecture on the Bible, than in a prayer, or in a sermon. Provision may be made in such cases, as it is in regard to public worship, that any individual who desires it, may be excused at the request of his parents or guardians, from this study. Nay, if it be deemed necessary, it may be entirely voluntary. Your Committee believe that nothing but a

suitable devotion to the subject is necessary, to make it the *most interesting and attractive branch of study* even in our colleges.

But they believe that it may be pursued without exciting any apprehension of sectarian influence. They believe that the study of Sacred Literature and Antiquities, may be as free from party influence, as that of Classic Literature; and even that the student may be left, in this part of his course, as free to judge of Christianity as of Paganism, if this be desired. They find practical evidence of this. President Carnahan, of Princeton College, where this study has been pursued for eighteen years, observes; 'Of those who have entered this institution, we can say with confidence, that they have attended Bible recitations, as punctually, and have prepared the lesson as carefully, as any which were purely literary or scientific. We have heard no complaints from the youth, or their parents, that a sectarian influence was exercised by means of the Bible recitations. We have had, and still have, students of various sects, Episcopalians, Baptists, Methodists, Quakers, Dutch Reformed, Lutherans, Presbyterians, and even Roman Catholics; and in no case, have we heard of any conscientious scruples upon this subject.'

Your Committee have known similar results in schools, where the Bible was taught to an equal variety of sects.

In regard to other institutions, your Committee believe that no measure will be more effectual in *repressing the sectarian spirit*, and cherishing kindness, and forbearance, and charity, among those who differ in sentiment on the important subject of religion.

They are persuaded that the general testimony of observing men, will establish the fact, that the most violent sectarians are those who are more conversant with human systems of theology, than with the Scriptures; and that its humble, constant readers are more deeply imbued with the expansive spirit of benevolence, than many who read more of other books. They believe with a recent writer on this point; 'Reciprocal love and forbearance, liberal sentiments, and mutual respect and esteem would be interwoven with all the studies of youth, and they would learn insensibly, but indelibly, experimentally, though not theoretically, that Christianity is above all sects, and the Bible above all creeds and confessions; that religion is pure and elevated, simple, beautiful and affecting, and common to all.'

The differences of opinion among mankind, and above all, the asperity which they often produce, arise to a great extent from a want of familiarity with the subject in debate; and if increased knowledge does not produce increased harmony of sentiment, there is a never failing advance in the spirit of charity towards others, when a thorough study of the subject has disclosed to us the difficulties and perplexities which attend it.

That absolute unity of sentiment is to be anticipated from any course, your Committee do not imagine; but they believe that worse than division, an unkind disposition towards those who differ from us in opinion, would be materially diminished; that even the believer and the disbeliever in the Scriptures would regard each other with

more forbearance and respect ; and that their controversies would be carried on, in a manner better calculated to promote the cause of truth, wherever it may be found.

As believers in the Scriptures, your Committee are persuaded, that most of that disbelief, which is founded on grounds purely rational and philosophical, would vanish before a thorough examination of them ; and that even prejudice would be shaken, if not overthrown, in a great many instances, by that view of the purity, and excellence, and sublimity, and beauty of the Scriptures, which would be presented in a thorough examination of them, with all the light to be derived from ancient literature and manners.

The friends of the Scriptures do not fear the result of any examination, however profound ; of any scrutiny, however severe. In adopting a candid and enlightened course of biblical study, can they not confidently appeal to every *candid disbeliever*, whether he also is not willing that every youth in our land should be enabled to examine them in this manner, by being thoroughly acquainted with their contents, with the geography and history of the country to which they relate, with the manners and customs of the people among whom they were written, and with the character of the authors ? At present, neither sufficient time nor adequate assistance is afforded to our youth for this purpose. While every facility is provided to make them familiar with the fables of Greece and Rome, and with the principles of every science, it is impossible for them to procure an adequate knowledge of the Bible and its literature, without resorting to a theological institution, at an expense of time and money, which make it impossible to most of those, who desire a liberal education.

In corroboration of their views, the Committee would quote the following extract from the communication of President Carnahan.

‘ We have long entertained the opinion, that ignorance of the contents of the Bible, is the foundation of a great part of the objections urged against it. Our experience, as far as it goes, confirms the opinion, that a knowledge of the Bible has a tendency to remove scepticism. We do not assert that no young man, during the eighteen years that the Sacred Scriptures have been studied in this institution, has finished his academical course, without being convinced of the divine origin of the Bible. But we can safely say, that less infidelity has existed than in any other period of equal duration, when the sacred Scriptures were not studied. We also know many young men who came here with strong prejudices against the Bible, that left us, to say the least, with a high veneration for this Holy Book.’

We would again appeal to the disbeliever, and ask — In what other way can posterity be enabled to decide the momentous question of the truth of the Bible ? If it is false, how tremendous is the influence of its system of errors ! It makes no compromise with any other system of religion. In some respects, at least, its doctrines are so peculiar, and its claims so exclusive, that if it be true, every other system of religion, *considered as a complete system*, is false.

With such an influence and with such pretensions, how important

for the welfare of mankind, that the Bible, if false, should be universally known to be so. Let it then form a part of the course of instruction of the higher order of minds, and let it thus be brought, as soon as possible, to the severest and most thorough scrutiny. Let it thus pass the ordeal of an examination by those, who understand the whole subject, and if its claims are unfounded, such a course will the sooner rescue mankind from the thralldom of superstition, in which so many of them are now held. On the other hand, 'if a more familiar acquaintance with the Bible, than is generally possessed by literary and professional men, should have a tendency to remove prejudice, and create a conviction of its divine origin, no honest man ought to regret the consequence.'

EXCLUSION OF THE BIBLE, SECTARIAN.

But your Committee maintain, *that the course of exclusion which is now adopted, is in the highest degree sectarian.* It is directly calculated to promote the views of *disbelievers* who deny entirely the truth of the Scriptures; and who form an increasing and active *sect* among us. There is no scruple in making the mythology of Greece and Rome the subject of constant study for years in succession. The regulations of our public institutions, the rules of the learned professions, and in many instances the laws of the country, require a thorough familiarity with these fables, and with all their attendant history, while they demand no acquaintance with the records of Christianity. *Is not this virtually to banish the Bible from our institutions,* to declare it unnecessary as a qualification of the liberally educated man, of the guardians of our rights, and the instructors of our youth; as a study important only to clergymen and appropriate only to the theological school? Is it not to say that the classics and mathematics, that Xenophon, Homer, and Virgil, that Locke, and Paley, are more deserving of attention, more fitted to enlarge and elevate the mind, to cultivate the taste, and form the able and useful man, than Moses and David, than Isaiah, and Daniel, and Christ, and his Apostles—that the heathen mythology should be studied more carefully than Christianity? And when the period of education is so filled up, that no time is left for the deep and thorough study of the Bible, with the full energies of the mind, what is this, but to *execute the sentence of banishment* already pronounced? The student is led to the streams of Helicon and Parnassus, and taught to drink deep at the Pierian spring: but those to whom he looks as the guides and guardians of his youth, as the chosen judges in science and literature, do little more than point out to him the road to the fountains of Divine Wisdom. At the same time, they require him to devote his best daily hours to other subjects, and they demand a degree of proficiency in these, which can be attained only by unremitted and undivided attention, as the standard of merit, as the condition of obtaining the honors of the institution, and as the only ground on which they can promise success in future life.

CONCLUSION, AND METHODS OF STUDY.

As the result of all their inquiries, your Committee are fully satisfied that the Bible ought to be ranked among the classics of a Christian community. They believe that all our youth ought to be made familiar with its contents as a branch of common education; and that in addition to this, an acquaintance with its literature and antiquities should form a part of every course of liberal education; not to the exclusion of the Grecian and Roman classics, or modern history and science, but as a necessary branch of knowledge to every man who wishes to be familiar with the history of his race, and the civil and religious institutions of his country.

In regard to the method in which a course of biblical instruction should be conducted, your Committee would not exceed the limits assigned them, and weary the patience of the Convention, by entering into any details, even if they felt competent to the task. They believe, at the same time, that the method must often vary, with the local and pecuniary circumstances of an institution. They would however venture to express their conviction still farther, that the historical portions of the Bible should be made familiar to children in our schools, as early as their minds are capable of understanding its simple narratives; and that, whenever it is practicable, it should be read and recited in our common schools, either in portions assigned by the teacher, or in selections prepared for this purpose, by all the pupils who are able to read it with propriety. They are of opinion that its geography, manners, and customs, should be taught in connection with it, as soon as the mind is prepared for this study; and that the students of our higher institutions, should at least be made familiar with all parts of the sacred volume, and with such portions of its literature, and the elementary principles of interpretation, as will enable them to read commentaries with satisfaction, and to appreciate the arguments which are so constantly drawn from it, in regard to the great questions of truth and duty.

To such a course, they see not how even the disbeliever in the inspiration of the Bible can object. For how can he be willing that his children should be ignorant of this object of universal reverence, this oracle of 200 millions of our race; or desire that they should reject it without examination. Should sectarian jealousy be found to interfere with this course, the same plan may be adopted as in the mixed schools and colleges of the continent of Europe. There, this branch of instruction is often assigned to several clergymen, or other individuals of the same sect with the pupils. Should this be regarded as an evil, the Committee would ask, whether it is not an evil far less than that neglect of this subject, which is now so general, or that forcible and unnatural separation of religious and ordinary knowledge, which characterizes our systems of education.

In those institutions which are designed to furnish a complete circle of science, your Committee believe that an important step remains to be taken. There is no hesitation concerning the necessity of founding and endowing professorships for the languages and literature

of Greece and Rome, for Chemistry, and Philosophy, and Botany, and Mineralogy, for the Mathematics and Metaphysics, for the French and Spanish and German languages, and some are even provided with instructors in Gymnastics and Drawing. Yet in all our *literary institutions*, not an individual, they believe, is to be found, *entirely* employed in teaching Sacred Literature and the Sacred Classics. They cannot think, that if this subject is brought before the community, with the sanction and influence of this Convention, that *public opinion* will long permit this glaring inconsistency in our course of education; or that *private liberality*, which supplies so freely the means of instruction in heathen and foreign literature and abstruse science, will continue to neglect Christian learning, and suffer our youth to remain destitute of the best means for understanding and vindicating the religion of their country and their fathers.

Your Committee are enabled to present the following facts in regard to the methods of biblical instruction adopted in some of our Colleges.

In *Princeton College*, New Jersey, a recitation on a portion of the English translation previously appointed, occupies the place of a discourse in an afternoon service on Sunday. President Carnahan states, that 'four or five chapters alternately in the Old and New Testaments are assigned as the subject of examination, and all the students are required to be prepared to repeat the words of the sacred writer, or to give the import of the passage in their own language, at option; and to answer such questions as obviously arise from the portion under review, followed by remarks and explanations by the instructor.'

In *Union College*, we are informed by President Nott, that 'the Bible has been only partially introduced, by himself, as a book of reference during his lectures to the Senior Class, and by the Professors, as a text book, in the hands of voluntary Bible classes.' 'It has been a study here, both in the original languages, and in the translation; so far as this could be done without coercion; it being one of the voluntary studies.'

Your Committee also learn from President Caldwell of the University of North Carolina, that 'The Bible has been habitually used as a text book in recitations on the Sabbath in that college. Other books on evidences have also been studied.'

By a communication from President Humphrey of Amherst College, your Committee find, that the Bible has been made for several years the subject of instruction in voluntary classes in that institution. It was introduced as a text book in 1828, and has constituted a part of the regular course of instruction ever since. One half day in each week is devoted to these exercises. The historical part of the course is assigned to the Freshman Year. It comprises an account of the Scriptures themselves, the manner of their preservation, the languages into which they are translated, the different translations in our own language, and other interesting details; and a thorough study of the history they contain, beginning with the Old Testament. In passing from the Old Testament to the New, an account of the intervening peri-

spend the like time on those of the land of Israel. Here is consistency, at least, if nothing more. But are our plans of education equally consistent?

With no less energy and interest, Professor Turner, of New York, inquires; 'Why are not these works more valued, and their contents more studied and better understood? How is it that in literary communities, their legitimate claims, as works of talent, are so generally overlooked? And what is more serious still, how is it that in Christian communities their rightful demands are neglected? How is it, I would ask, in the language of one whose name is associated with sacred literature, is well known, (Prof. Stuart,) How is it that "believing the Hebrew Scriptures to contain a revelation from Heaven, they are not to be counted worthy of study? Shall years of toil and expense be occupied in the study of Greek and Roman history and mythology; shall no efforts be deemed too great to accomplish this purpose; and yet not one feeble attempt be made to lead the youthful mind to the original source of all true history, and of the only true theology?" Shall we insist upon our children becoming "familiarly acquainted with all the actions" of the so called deities "of Greece and Rome, actions shameful to be recorded, beyond measure shocking to be perpetrated;" and yet never instruct them in those original oracles, "which unfold the glorious and perfect character of Him in whose sight the heavens are not clean?" With the same animated writer, I would express my own sentiments in the phraseology of a Hebrew, and declare that "as a sword in my bones," I feel the bitter reproach of such a question. And I beg leave to add the conviction of my own mind, that it is a question which no consistent believer in divine revelation, who reflects with a suitable degree of seriousness on the subject, can answer to his own satisfaction.'

It is often objected that *the study of the original Scriptures is professional; that it must be left to the clergy*. In reply to this, Professor Stuart asks with conclusiveness, are not Navigation, and Surveying, and Chemistry, and Mineralogy, far more professional than that study which introduces us to subjects of the deepest interest to every immortal being? Shall the people of this land, professedly and proverbially, of free inquiry, leave themselves dependent on the clergy, for all their knowledge of those books which profess to bring life and immortality to light? On this point, he thus expresses his own feelings. 'Much as I respect and love my brethren in the ministry, I do not wish the keys of the kingdom of heaven to be entrusted solely to their hands. This has once been tried, and the shadow of death spread over the nations. The sun of righteousness set, and polar midnight succeeded. No; I would fain have ten thousand times ten thousand laymen in our land who are studying the divine word with all their might, and in the best manner, and who keep a watchful eye on all the authorized interpreters of the same.'

On the whole, your Committee cannot but appeal to the Convention, as literary men, and as members of a Christian community, whether, while they are devising means to elevate and improve our

course of classical and scientific studies, they *can venture* to refuse the Bible a place among those honored works, which are to occupy the days and nights of our youth, and thus remand it to the nursery and the Sunday school, as unworthy of a place in the temple of literature? Whether they are not *called upon*, in view of the high responsibility they have assumed, to adopt some measures to recommend and promote the thorough study of the Bible in every place of education? They would respectfully propose that the Convention express a *distinct opinion* on this subject, and that a Committee, embracing gentlemen, of experience, in our literary institutions, be appointed to prepare and report a plan for a course of biblical instruction, commencing with our common schools, and extending through the academical and collegiate course, which shall embrace the literature and antiquities of the Scriptures.

In behalf of the Committee,

WM. C. WOODBRIDGE, *Chairman*.

ART. VIII. — NEW YORK UNIVERSITY.

WE were favored some time since with the Statutes of the University of New York, and regret that accident prevented the insertion of a notice of them in our number for July. Our readers however have little reason to regret it, as we are now enabled to present them with a complete view of the proposed institution, prepared by its officers.

We cannot but regard this effort to provide new and more extended means of instruction for the young men of the United States, at the very heart of our country, so far as intercourse is concerned, with deep interest. The influence which may be exerted, it seems to us may be most happy and extensive, if the plan proposed is carried into execution. The list of professors already appointed contains names which will inspire public confidence; and the views expressed in reference to the course of study, we believe will meet the wants and views of the community generally. While it is intended that the standard of classical study shall be raised instead of depressed, the door is to be opened for those who desire it, to pursue an independent course of scientific and practical knowledge.

But we are most deeply interested in perceiving that in accordance with the principles advocated in a preceding article, the Bible is placed in its proper rank as a classical study, and is announced as one of the prominent and important branches of instruction; and as becomes the institutions of a Christian community, its authority as a revelation is maintained by its officers, while every facility is to be afforded for the investigation of its claims. We rejoice at the decided and manly ground which is taken, and we hope that in making the Bible the basis of the new institution, its spirit of purity and

charity, and peace, will pervade every department and every arrangement, and its influence hallow and elevate every branch of study.

UNIVERSITY OF NEW YORK.

The Council having determined to open the University for the reception of Students, on the beginning of October next, have thought it advisable to submit to the public, the following statement as to the views and plans of the institution.

Preparatory studies. — Applicants for admission to the English and Scientific course in the University, must be acquainted with English Grammar, Geography, Elements of History, Arithmetic, and Algebra through simple equations: And those who contemplate the full Classical and Scientific course, must, in addition to the foregoing, be acquainted with the Grammar of the Latin and Greek languages, six books of Cæsar's Commentaries, eight books of Virgil's *Æneid*, six orations of Cicero, Sallust, the Historical books of the New Testament, the Greek Reader, three books of Xenophon's *Cyropædia*, and two books of Homer's *Iliad*.

These works are named, because they are generally used in preparatory schools; but in case any applicant shall be found to have made equivalent attainments in the study of other authors, he shall be admitted: inasmuch as the point to be ascertained in his examination is the extent of his knowledge, not the names of the books from which he may have acquired it.

The council deem it proper to state, that it is not their intention, at least for the present, to establish any one preparatory school as sustaining a peculiar connexion with the University, or as entitling its scholars to any peculiar privileges on their admission. The studies required, are now taught with ability and faithfulness in very respectable Grammar Schools, already established in the city and its neighborhood; and so far as it may be desired, the University will endeavor to promote the worth and usefulness of these schools, by visiting them, and maintaining a familiar acquaintance with the systems which they severally pursue.

Course of study. — Of this an estimate may be formed from the departments of instruction already established in the institution. These are — Evidences of Revealed Religion, Literature and Antiquities of the Sacred Scriptures, Intellectual and Moral Philosophy and Belles Lettres, Mathematics and Astronomy, Natural Philosophy, Architecture and Civil Engineering, Chemistry, Mineralogy and Botany, History, Geography and Chronology, Sculpture and Painting, Latin and Greek Languages and Literature, Oriental Languages and Literature, Italian Language and Literature, German do. do., French do. do., Spanish do. do. To these the following will shortly be added — Political Economy, Geology and Natural History, English Literature and Law. There will also be delivered courses of public lectures during the ensuing season, on the following subjects — History, Moral Philosophy, Biographies of Literary and Scientific Men, History of Commerce, Agriculture and the Mechanic Arts, Sacred Antiquities, Physical Astronomy and Chemistry.

From this it will be seen that the religious instruction of the students occupies a conspicuous place in the course of their education. The Bible will be held up to view, as the rule of duty, and the guide to happiness; and the rich stores of literature which it has sanctified to the purpose of illustrating its truths and precepts, will be made a subject of regular study. This is a path which has been left comparatively untrodden; and the University, in its first appointments, has been anxious to remedy a long prevailing evil. The Bible is to be studied as a classic, while it is also received as the revelation of the will of God.

Provision unusually ample, has also been made for the instruction of students in the Mathematical and Physical Sciences, and in the higher branches of English Education generally. This arrangement has been adopted at the commencement, with a view to the wants and wishes of the community. The Council believe it to be the opinion of the public generally, in which also they fully coincide, that in a city like ours, the scene of so many arts and such extensive commerce, it is of great importance that increased means of intellectual cultivation should be furnished to young men, who are designed for the more practical pursuits of life; and who would desire to become masters of those branches of knowledge most immediately connected with their respective professions, or employments.

The same consideration has induced the Council to make immediate appointments for instruction in Modern Languages. They have deemed this step the more important, as it is well known that many of our young men have wasted much valuable time in fruitless efforts to acquire these languages, to whom it must be of importance to know where competent and able instructors may be found.

While such care is bestowed on the departments of Science and Modern Literature, it is also a primary object of the University, to raise the standard of Classical Education, as well as to diffuse its benefits. So far from undervaluing this department of study, the Council hope the day is not far distant, when no young man will be found seeking admission to any of the learned professions till he shall have become a classical scholar; and with a view of giving classical scholarship a very prominent place in the system adopted by the University, the department of learned languages is so arranged and filled, as to combine the training in the classics, commonly given in our various colleges, with that higher exegetical instruction in Classical Literature, which is given in many of the Universities of Europe.

A Program will shortly be published, showing what studies will be pursued during each year of the full course, on the completion of which the student will be considered as entitled to the usual Diploma. This, however, will by no means interfere with the purpose originally avowed by the projectors of the University, of admitting students for instruction in any particular branch which they may desire to pursue. A liberal option will also be granted to all students, as to the proportion of time they will devote to particular studies, especially in the advanced stages of their course. A young man, for instance, intending to pursue the study of Theology should devote more of his time to the study of ancient languages, than would be thought desirable for another, who designed himself for one of the secular professions; while the latter might desire to prosecute his acquaintance with Mathematical and Physical Science to a greater extent, than would be of immediate advantage to the former. Where no such liberty of choice is allowed, young men have too often come to the study of their professions, with a defectiveness of preparation, that has been felt as an embarrassment to their teachers, and an injury to themselves.

Price of Tuition — This will be eighty dollars per annum for students who pursue the full course: Those who attend on particular branches, will pay accordingly.

Among the earliest notices given to the public, was the assurance, that 'whenever the amount of the income of the University shall exceed its annual expenditure,' one of the objects to which the excess shall be devoted, will be, 'to diminish the expense of education.' It has been, and still is, the expectation of the Council, that future benefactions may enable them ultimately more fully to accomplish this object. Could they

have been furnished by the Honorable the Corporation of the city with the use of buildings for a few years, as was at first expected, the institution might have gone into operation with the price of tuition at a lower rate than that now established. But it is well known that notwithstanding the kind and generous feelings manifested on all occasions, by our city authorities, towards the University, the demand for increased accommodations for the courts of justice and other city purposes, did not permit the grant of the buildings requested. Under present circumstances, therefore, and with the expenditure to be incurred at the outset, for the purchase of a site contiguous to the mass of our population, and for buildings thereon, it is found, that the charge for tuition as now contemplated is indispensable in order to avoid encroachment on the present capital of the University. Against this evil the Council have determined to exercise a most sedulous guard. Justice to the subscribers, and the stability and permanent usefulness of the institution required that no such encroachment be permitted, and it is believed that no parent or guardian will desire it.

For the fees of tuition as now fixed, however, the Council have taken measures to furnish additional means of improvement to the students, beyond the usual instruction in their respective classes. There will be sustained in the University, courses of Public Lectures, by distinguished men of this and other countries, on subjects connected with Science and Letters; and the price of admission to such Lectures cannot be estimated at a less average rate than \$20 per annum. To these the Council have decided that the matriculated student shall be entitled to admission free of charge; and just in proportion as the mind of a student is capable of being enlarged and enriched, will these additional advantages be of real value to him. In this view of the case, and comparing the expenses of the institution with the advantages to which it gives access, it is believed that all reasonable expectations entertained on this point are substantially realized; and that the course adopted by the Council will be esteemed most in conformity with the welfare and character of the University, and the improvement of the pupils.

Library and Apparatus. — The connection which has already been established between the University and other literary institutions in the city furnishes important advantages in this respect. In conformity with agreements now existing, the members of the University will have access not only to a valuable library, but to a collection in Mineralogy and Natural History, which are rich and extensive. To provide an ample apparatus, the sum of \$5,000 has already been appropriated; and the articles are to be after the latest and most approved models.

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professors, and not on any such extrinsic circumstances. Influenced by these considerations, as well as by the fact that men well known for their ability and faithfulness in their respective departments, could be obtained to fill the necessary professorships; the Council have decided to commence instruction without delay. They are happy to announce that they have procured suitable and ample accommodations for the classes that are to be formed, in CLINTON HALL; where the exercises of the University will be held till further notice.

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D. B. Douglass, A. M. Professor of Natural Philosophy, Architecture and Civil Engineering.

John Torrey, M. D. Professor of Chemistry, Mineralogy and Botany.

S. F. B. Morse, A. M. Professor of Sculpture and Painting.

Rev. Edward Robinson, D. D. Professor of the Greek and Oriental Languages and Literature.

Rev. George Bush, A. M. Adjunct Professor of the Hebrew Language and Literature.

Rev. John Mulligan, A. M. Professor of the Latin and Greek Languages and Literature.

Rev. William Ernenpeutsch, A. M. Professor of the German Language and Literature.

Miguel Cabrera de Nevares, Professor of the Spanish Language and Literature.

Lorenzo L. DaPonte, Professor of the Italian Language and Literature.

Charles Parmentier, A. M. Professor of the French Language and Literature.

Henry Bostwick, A. M. Instructor in History, Geography and Chronology.

Henry Vethake, A. M. Lecturer on History.

Rev. Samuel H. Cox, D. D. Lecturer on Moral Philosophy.

Francis Lieber, LL. D. Lecturer on the History of Commerce, Agriculture, and the Mechanic Arts.

Rev. Charles P. McIlvaine, D. D. Lecturer on Sacred Antiquities.

D. B. Douglass, A. M. Lecturer on Physical Astronomy.

John Torrey, M. D. Lecturer on Chemistry.

Other public Lecturers will hereafter be announced.

The public inauguration of the Chancellor and Professors, will take place in the first week of October, of which more particular notice may be expected.

Inquiries respecting the admission of students to either department of the University, can be made of the Chancellor.

By order of the Council,

JAMES M. MATHEWS,	} Committee.
JAMES MILNOR,	
SAMUEL H. COX,	
ARCHIBALD McCCLAY,	
CYRUS MASON,	
JAMES TALLMADGE,	
WILLIAM VAN WYCK.	

New York, 12th Sept. 1832.

ART. IX. — AMERICAN INSTITUTE.

THIRD ANNUAL MEETING.

THE Third Annual Meeting of the Institute was announced at a moment when the general anxiety with respect to the cholera, and a few cases which had occurred in Boston, seemed to render it doubtful whether an assembly would be collected. In the result, however, a considerable audience was assembled; most of the lecturers chosen performed the duty assigned them, as was stated in our last number, and the interest has not been surpassed at any former meeting. We regretted deeply that engagements beyond our control, and unexpectedly protracted, prevented our returning to the city in season for the meeting. But we avail ourselves of the official records, to which the Secretary has kindly given us access, to present the following account of the proceedings.

THIRD ANNUAL MEETING OF THE AMERICAN INSTITUTE.

THE third annual meeting of the American Institute, was opened at the State House in Boston, August 23, 1832, at half past 8 o'clock A. M. President Wayland, of Brown University, in the Chair.

After reading some of the more important parts of the records of the proceedings of last year, it was voted, to insure punctuality, that the Institute at all times during the present session, should proceed to business at precisely five minutes after the time fixed on for meeting.

At 10 o'clock the Institute adjourned, and proceeded to Park Street Church to hear the Introductory Address, by the Hon. Francis C. Gray.

At 3 o'clock, P. M. the Institute met, according to adjournment. The Annual Reports of the Directors, and Treasurer were read and accepted.

Letters were received from Messrs. Johnson, Woodbridge, Hale, Gould, F. Emerson and Kingsbury, stating that circumstances would prevent their attending the meeting, and giving other excuses, some to the president; and also a letter from Mr. Pembroke expressing his regret that he should be unable to attend. A communication was also received from Mr. A. B. Alcott, stating that he should be unable to attend, but requesting his lecture to one of the Corns, sending Secretary.

The committee of reading then reported a list of officers for the ensuing year, which was ordered to be printed for the examination of the members.

The question arose, whether, under existing circumstances, of epidemic disease, it was not expedient to postpone the meeting for the present year; but it was decided to proceed, and the meeting was held as usual, and after an excellent session, adjourned till the next meeting, to be held on the 27th of September, at 10 o'clock, P. M.

The President then read a paper on the "Importance of the American Institute," and after a short address, adjourned the meeting till the next meeting, to be held on the 27th of September, at 10 o'clock, P. M.

On the 27th of September, the Institute met, according to adjournment, at 10 o'clock, P. M. The President read a paper on the "Importance of the American Institute," and after a short address, adjourned the meeting till the next meeting, to be held on the 27th of September, at 10 o'clock, P. M.

Other business, preparatory to the commencement of the course of lectures was then attended to ; and among the rest it was voted that the Institute dispense with evening sessions.

The following gentlemen were elected officers of the Institute for the ensuing year ; several of the officers of the last year having declined re-election.

PRESIDENT.

FRANCIS WAYLAND, President of Brown University, Providence, R. I.

VICE PRESIDENTS.

William B. Calhoun, Springfield, Mass. ; William Sullivan, Boston, Mass. ; John Adams, Andover, Mass. ; John Park, Worcester, Mass. ; Thomas H. Gallaudet, Hartford, Conn. ; Andrew Yates, Chittenango, N. Y. ; Roberts Vaux, Philadelphia, Penn. ; William C. Fowler, Middlebury, Vt. ; Thomas S. Grimke, Charleston, S. C. ; John Griscom, New York city, N. Y. ; Timothy Flint, Cincinnati, Ohio : Benjamin Abbott, Exeter, N. H. ; Francis C. Gray, Boston, Mass. ; John Pierpont, Boston, Mass. ; George Ticknor, Boston, Mass. ; Asa Rand, Boston, Mass. ; James G. Carter, Lancaster, Mass. ; Walter R. Johnson, Philadelphia, Penn.

Recording Secretary. — Clement Durgin, Boston, Mass.

Corresponding Secretaries. — Solomon P. Miles, William C. Woodbridge, Boston, Mass.

Treasurer. — Richard B. Carter, Boston, Mass.

Curators. — Abram Andrews, Frederick Emerson, Cornelius Walker, Boston, Mass.

Censors. — Ebenezer Bailey, Jacob Abbott, Boston, Mass. ; Cornelius C. Felton, Cambridge, Mass.

Counsellors. — Wm. J. Adams, N. Y. city, N. Y. ; Wm. Russell, Germantown, Penn. ; Joseph Emerson, Wethersfield, Conn. ; Wm. Forrest, New York city, N. Y. ; John Kingsbury, Providence, R. I. ; Henry K. Oliver, Salem, Mass. ; Elipha White, John's Island, S. C. ; Gideon F. Thayer, Boston, Mass. ; Geo. B. Emerson, Boston, Mass. ; Alfred Greenleaf, Salem, Mass. ; Thomas Sherwin, Boston, Mass. ; Alfred W. Pike, Boston, Mass.

Friday, August 24, 1832. — The Institute commenced business at the appointed hour.

On motion of Mr Shaw, it was resolved that the clergy of all denominations, and editors of papers and periodicals, be invited to attend the sessions of the Institute gratuitously.

The Directors were subsequently authorized to invite others at their discretion.

A vote was passed, expressive of the respect of the Institute for their late Vice President, Reuben Haines, of Philadelphia county.

At 10 o'clock, a lecture was delivered by Prof. Ticknor, on the *Modern Languages* ; and at half past 11, a lecture by Roger S. Howard, of Newburyport, 'On the Prevalent Defects of Common Schools.'

A resolution was passed requesting the members of the Institute to lay upon the Secretary's table, all questions upon the subject of Education, which they may wish to have discussed. Adjourned to the usual hour.

Messrs G. B. Emerson, E. Bailey, A. Rand, S. P. Miles, John Pierpont, A. W. Pike, and C. Durgin, were appointed a Committee of Arrangements for the ensuing year. Messrs Wm. Sullivan, Abram Andrews, and Asa Rand a Committee of Finance.

Friday afternoon. — The Institute met according to adjournment.

Dr Pemberton, one of the oldest living teachers of New England, was elected an honorary member of the Institute.

Voted, to concur in a recommendation of the Board of Directors to amend the first section of the fourth Article of the Constitution, by adding, 'and that the board continue in office till their successors be chosen.'

The following question was adopted for future debate; 'Can Instructors have and preserve due respect from their pupils, if they converse with them on terms of familiarity, and partake with them occasionally in their usual exercises?'

At half past 3 o'clock, a lecture was delivered by Dr Geo. Hayward, on 'Physical Education.' At half past 4 o'clock the subject of Emulation was discussed, and the debate continued until the Institute adjourned.

Saturday, August 25. — The subject of Emulation was resumed, and again discussed, at the opening of the session. At 10 o'clock, a Lecture was delivered 'On the Moral Influence of the Physical Sciences;' by Rev. Jno. Pierpont of Boston, and at 12 o'clock, a Lecture 'On Rewards and Punishments in Schools,' by Mr John A. Vaughan, of Hallowell, Maine.

On motion of Mr Rand, the recommendation of Mr Woodbridge, in a letter addressed to the Secretary was adopted, and it was voted to appropriate an hour to witness an illustration of the Pestalozzian method of teaching music by Mr Lowell Mason, accompanied by a class of his pupils.

Saturday afternoon. — After a discussion at some length, of the question; whether Instructors should partake of the sports of their pupils, the subject of Emulation was taken up and discussed, until the Institute adjourned.

Monday, August 27. — On motion of Mr Thayer, a dissertation which had been received, 'On the best method of teaching children the meaning of words,' was referred to a Committee to examine and report on the same.

At 10 o'clock, a lecture was delivered by Mr Burnside of Worcester, 'On the classification of Schools;' and at half past 11 a lecture by Mr Rand of Boston, 'On English Grammar and Composition.'

A vote was passed requesting the members of the Institute to present such suggestions in regard to the exercises of the present session, and such propositions in regard to those of the next year, as may afford aid to the Committee of Arrangements in the discharge of their duties.

Monday Afternoon. — Mr Shaw presented a small box of Numbering Rods, which was, on motion, referred to a Committee.

At half past 3, a lecture was delivered by Mr Spear of Roxbury, 'On the best method of conducting Recitations in Schools, and on the utility of Text Books.'

The thanks of the Institute were presented to Mr G. F. Thayer, for his able, and faithful discharge of the duties of Recording Secretary.

At 5 o'clock, P. M. a lecture was delivered on the mode of teaching Vocal Music in classes, after the method of Pestalozzi, with illustrations by a juvenile choir; by Mr Lowell Mason, to whom the thanks of the Institute were presented.

Tuesday, Aug. 28. — At 10 o'clock, Dr Spurzheim of Germany, delivered a lecture 'On Education.' The thanks of the Institute were subsequently tendered him, accompanied by the request of a copy of the same for publication.

At 11 o'clock a lecture was delivered 'On the condition and prospects of Common Education in the Southern States,' by the Rev. Eliza White of South Carolina.

Mr Sullivan, from the Committee to whom were referred the essays on Penmanship, reported that they had received three, all of which contained important precepts and suggestions; but they had awarded the prize offered by the Institute to B. F. Foster, of Albany, whose system, as a whole, they considered preferable to either of the others. The report was accepted.

Mr E. Bailey, having resigned the office of Censor, Mr Sherwin was appointed by the Board of Directors, in his stead; and on proceeding to elect a Counsellor in the place of Mr Sherwin, Mr Bailey was found duly elected. The thanks of the Institute were subsequently voted to Mr Bailey for his services.

Tuesday afternoon.—At 3 o'clock, the Prize Essay 'On Penmanship' was read; and a lecture was then given by Mr Wm. B. Calhoun, of Springfield, 'On the duties of School Committees.'

The thanks of the institute were now voted to Mr Gray for his Annual Address, as well as to the other lecturers generally.

On motion of Mr Jonathan Going,

Resolved, That this Institute recommend the common use of School Libraries.

On motion of Mr Carter of Lancaster,

Resolved, That the interesting transactions and punctual attendance of the members of the Institute of Instruction, during its present Session, have been such as to give the friends of the Association increased confidence in its tendency and power to effect the great purposes of the Institution.

On motion of Mr Rand,

Resolved, That the principal remarks of Mr Calhoun, in his lecture, 'On the Duties of School Committees,' delivered this day before the Institute, would in the opinion of this Society contribute much to the general improvement of the public schools, if it could be put into the hands of those officers throughout the Commonwealth; and that Mr Calhoun be requested, in the name of the Institute, to prepare such pamphlet for publication by the Government of this Association.

Interesting Addresses were then made by Messrs Carter of Lancaster, Willard of Worcester, White of South Carolina, Emerson of Wethersfield, and others; and finally by the Hon. Wm. Sullivan, then acting Chairman, who closed its meeting by reviewing the labors of the session, and bidding adieu to the members.

The character of the Lectures, we are informed, was such as to reflect honor on the Institute, and credit on those who delivered them; that they were written in good style; and, what is far more important, were in an eminent degree *practical*—the results of individual experience. Messrs Howard, Vaughan, Rand, Spear, Ticknor, and Mason, have spent a considerable part of their lives 'in actual' teaching. Messrs Burnside, Calhoun, Pierpont, White, and Ticknor, have been employed much as visitors of schools; and perhaps no body of men, of the same number, could be convened in our country, from whom the public had a right to expect more. We are persuaded that their expectations will not be defeated, and hope for the speedy publication of their lectures. We understand that arrangements are making with a view to this; and that the lectures of Dr Spurzheim and Mr Mason, though delivered at short notice, and of course without much preparation, have been solicited. We learn that they were deeply interesting, as well as important. Dr Spurzheim was heard with almost breathless silence; and his broad, expansive, liberal views of Education, if published, must, it seems to us, with few if any exceptions,

be received with general approbation. The audience was delighted by the simple but striking methods of teaching music to young children on the system of Pestalozzi ; and we hope this exhibition will do much towards promoting the study of vocal music in all our schools.

An auditor writes to us ; ‘ I could have listened almost until now, to the plain matter-of-fact discourses which were given by the other lecturers ; especially those who had been familiar with teaching, over-seeing, &c. our public schools. Almost every lecturer seemed to be deeply convinced that the following, among many others, are errors in our system of common education.

1. Teachers are often too reserved in their conduct towards their pupils, and do not treat them in a manner sufficiently familiar, and show them the reason of their rules and proceedings.

2. They do not pay sufficient attention to the character and moral tendency of their sports, nor to their general health, comfort and happiness. The art of making children happy, appears to have been hitherto but little studied.

3. Instruction is not sufficiently thorough. In various ways, and by various means, the knowledge of the pupil is often merely mechanical, and this *may* be the result in defiance of the most approved instruments and processes, unless very great pains is taken to prevent it.

4. The cultivation of the social principle is overlooked.

5. The perpetual change of the teacher in the same school, is a source of great evil.

6. Our attention is directed too exclusively to the attainment of mere knowledge. Moral, and above all religious instruction—the Bible—is almost wholly neglected.

In regard to the latter point, we expressed our own views fully at the commencement of this work. We then observed, that “ If our country is to be maintained in its blessings and privileges, it is by combining *sound instruction*, with the *training* which will form the character, and founding both on the religion of the Bible.” In former numbers, and in a preceding article, whose publication has been delayed by causes beyond our control, we have endeavoured to maintain the paramount importance of the study of the Bible, as the basis of the most valuable knowledge, and the only pure principles. We shall still endeavor to promote this great object, in common with others, in this work, while we shall use our utmost care to avoid sectarianism ; unless it be deemed sectarian to present the Scriptures as the standard of truth and duty, in the place of the Koran or the Shaster, or the Age of Reason. We would repeat that, in the language of our address,—“ This work, in its restricted sphere, embraces the *manner*, rather than the *matter* of instruction, and must leave much to be supplied by other works, especially in reference to religion.”

By the kindness of Professor Schwartz, we have just received the ‘ *Heidelberg Annals of Literature*, No. X.’ containing a very favorable and interesting review of the first volume of the Lectures of the American Institute, by this venerable ‘ Father of Schools.’ We can only state at present, that he expresses deep interest in the establishment and proceedings of the Institute, and his warmest wishes for its success.

ART. I. — ON EMULATION.

By J. L. PARKHURST.

[We had hoped for a general discussion of the subject of emulation from one of our correspondents in reply to the article of Mr Emerson, in the number of the *Annals* for July; but his circumstances have rendered it ultimately impracticable, and the delay left no time for any other arrangement. We are gratified to be able to present the following 'volunteer' essay, and earnestly wish we might be thus favored by others who have thought and acted on this subject, with their opinion, and the results of their experience and observation. Our pages are always open to free and fair discussion on all topics on education; and our *files* are *usually* almost empty.]

THE definition of emulation, given in my 'Elements of Moral Philosophy,' having been pronounced incorrect by a writer in a late number of the *Annals*, (p. 554,) and the Editor having expressed an earnest desire that the subject should be 'fully discussed,' I feel myself called upon either to retract or to vindicate the definition, and the sentiments which I have publicly advanced. Although the definition of a term may be regarded merely as 'a point of philology,' yet a very great degree of importance is attached to the correct definition and the appropriate use of such terms as relate to moral subjects.

I will, first, briefly state what I mean by the term 'emulation;' secondly, inquire in what sense Mr Emerson, the writer above referred to, uses the term; and thirdly, remark on the practical tendency of the views which he has advanced.

1. I am aware, that the term 'emulation' is used in different senses by different writers. It is still my conviction, however, that the sense in which I have been accustomed to understand it, is that which 'the best and most extensive usage has affixed to it.' I will first state what this sense is, and then give my reasons for believing that it is authorized by that usage which is the *jus et norma loquendi*. *Emulation*, as a principle of action, is the desire of surpassing others, for the sake of the gratification which arises from surpassing them. This gratification includes the pleasure of success in the struggle for superiority, the pleasure of subsequently reflecting on this superiority, of seeing and thinking that it is known to our companions and the public, and of being noticed, praised, and honored on account of it. The phrases 'to surpass others,' 'to excel others,' 'to outdo or outshine others,' and 'to become superior to others,' are all so nearly synonymous, that they may be used indiscriminately in treating this subject.

That the above definition of emulation is correct, I have several reasons for believing. One is, that it appears to be authorized by the dictionaries. I have not, indeed, 'seventeen' English dictionaries at hand; but I have looked in five or six, and find the definitions as follows; BAILEY — 'a striving to excel or go beyond another in anything,' JOHNSON and WALKER — 'rivalry, desire of superiority.' PERRY — 'contention, rivalry, envy.' WEBSTER — 'rivalry, conten-

have been furnished by the Honorable the Corporation of the city with the use of buildings for a few years, as was at first expected, the institution might have gone into operation with the price of tuition at a lower rate than that now established. But it is well known that notwithstanding the kind and generous feelings manifested on all occasions, by our city authorities, towards the University, the demand for increased accommodations for the courts of justice and other city purposes, did not permit the grant of the buildings requested. Under present circumstances, therefore, and with the expenditure to be incurred at the outset, for the purchase of a site contiguous to the mass of our population, and for buildings thereon, it is found, that the charge for tuition as now contemplated is indispensable in order to avoid encroachment on the present capital of the University. Against this evil the Council have determined to exercise a most sedulous guard. Justice to the subscribers, and the stability and permanent usefulness of the institution required that no such encroachment be permitted, and it is believed that no parent or guardian will desire it.

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D. B. Douglass, A. M. Professor of Natural Philosophy, Architecture and Civil Engineering.

John Torrey, M. D. Professor of Chemistry, Mineralogy and Botany.

S. F. B. Morse, A. M. Professor of Sculpture and Painting.

Rev. Edward Robinson, D. D. Professor of the Greek and Oriental Languages and Literature.

Rev. George Bush, A. M. Adjunct Professor of the Hebrew Language and Literature.

Rev. John Mulligan, A. M. Professor of the Latin and Greek Languages and Literature.

Rev. William Ernenpeutsch, A. M. Professor of the German Language and Literature.

Miguel Cabrera de Nevares, Professor of the Spanish Language and Literature.

Lorenzo L. DaPonte, Professor of the Italian Language and Literature.

Charles Parmentier, A. M. Professor of the French Language and Literature.

Henry Bostwick, A. M. Instructor in History, Geography and Chronology.

Henry Vethake, A. M. Lecturer on History.

Rev. Samuel H. Cox, D. D. Lecturer on Moral Philosophy.

Francis Lieber, LL. D. Lecturer on the History of Commerce, Agriculture, and the Mechanic Arts.

Rev. Charles P. McIlvaine, D. D. Lecturer on Sacred Antiquities.

D. B. Douglass, A. M. Lecturer on Physical Astronomy.

John Torrey, M. D. Lecturer on Chemistry.

Other public Lecturers will hereafter be announced.

The public inauguration of the Chancellor and Professors, will take place in the first week of October, of which more particular notice may be expected.

Inquiries respecting the admission of students to either department of the University, can be made of the Chancellor.

By order of the Council,

JAMES M. MATHEWS,	} Committee.
JAMES MILNOR,	
SAMUEL H. COX,	
ARCHIBALD McCLAY,	
CYRUS MASON,	
JAMES TALLMADGE,	
WILLIAM VANWYCK.	

New York, 12th Sept. 1832.

ART. IX. — AMERICAN INSTITUTE.

THIRD ANNUAL MEETING.

THE Third Annual Meeting of the Institute was announced at a moment when the general anxiety with respect to the cholera, and a few cases which had occurred in Boston, seemed to render it doubtful whether an assembly would be collected. In the result, however, a considerable audience was assembled; most of the lecturers chosen performed the duty assigned them, as was stated in our last number, and the interest has not been surpassed at any former meeting. We regretted deeply that engagements beyond our control, and unexpectedly protracted, prevented our returning to the city in season for the meeting. But we avail ourselves of the official records, to which the Secretary has kindly given us access, to present the following account of the proceedings.

THIRD ANNUAL MEETING OF THE AMERICAN INSTITUTE.

THE third annual meeting of the American Institute, was opened at the State House in Boston, August 23, 1832, at half past 8 o'clock A. M. President Wayland, of Brown University, in the Chair.

After reading some of the more important parts of the records of the proceedings of last year, it was voted, to insure punctuality, that the Institute at all times during the present session, should proceed to business at precisely five minutes after the time fixed on for meeting.

At 10 o'clock the Institute adjourned, and proceeded to Park Street Church to hear the Introductory Address, by the Hon. Francis C. Gray.

At 3 o'clock, P. M. the Institute met, according to adjournment. The Annual Reports of the Directors, and Treasurer were read and accepted.

Letters were received from Messrs Johnson, Woodbridge, Hale, Gould, F. Emerson and Kingsbury, stating that circumstances would prevent their attending the meeting, and giving lectures according to appointment; and also a letter from Mr Furbish, expressing doubt whether he should be able to attend. A communication was also received from Mr A. B. Alcott, stating that he should be unable to attend, but had sent his lecture to one of the Corresponding Secretaries.

The committee of nomination reported a list of officers for the ensuing year, which was ordered to be printed for the examination of the members.

The question arose, whether, under existing apprehensions of epidemic disease, it was not expedient to postpone the lectures for the present year; but it was at length resolved that the number of members present, and other circumstances were such as to justify the propriety of proceeding, at the present time; and that the resolutions embracing this determination be published in all the newspapers in Boston.

Resolved, That the several boards and standing committees, whose duty it is to make annual reports to the Directors, be instructed and requested to furnish the Directors, through the Recording Secretary, with their said reports, on or before the first day of August in each year.

On motion of Mr Thayer, *Resolved*, That individuals who may intend to propose anything for exhibition at the next annual meeting, or any subject for consideration, be, and they are hereby requested to communicate such intention, through the Recording Secretary, on, or before the first day of August next.

Other business, preparatory to the commencement of the course of lectures was then attended to ; and among the rest it was voted that the Institute dispense with evening sessions.

The following gentlemen were elected officers of the Institute for the ensuing year ; several of the officers of the last year having declined re-election.

PRESIDENT.

FRANCIS WAYLAND, President of Brown University, Providence, R. I.

VICE PRESIDENTS.

William B. Calhoun, Springfield, Mass. ; William Sullivan, Boston, Mass. ; John Adams, Andover, Mass. ; John Park, Worcester, Mass. ; Thomas H. Gallaudet, Hartford, Conn. ; Andrew Yates, Chittenango, N. Y. ; Roberts Vaux, Philadelphia, Penn. ; William C. Fowler, Middlebury, Vt. ; Thomas S. Grimke, Charleston, S. C. ; John Griscom, New York city, N. Y. ; Timothy Flint, Cincinnati, Ohio : Benjamin Abbott, Exeter, N. H. ; Francis C. Gray, Boston, Mass. ; John Pierpont, Boston, Mass. ; George Ticknor, Boston, Mass. ; Asa Rand, Boston, Mass. ; James G. Carter, Lancaster, Mass. ; Walter R. Johnson, Philadelphia, Penn.

Recording Secretary. — Clement Durgin, Boston, Mass.

Corresponding Secretaries. — Solomon P. Miles, William C. Woodbridge, Boston, Mass.

Treasurer. — Richard B. Carter, Boston, Mass.

Curators. — Abram Andrews, Frederick Emerson, Cornelius Walker, Boston, Mass.

Censors. — Ebenezer Bailey, Jacob Abbott, Boston, Mass. ; Cornelius C. Felton, Cambridge, Mass.

Counsellors. — Wm. J. Adams, N. Y. city, N. Y. ; Wm. Russell, Germantown, Penn. ; Joseph Emerson, Wethersfield, Conn. ; Wm. Forrest, New York city, N. Y. ; John Kingsbury, Providence, R. I. ; Henry K. Oliver, Salem, Mass. ; Elipha White, John's Island, S. C. ; Gideon F. Thayer, Boston, Mass. ; Geo. B. Emerson, Boston, Mass. ; Alfred Greenleaf, Salem, Mass. ; Thomas Sherwin, Boston, Mass. ; Alfred W. Pike, Boston, Mass.

Friday, August 24, 1832. — The Institute commenced business at the appointed hour.

On motion of Mr Shaw, it was resolved that the clergy of all denominations, and editors of papers and periodicals, be invited to attend the sessions of the Institute gratuitously.

The Directors were subsequently authorized to invite others at their discretion.

A vote was passed, expressive of the respect of the Institute for their late Vice President, Reuben Haines, of Philadelphia county.

At 10 o'clock, a lecture was delivered by Prof. Ticknor, on the Modern Languages ; and at half past 11, a lecture by Roger S. Howard, of Newburyport, 'On the Prevalent Defects of Common Schools.'

A resolution was passed requesting the members of the Institute to lay upon the Secretary's table, all questions upon the subject of Education, which they may wish to have discussed. Adjourned to the usual hour.

Messrs G. B. Emerson, E. Bailey, A. Rand, S. P. Miles, John Pierpont, A. W. Pike, and C. Durgin, were appointed a Committee of Arrangements for the ensuing year. Messrs Wm. Sullivan, Abram Andrews, and Asa Rand a Committee of Finance.

Friday afternoon. — The Institute met according to adjournment.

Dr Pemberton, one of the oldest living teachers of New England, was elected an honorary member of the Institute.

Voted, to concur in a recommendation of the Board of Directors to amend the first section of the fourth Article of the Constitution, by adding, 'and that the board continue in office till their successors be chosen.'

The following question was adopted for future debate: 'Can Instructors have and preserve due respect from their pupils, if they converse with them on terms of familiarity, and partake with them occasionally in their usual exercises?'

At half past 3 o'clock, a lecture was delivered by Dr Geo. Hayward, on 'Physical Education.' At half past 4 o'clock the subject of Emulation was discussed, and the debate continued until the Institute adjourned.

Saturday, August 25.—The subject of Emulation was resumed, and again discussed, at the opening of the session. At 10 o'clock, a Lecture was delivered 'On the Moral Influence of the Physical Sciences,' by Rev. Jno. Pierpont of Boston, and at 12 o'clock, a Lecture 'On Rewards and Punishments in Schools,' by Mr John A. Vaughan, of Hallowell, Maine.

On motion of Mr Rand, the recommendation of Mr Woodbridge, in a letter addressed to the Secretary was adopted, and it was voted to appropriate an hour to witness an illustration of the Pestalozzian method of teaching music by Mr Lowell Mason, accompanied by a class of his pupils.

Saturday afternoon.—After a discussion at some length, of the question: whether Instructors should partake of the sports of their pupils, the subject of Emulation was taken up and discussed, until the Institute adjourned.

Monday, August 27.—On motion of Mr Thayer, a dissertation which had been received, 'On the best method of teaching children the meaning of words,' was referred to a Committee to examine and report on the same.

At 10 o'clock, a lecture was delivered by Mr Burnside of Worcester, 'On the classification of Schools,' and at half past 11 a lecture by Mr Rand of Boston, 'On English Grammar and Composition.'

A vote was passed requesting the members of the Institute to present such suggestions in regard to the exercises of the present session, and such propositions in regard to those of the next year, as may afford aid to the Committee of Arrangements in the discharge of their duties.

Monday Afternoon.—Mr Shaw presented a small box of Numbering Rods, which was, on motion, referred to a Committee.

At half past 3, a lecture was delivered by Mr Spear of Roxbury, 'On the best method of conducting Recitations in Schools, and on the utility of Text Books.'

The thanks of the Institute were presented to Mr G. F. Thayer, for his able, and faithful discharge of the duties of Recording Secretary.

At 5 o'clock, P. M. a lecture was delivered on the mode of teaching Vocal Music in classes, after the method of Pestalozzi, with illustrations by a juvenile choir; by Mr Lowell Mason, to whom the thanks of the Institute were presented.

Tuesday, Aug. 28.—At 10 o'clock, Dr Spurzheim of Germany, delivered a lecture 'On Education.' The thanks of the Institute were subsequently tendered him, accompanied by the request of a copy of the same for publication.

At 11 o'clock a lecture was delivered 'On the condition and prospects of Common Education in the Southern States,' by the Rev. Elipha White of South Carolina.

Mr Sullivan, from the Committee to whom were referred the essays on Penmanship, reported that they had received three, all of which contained important precepts and suggestions; but they had awarded the prize offered by the Institute to B. F. Foster, of Albany, whose system, as a whole, they considered preferable to either of the others. The report was accepted.

Mr E. Bailey, having resigned the office of Censor, Mr Sherwin was appointed by the Board of Directors, in his stead; and on proceeding to elect a Counsellor in the place of Mr Sherwin, Mr Bailey was found duly elected. The thanks of the Institute were subsequently voted to Mr Bailey for his services.

Tuesday afternoon.—At 3 o'clock, the Prize Essay 'On Penmanship' was read; and a lecture was then given by Mr Wm. B. Calhoun, of Springfield, 'On the duties of School Committees.'

The thanks of the institute were now voted to Mr Gray for his Annual Address, as well as to the other lecturers generally.

On motion of Mr Jonathan Going,

Resolved, That this Institute recommend the common use of School Libraries.

On motion of Mr Carter of Lancaster,

Resolved, That the interesting transactions and punctual attendance of the members of the Institute of Instruction, during its present Session, have been such as to give the friends of the Association increased confidence in its tendency and power to effect the great purposes of the Institution.

On motion of Mr Rand,

Resolved, That the principal remarks of Mr Calhoun, in his lecture, 'On the Duties of School Committees,' delivered this day before the Institute, would in the opinion of this Society contribute much to the general improvement of the public schools, if it could be put into the hands of those officers throughout the Commonwealth; and that Mr Calhoun be requested, in the name of the Institute, to prepare such pamphlet for publication by the Government of this Association.

Interesting Addresses were then made by Messrs Carter of Lancaster, Willard of Worcester, White of South Carolina, Emerson of Wethersfield, and others; and finally by the Hon. Wm. Sullivan, then acting Chairman, who closed its meeting by reviewing the labors of the session, and bidding adieu to the members.

The character of the Lectures, we are informed, was such as to reflect honor on the Institute, and credit on those who delivered them; that they were written in good style; and, what is far more important, were in an eminent degree *practical*—the results of individual experience. Messrs Howard, Vaughan, Rand, Spear, Ticknor, and Mason, have spent a considerable part of their lives 'in actual' teaching. Messrs Burnside, Calhoun, Pierpont, White, and Ticknor, have been employed much as visitors of schools; and perhaps no body of men, of the same number, could be convened in our country, from whom the public had a right to expect more. We are persuaded that their expectations will not be defeated, and hope for the speedy publication of their lectures. We understand that arrangements are making with a view to this; and that the lectures of Dr Spurzheim and Mr Mason, though delivered at short notice, and of course without much preparation, have been solicited. We learn that they were deeply interesting, as well as important. Dr Spurzheim was heard with almost breathless silence; and his broad, expansive, liberal views of Education, if published, must, it seems to us, with few if any exceptions,

be received with general approbation. The audience was delighted by the simple but striking methods of teaching music to young children on the system of Pestalozzi ; and we hope this exhibition will do much towards promoting the study of vocal music in all our schools.

An auditor writes to us ; ‘ I could have listened almost until now, to the plain matter-of-fact discourses which were given by the other lecturers ; especially those who had been familiar with teaching, over-seeing, &c. our public schools. Almost every lecturer seemed to be deeply convinced that the following, among many others, are errors in our system of common education.

1. Teachers are often too reserved in their conduct towards their pupils, and do not treat them in a manner sufficiently familiar, and show them the reason of their rules and proceedings.

2. They do not pay sufficient attention to the character and moral tendency of their sports, nor to their general health, comfort and happiness. The art of making children happy, appears to have been hitherto but little studied.

3. Instruction is not sufficiently thorough. In various ways, and by various means, the knowledge of the pupil is often merely mechanical, and this *may* be the result in defiance of the most approved instruments and processes, unless very great pains is taken to prevent it.

4. The cultivation of the social principle is overlooked.

5. The perpetual change of the teacher in the same school, is a source of great evil.

6. Our attention is directed too exclusively to the attainment of mere knowledge. Moral, and above all religious instruction—the Bible—is almost wholly neglected.

In regard to the latter point, we expressed our own views fully at the commencement of this work. We then observed, that “ If our country is to be maintained in its blessings and privileges, it is by combining *sound instruction*, with the *training* which will form the character, and founding both on the religion of the Bible.” In former numbers, and in a preceding article, whose publication has been delayed by causes beyond our control, we have endeavoured to maintain the paramount importance of the study of the Bible, as the basis of the most valuable knowledge, and the only pure principles. We shall still endeavor to promote this great object, in common with others, in this work, while we shall use our utmost care to avoid sectarianism ; unless it be deemed sectarian to present the Scriptures as the standard of truth and duty, in the place of the Koran or the Shaster, or the Age of Reason. We would repeat that, in the language of our address,—“ This work, in its restricted sphere, embraces the *manner*, rather than the *matter* of instruction, and must leave much to be supplied by other works, especially in reference to religion.”

By the kindness of Professor Schwartz, we have just received the ‘ *Heidelberg Annals of Literature*, No. X.’ containing a very favorable and interesting review of the first volume of the Lectures of the American Institute, by this venerable ‘ Father of Schools.’ We can only state at present, that he expresses deep interest in the establishment and proceedings of the Institute, and his warmest wishes for its success.

ART. I. — ON EMULATION.

By J. L. PARKHURST.

[We had hoped for a general discussion of the subject of emulation from one of our correspondents in reply to the article of Mr Emerson, in the number of the Annals for July ; but his circumstances have rendered it ultimately impracticable, and the delay left no time for any other arrangement. We are gratified to be able to present the following 'volunteer' essay, and earnestly wish we might be thus favored by others who have thought and acted on this subject, with their opinion, and the results of their experience and observation. Our pages are always open to free and fair discussion on all topics on education ; and our files are usually almost empty.]

THE definition of emulation, given in my 'Elements of Moral Philosophy,' having been pronounced incorrect by a writer in a late number of the Annals, (p. 554,) and the Editor having expressed an earnest desire that the subject should be 'fully discussed,' I feel myself called upon either to retract or to vindicate the definition, and the sentiments which I have publicly advanced. Although the definition of a term may be regarded merely as 'a point of philology,' yet a very great degree of importance is attached to the correct definition and the appropriate use of such terms as relate to moral subjects.

I will, first, briefly state what I mean by the term 'emulation ;' secondly, inquire in what sense Mr Emerson, the writer above referred to, uses the term ; and thirdly, remark on the practical tendency of the views which he has advanced.

1. I am aware, that the term 'emulation' is used in different senses by different writers. It is still my conviction, however, that the sense in which I have been accustomed to understand it, is that which 'the best and most extensive usage has affixed to it.' I will first state what this sense is, and then give my reasons for believing that it is authorized by that usage which is the *jus et norma loquendi*. *Emulation*, as a principle of action, is the desire of surpassing others, for the sake of the gratification which arises from surpassing them. This gratification includes the pleasure of success in the struggle for superiority, the pleasure of subsequently reflecting on this superiority, of seeing and thinking that it is known to our companions and the public, and of being noticed, praised, and honored on account of it. The phrases 'to surpass others,' 'to excel others,' 'to outdo or outshine others,' and 'to become superior to others,' are all so nearly synonymous, that they may be used indiscriminately in treating this subject.

That the above definition of emulation is correct, I have several reasons for believing. One is, that it appears to be authorized by the dictionaries. I have not, indeed, 'seventeen' English dictionaries at hand ; but I have looked in five or six, and find the definitions as follows ; BAILEY — 'a striving to excel or go beyond another in anything,' JOHNSON and WALKER — 'rivalry, desire of superiority.' PERRY — 'contention, rivalry, envy.' WEBSTER — 'rivalry, conten-

tion, strife, envy.' WORCESTER — 'rivalry, contest, contention.' From a comparison of these definitions, and of the definitions given by the same lexicographers of the words 'emulate,' 'emulator,' &c, it is evident, that if emulation is regarded as a simple principle, the exact meaning of the term is 'rivalry,' 'competition,' or 'the desire of surpassing others;' and that 'contention, strife, and envy,' are rather the fruits of emulation, than a constituent part of emulation itself. Now, it seems too evident to need much illustration, that the above lexicographers understood emulation to be 'a thing altogether selfish.' They make it to be a spirit of rivalry or competition; and, by adding the words 'contention,' 'strife,' and 'envy,' sufficiently indicate its moral nature and tendency. A rival or competitor is one who is aiming at the same object, at which another is at the same time aiming; the object being such that it cannot be possessed by both. Each competitor desires and strives to attain the object, not because he imagines that he has any better right or any superior claim, but because he prefers himself to his neighbor. The only difference between rivalry, in general, and emulation is, that in the latter, the object aimed at is the surpassing of others, while rivalry or competition includes also other objects, the attainment of which does not necessarily involve the idea of personal superiority. Emulation is therefore a *species* of rivalry.

Another reason for believing that my definition of emulation is correct, is, that a large majority of writers, so far as my knowledge and recollection extend, evidently use the term in the sense in which I understand it. I have not leisure, at present, to support this position by numerous citations: a few will suffice. The first I shall name is COWPER, whose merits as a poet and whose character as a Christian are well known. In his 'Tirocinium, or Review of Schools,' he has the following passage:

'A principle, whose proud pretensions pass
Unquestioned, though the jewel be but glass —
That, with a world not often over nice,
Ranks as a virtue, and is just a vice;
Or rather a gross compound, — justly tried, —
Of envy, hatred, jealousy, and pride —
Contributes most, perhaps, to enhance their fame;
And *Emulation* is its specious name.'

BABINGTON, in his valuable 'Treatise on Practical Education,' gives the following definition: 'Emulation is a desire of surpassing others, for the sake of superiority.' His remarks on the subject deserve the attention of every parent and teacher. Having quoted them elsewhere, I shall, in this place, introduce but a single passage. He says, 'I cannot but think emulation an unhallowed principle of action.'

MADAME DE STAEL, in her account of Pestalozzi's school, remarks, that it is conducted 'without having recourse to the principle of emulation,' (*sans le resort de l'emulation*;) and that a great many bad feelings are thus spared to the pupils. I do not find among her remarks, anything like a definition of emulation: but it is evident that she understands by it the selfish desire of surpassing one another. — See her '*Germany*,' Vol. I. p. 164, 165.

PRES. LINDSLEY, of the University of Nashville, in a communication to the American Lyceum, uses the word emulation in a connection which shews that he understands by it the selfish desire of superiority or distinction. I forbear to make extracts, as the communication has so recently appeared in the *Annals*.—See page 298 of the current volume.

MISS CATHARINE E. BEECHER, in her account of the Hartford Female Seminary, uses the term 'emulation' in the same sense as President Lindsley; and has found the exclusion of the principle from her school attended by the same happy results.—See page 218, of the current volume of the *Annals*.

MR HALL, author of *Lectures to School-teachers*, and of other valuable works in the department of education, has adopted the definition of emulation given in the 'Elements of Moral Philosophy,' and has found the sentiments there expressed confirmed by his own experience.—See page 205, of the current volume of the *Annals*.

I have not added the names of PESTALOZZI and FELLEBERG to the list of authorities in support of my definition of emulation, because, although I know that from their schools that motive to exertion which I denominate emulation is carefully excluded, yet I have not in my possession data by which to prove that they call the principle by the same name.

I admit that the word emulation is used by some writers to denote a good principle of action. It seems to be so used in the passage quoted by Mr Emerson from 'the illustrious Young.' The intention of the poet appears to be, to describe what Lord Kames, in his 'Elements of Criticism,' denominates 'the sympathetic emotion of virtue.' I should not have been surprised, however, had I found Dr Young an advocate of a *selfish* emulation, since it must not be concealed, that the 'Night Thoughts,' above all praise as they are, do, nevertheless, contain some false and dangerous sentiments.

In Rom. xi. 14, the word 'emulation' is also used in a good sense, though not, I trust, in the sense ascribed to it by 'the pious Brown.' It is evident, from the nature of the case, that what the apostle meant to express by the Greek verb which our translators have rendered 'provoke to emulation,' was, 'excite to imitation.' He wished that the Jews, by witnessing the conversion of the Gentiles, might be excited to desire and seek a participation of the same faith and the same privileges. In Gal. v. 20, the word 'emulation' is used in a bad sense. These two are the only instances in which the word occurs in the English Bible. We cannot, therefore infer what was the *prevalent* meaning of the word at the time when our translation of the Bible was made. And even if we could, the prevalent meaning of a word between two and three centuries ago, could not determine its appropriate use at the present day. All who have read the Scriptures attentively are aware, that many words are there used in senses different from those which a more modern usage has affixed to them.

The definition of emulation, given by 'the excellent Mr Buck,' is a kind of compound thing, including, together with real emula-

tion, the sympathetic emotion of virtue. He makes no distinction between emulation and imitation — between the desire of surpassing a rival, and the desire of imitating a praise-worthy example. Hence, feeling, that in what he calls emulation there is something good, he, probably for want of discrimination, accords to the whole compound that praise which belongs only to one of the ingredients.

If any doubt remains as to the sense in which the word 'emulation' is generally used at the present day, let citations be made from a greater number of writers. It does not satisfy me, to tell me, that 'Watts, and many more, appear to have thought favorably of emulation.' I wish the volume and page to be referred to, where these 'many' writers speak of emulation. I wish to ascertain whether they use the word to denote a principle that is truly good, or whether they call that a good principle which I consider as a bad one. In pursuing this investigation, it may safely be taken for granted, that all the opponents of emulation understand by it a principle that is 'altogether selfish;' and it should be considered, that many who 'think favorably' of emulation, probably understand by it the same selfish principle; —

'For, often, with a world not over-nice,
That ranks as virtue, which in fact is vice.'

Another reason for believing that my definition of emulation is correct, is, that in literary institutions, where emulation is professedly encouraged, means are employed, which are directly calculated to call into action, and which do powerfully call into action, that very principle, whose fruits are 'the grapes of Sodom and the clusters of Gomorrah.' This has been the case, so far as my observation has extended, in literary institutions of various grades, from the primary school to the university; and I find the fact confirmed by the testimony of others. My impression is, that most teachers, who have had recourse to emulation, have done so on the ground of an imagined necessity, while they have acknowledged the principle in itself evil. Pres. Lindsley says, 'No consideration would induce me to return to the ancient emulation system, *the miseries of which* were familiar to me long before I crossed the mountains.' Mr Woodbridge says, 'In the institution of Fellenberg, I found none of that rivalry, that rankling envy, which I had seen around me from my childhood, and which has planted thorns in many a heart.' Madame de Stael speaks of the 'bad feelings' which are spared to pupils by excluding emulation from a literary institution. Mr Hall says, that while he encouraged emulation, his pupils, under its influence, became 'jealous of each other, and not unfrequently exhibited envy and ill will.' Testimonies of a similar character might be multiplied. I have repeatedly heard the same declarations from the lips of distinguished teachers. I therefore conclude, both from the means used and the effects produced, that that principle, which has been fostered in so many literary institutions, under the name of emulation, is really that 'selfish thing,' which my definition makes it to be. We have reason to rejoice, that the eyes of the guardians of the

rising generation are at length beginning to be opened to the extent of the evil and the practicability of its removal.

2. We now proceed to inquire in what sense Mr Emerson uses the term 'emulation.' His definition is, 'the desire of surpassing others.' This, interpreted according to the common use of language, would mean, 'the desire of surpassing others, for the sake of surpassing them;' that is, 'for the sake of the gratification which arises from surpassing them.' But Mr E. does not mean so. He explains his meaning thus: 'To desire to surpass others in that which is in itself right, is either good or bad, *according to the end in view*. The desire to excel others *for a good end*, is good emulation; and the desire to excel others *for a bad end*, is bad emulation. Our grand concern in the management of emulation, should be a most scrupulous and vigilant caution, that the works to be done, be only good, *and for a good end*.' I thank Mr E., with all my heart, for this explanation. I learn from it, that though he would heap fuel on the flame of emulation, he would, at the same time, 'with scrupulous and vigilant caution,' breathe around it an atmosphere, in which it cannot possibly exist. He makes 'the surpassing of others' to be merely a *means* for the attainment of an *end*. Now, who does not see, that when a man employs *means* for the attainment of a certain *end*, it is the end, and not the means, that is the real object of desire? It is for the sake of the end, and not the means, that he exerts himself. It is his desire of attaining the end, and not of employing the means, that is the motive by which he is actuated. In emulation, therefore, according to Mr E., there is really no desire of surpassing others; but it is some ulterior and truly good object that is desired, and the surpassing of others comes in, somehow, as a means, or as an incidental circumstance. To illustrate this, suppose I see a boy under a tree, with uplifted hands, jumping as high as he can. I say to him, 'What do you desire?' What would be his reply? According to Mr E.'s phraseology, it would be, 'I want to get my hand a few inches higher.' According to the ordinary mode of speaking, which is dictated by nature, he would say, 'I want to get that apple.' It is obvious, that the real object of desire is the apple, and not the elevation of the hand. The subject may be farther illustrated by placing it in a somewhat different point of view.

Suppose I see a man on a journey, travelling in great haste, and say to him, 'What is the occasion of your haste?' Would he reply, 'I want to get by yonder mile-stone;' or — 'I am hastening to see a sick friend?' Now, the passing of the mile-stone is a necessary consequence of the man's progress; and the mile-stones, by enabling him to measure his progress, serve to encourage and stimulate him to increased and persevering effort. The encouragement to effort, which is derived from measuring our progress by comparing it with something else, is what Mr E. calls emulation. It is immaterial, whether the point, by which we measure our progress, be fixed or in motion. A desire to get by a mile-stone, to pass by an ox-team, or to outstrip a coach-and-six, are all equally instances of the noble principle of emulation. For the same reason, the desire

to surpass *ourselves*, must take the name of emulation. We certainly ought to be continually striving to rise superior to our *present* attainments. And I beg leave to suggest, that here is a better and safer species of emulation, than any of those which commonly go by that name. It is evident, that if merely measuring our own progress, or estimating our own attainments, by any convenient standard of comparison, is emulation, then it would be as correct to define emulation the desire of surpassing *ourselves*, as to define it the desire of surpassing *others*.

3. It remains to remark on the practical tendency of the views which Mr E. has advanced. Emulation, as he understands it, appears very harmless in *theory*; but I suspect it will be found otherwise in *practice*. Although such may be the purity of his own heart, that he can make frequent comparisons of his talents, attainments, and success with those of others, without exciting any selfish desire of superiority, or any selfish pleasure in finding himself superior; yet, with men in general, the case is very different. Although, in his school, he may diffuse around his pupils such a moral influence, that the ordinary excitements to a spirit of rivalry fail of enkindling in their breasts that unhallowed flame, yet it is to be feared, there are few schools of which this can be said. And although he, in the uprightness of his intentions, may advocate what he calls emulation, meaning by it an innocent motive to exertion, yet others, who hear or read his arguments, will be extremely liable to receive an impression different from what he intends, and to be led, so far as they are influenced by his opinion, to cherish or encourage a principle of action, which, when clearly understood, all good men must condemn.

Mr E. says, 'Experience has taught me to favor the use of emulation.' And again, 'Almost the whole of the arguments of my opponents have been drawn either from the nature of the case, or from fictitious examples.' When 'the nature of the case' is clearly understood, arguments drawn from it are not to be rejected: but I readily admit, that arguments derived from 'experience' are better. That 'the public taste' should be 'reluctant to attend to the evidence of individual experience,' is surely 'to be regretted.' Mr E.'s account of his own experience, as a student and a teacher, I have read with attention and interest: and if students and teachers in general could bear the same testimony to the innoxious influence of rivalry and competition, it would go far toward refuting all arguments drawn 'from the nature of the case.' Though, even then, there would remain a difficult problem for the moral philosopher to solve, — how the cherishing of one selfish principle could fail to excite and strengthen the various selfish and malevolent principles of corrupt human nature. But my conviction is, that the experience of students and teachers in general, does not accord with that of Mr E. I have already named several distinguished teachers and careful observers, whose testimony is quite the reverse of his. To these, if it were worth mentioning, my own experience might be added. I was employed, about twenty years ago, to teach the same school two winters in succession. I used every means in my power, to excite in my pupils the desire of surpass-

ing one another. As the operations of the school moved on from one week and one month to another, and as my personal influence over the scholars increased, I observed that the means of exciting a spirit of rivalry, which I constantly and systematically employed, operated with increasing power and effect. And ere my labors in that school closed, gratifying as was the proficiency made by the beloved children and youth under my care, I saw so many bad, and so many unhappy feelings excited in their breasts, that I resolved never again to have recourse to emulation as a stimulus to literary improvement.

That emulation should thus have injured my pupils, and not those of Mr E., seems unaccountable, except on the supposition that I was less skilful and successful than he in administering an antidote to the poison. In my labors as a teacher since that period, I can testify, that the greatest degree of ardor and delight in learning, and the most remarkable instances of improvement, that I recollect ever having witnessed, have been in the case of several individuals, who were placed in circumstances, in which they had no opportunity to compare their performances and progress with those of others. And in regard to my own personal experience as a student, I can truly say, that however small my attainments may be, there has been no lack of zeal and diligence in literary pursuits; and yet, unless my recollection greatly fails, the principle of emulation has had but a small share of influence in stimulating my efforts. I did, indeed, enter college with the desire and expectation of getting 'the highest part at commencement.' But being soon afterwards informed, that the highest honors were conferred only on those who had 'borne the burden and heat of the day,' and I having entered two years in advance, my hope of gaining that distinction was at once dashed; and, having no relish for any secondary dignity, I dismissed all aspiring thoughts. From that time, instead of striving to outdo my fellows, and confining my mind to the stated exercises of my class, I spent a considerable portion of my time in extra studies and in miscellaneous reading. Whether it is best for a student, while in college, to devote strictly the whole of his time to the lessons and branches assigned by his teachers, is a question which I need not here discuss. The answer would probably be different in the case of different colleges, and of different individuals in the same college. But I do think I have reason to be thankful, that in my brief college course, I was impelled onward by other motives than the spur of ambition. Whatever may have been the degree of my proficiency, or the value of my attainments, I am confident that I was as studious and diligent, as if I had been actuated by the desire and hope of distinction; and that my happiness was far greater, than if my breast had been continually agitated by that restless passion.

Whatever Mr E. may mean by the term 'emulation,' it is evident that he would employ in school that apparatus of means, which is peculiarly adapted to excite the selfish desire of personal distinction. He would encourage the pupils to make a frequent *comparison* of their own talents and progress, with those of their school-mates; and would praise and honor those individuals who had the good fortune

to succeed in their efforts to surpass their fellows. It is conceded, that some advantages may be derived from comparing ourselves with others; that it may assist us in deciding what part we are best qualified to act on the theatre of the world; and may prepare us to take our proper place in the various movements of social and civil intercourse. But I believe this object may be sufficiently attained, without commencing, from the cradle, a course of emulative discipline. Children and youth, who are not educated on the emulation system, will have various opportunities to learn their 'relative powers.' Besides, it often happens, that the individuals with whom a person comes in contact in pursuing the journey of life, are either quite superior or quite inferior to those with whom he has been 'measuring himself severely' at school and college. Thus, the standard by which he has measured himself, fails and occasions error in its application to practical use. And I would even send a young man abroad into the world, wholly ignorant of his 'powers in relation to other men;' and trust to the exigencies of his situation to teach him those powers far enough to 'prepare him to take his proper station in life,' rather than incur the dangers and 'the miseries of the emulation system' during the whole course of his education.

Before dismissing the subject, it seems proper to notice the argument, which Mr E. attempts to derive from scripture in favor of emulation. 'Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; *honor* to whom *honor*.' (Rom. xiii. 7.)—The apostle is here inculcating the duties which we owe to magistrates; and the 'honor' spoken of as well as the fear or reverence, is that which is due to men on account of their authority or rank, and has no relation whatever to talents and achievements, or even to moral character and personal desert.

Mr E. insists, that the best scholars have a *claim* to be honored above their companions; that to bestow on them public marks of distinction is but paying a 'debt' which we owe them: and that unless we thus distinguish and commend them, we fail to render them 'their dues.' I am sorry Mr E. should forget, that *true merit* seeketh not the honor which cometh from man: and that a person of real worth and of Christian humility would feel ashamed and grieved at receiving those marks of distinction which the fosterer of emulation is so ready to bestow. He whose feelings are what they ought to be, instead of 'loving' like Diotrophes, 'to have the preëminence,' (3 John, 9) is rather disposed to 'to esteem others better than himself.' (Phil. ii. 3.) St Peter says, 'Honor all men,' that is, 'treat all with proper respect;' and children are commanded 'to honor their parents;' but until a command can be found, which requires parents to honor their children, and teachers to honor their pupils, I shall believe that the scriptural injunctions, which relate to the giving of honor, have no reference to such distinctive honors, as gratify and encourage the 'love of preëminence.' St Paul says, in writing to the Corinthians, 'I thank my God, I speak with tongues more than you all.' (1 Cor. xiv. 18.) The expression, 'more than you all,' appears to have been used merely as a concise and convenient form

of denoting the great number of languages which he was able to speak. Hence the meaning of the passage is, 'I thank God that he has endowed me with the faculty of speaking many different languages.' Suppose it had been desirable that each Corinthian Christian should possess the gift of tongues to the same extent to which Paul did; would he have rejoiced in their inferiority and deficiency in that respect? Again, suppose the church at Corinth had addressed an epistle to Paul, in which they had occasion to mention the same subject; would they not have said, if their feelings were just what they should be, 'We thank our God, thou speakest with tongues more than we all?' In what light Christ himself viewed the desire of personal superiority, may be seen by reading Mark ix. 34, 35.

But I must dismiss the subject, while it is far from being exhausted. Whatever, worth saying, I have left unsaid, I hope will be supplied by some abler pen. Mr E. will doubtless be glad to have a
J. L. P.

ART. II.—MEANING OF THE TERM EMULATION IN THE NEW TESTAMENT.

WE fully agree with Mr Emerson in his recent article on Emulation, that the most important point in the controversy is to settle the meaning of the term. Our own view of its meaning has been fully expressed by Mr Parkhurst in a preceding article, and we think is sustained by ample authority. We were anxious to do all in our power to settle an important point of the discussion, by ascertaining the meaning of the Greek word which is translated emulation in the New Testament; and with this view, addressed a letter of inquiry to Prof. Stuart of Andover, with whose critical talents the public are so familiar. We are much indebted for the following reply.

ANDOVER, 17th SEPT. 1832.

MR WOODBRIDGE:

MY DEAR SIR—You ask for my opinion respecting the word ζῆλος in Gal. v. 20; and also of παραζηλώσω in Rom. xi. 14, in reference to the subject of endeavoring to excite emulation among learners in schools. As to the word ζῆλος, it signifies any *fervid affection of the mind*. Such is the *generic* idea, and when specifically applied, it may mean any *earnestness* or *engagedness* in any pursuit. In the New Testament it is generally applied to designate *anger*, *warmth of feeling*, in the way of indignation; e. g. in Acts v. 17. xiii. 45. Rom. xiii. 13. 1 Cor. iii. 3. But sometimes it is employed in a *good* sense; e. g. John ii. 17; 'The *zeal* (ζῆλος) of thine house,' i. e. zeal for the honor of thine house. And in a sense like this last named, we generally employ it in our own language.

In Gal. v. 20, it plainly designates a bad passion, which is reckon-
62

ed among the 'works of the flesh.' But as it may also imply simple *earnestness*, or *engagedness*, *warmth of feeling*, in a good cause, (as in John ii. 17,) nothing can be drawn from the use of this word which will cast light on the subject of *emulation*.

In the like manner is the verb *παραζήλω* employed. It is used as meaning *to excite to emulation* in a good sense, in Rom. xi. 11—14; and perhaps in Rom. x. 19. It is employed in a bad sense, in 1 Cor. x. 22. The word of itself, therefore, can determine nothing. It is in its own proper nature, merely *generic*, meaning *to excite*, *to stir up*, so as to do either good or evil.

In respect to the *subject itself*, as exhibited in Rom. xi. 11—14, I must think there is here some bearing upon the discussion concerning emulation. Paul set before the Jews, and strongly vindicates the special blessings and privileges of the believing Gentiles; and he declares that he does this, *in order to excite their emulation with regard to a Christian course of conduct*. What more or less is this, than proposing to one class of men, the good conduct and consequent reward of another class, in order to excite the first to follow in their steps? What if the world were full of such emulation? Would not this 'desert become the garden of God?'

Yours, with sincere respect and affection,

MOSES STUART.

If we do not misunderstand the explanation of the term by Prof. Stuart, it presents the appeal of St Paul, in a very different light from that in which it is viewed by Mr Emerson.

To propose to one class of men, the good conduct and consequent reward of another class, '*in order to excite the first to follow in their steps*' is to urge them *to imitate good example—not to seek personal superiority*; and we cordially unite in the implied wish of Prof. Stuart that '*the world were full of such emulation*.' But on the other hand, we deprecate the excitement, and above all the *cultivation*, of that desire of superiority which the experience of such educators as Pestalozzi, Fellenberg, Babington, Gallaudet, Hall, Lindsley, G. B. Emerson; Abbot, Miss Beecher and many others, has proved to be entirely *unnecessary* and positively *pernicious*—a principle which in its *ultimate development* (and we believe not seldom in consequence of cultivation) has produced not only 'envying and strife,' but *violence and bloodshed without end*,—which has so often converted a fruitful field into one vast burial ground—which has swept off millions, and enslaved millions more, to gratify its insatiable thirst — and which is producing in our own country, at this moment, a scene of contest, and alander, and falsehood, and violence, which should make the patriot tremble, and the Christian weep.

INTELLIGENCE.

GREECE.

A correspondent of the New York Advertiser, writes from Smyrna, under date of June 8, 1832, that the constitutional party has triumphed and anticipates much improvement in education under Prince Otho. He observes that Turkey is evidently advancing in civilization, and appeals to the benevolence of Americans to aid its progress. He makes the following inquiry about the interest excited in Greece, among the scholars of our country.

'Are your colleges all adopting the modern pronunciation of the Greek language? The rules of it are so simple, and is so easily acquired, that every scholar coming to this country who has the old system to unlearn, wonders that it does not at once become general. Do not your professors take an interest in studying the modern Greek dialect? Just at the moment there may not be much in the Napoli and Smyrna gazettes to attract the men of letters, except as it regards the genius of the language. Rest assured, however, that in the department of criticism, and perhaps that of poetry and eloquence, we shall speedily see something from the presses of Achaia, Attica and Ionia, worthy of their ancient fame.'

We have received from our own correspondent at Smyrna a number of Greek papers, from which we extract the following address of the new Secretary of Education, Rizos, translated from the Greek, which will indicate the feelings of the government on this subject.

From the Ephem 'Εφημερίς, (National Ephemeris,) printed at Napoli, (Greece,) May 11, 1832.

COMMONWEALTH OF GREECE.

The Secretary of Ecclesiastical Affairs and Public Education to the Teachers throughout the State.

The distressed condition of public affairs during some time past, and the pecuniary embarrassments, an inevitable consequence of the irregularity of national affairs, have impeded the exertions both of teachers and pupils, and in many parts of the country interrupted the education of the youths of Greece, which is the surest pledge of the future happiness of the nation.

The present government endeavoring to lay the foundations of the edifice of national regeneration upon the immovable basis of moral excellence, considers it as one of its most indispensable duties to take as decisive measures as possible through the medium of the Secretary of Public Education, for the most suitable organization of Schools, for the free exercise of instruction and the more speedy and general diffusion of knowledge. In conformity with these hearty wishes of the government all the district governors throughout the State are requested by a circular, to give correct information with regard to the number and condition of Lancasterian Schools and other seminaries throughout the State.

In proportion to the information which shall be received (as the state of affairs and the means of the nation may permit) it may be confidently hoped, that the government having traced an outline of a wider and at the same time more methodical plan, will organize public instruction in such a manner that nothing shall interpose to impede the free communication of such knowledge, as is not repugnant to the principles

of religion and morality, and worthy of the attention of youths who are desirous for learning under your guidance.

In forming the morals and developing the intellect of youth, in tender age, on whom our country reposes the hopes of its prosperity, you, their teachers, are certainly conscious of your high calling. It is unnecessary therefore, gentlemen, to mention to you your sacred duty. Since we are persuaded that in professing such duties you revere them and in revering you discharge them faithfully, we therefore congratulate both you and the youths who are under your instruction — *them*, because, they will be worthy of their ancestors, and of the champions of our lately recovered independence; and *you*, because you take upon yourselves the greatest, noblest, and most useful of public duties, for which you will be rewarded with the benedictions of your country, and the gratitude of the government.

In Nap li di Romania, 7 — 13 May, 1832.

The Secretary of Ecclesiastical Affairs and Public Education.

T. RIZOS.

ENGLISH UNIVERSITIES.

Oxford. — The whole number of students 'on the books' at Oxford is 5271, of whom 2522 are members of convocation. At the Easter examination of the university, — three persons were placed in the first class for scholarship; ten in the second; eighteen in the third; and seventeen in the fourth class. 'The whole number of the fourth class, namely of those who were deemed worthy of their degree, but not deserving any honorable distinction, was 105.' Among all those whose names are recorded as distinguished, we find but one, 'Honorable' by title — or belonging to the nobility. Four Prizes were adjudged for Latin and English Essays and Latin and English Verse.

Cambridge. — The whole number of members 'on the boards' at Cambridge was 5364 — of 'members of the senate,' 2269. — Prizes were adjudged for the two best proficient in classical learning; for the best English poem; for the best translation from Shakspeare into Greek verse; for Greek and Latin odes and epigrams, &c.

London University. — A gold medal and two silver medals were adjudged in May for each branch of science in the medical school to those who had made the greatest proficiency, amounting to 26 in all. The whole number of medical students is 252.

King's College, London. — Fourteen prizes were adjudged to the medical students of King's College.

BELGIUM.

General Education. — The board of commissioners, who were appointed for the purpose of drawing up the project of a law for the organization or a system of public instruction, have closed their labors, and laid their report before the ministry of state. Its principal heads are these: — There will be but *one university* for the whole kingdom, and it is left to the King to decide upon its locality. Brussels is intended to be the seat of a Normal school upon an extensive footing; and a seminary for the rearing of teachers is proposed to be established in the chief town of every *arrondissement*. There are to be seven inspectors, and one inspector-in-chief of studies, for the nine provinces. It is not designed to interfere in any way with the seventeenth article of the constitution, with the free-schools, or with the local privileges of any district. Such teachers, as may require it, are to receive allowances and gratuities; and the system of instruction is not to be regulated by the inspector, though he shall be at liberty to inspect the school whenever he may think fit.

SWEDEN.

Stockholm, 4th May.—Our government is proceeding actively and resolutely, but with great circumspection, in the work of reform. The most important subject is the re-modelling of our code of *civil* and *criminal* law.

The improvement of the system of *public education*, which is a subject of equal moment, has latterly engaged the attention of the executive, who have requested those most competent to give sound advice, either from their own acquirements, or from their experience in the science of education, to submit their respective views, before the government come to any final determination.

NEW PUBLICATIONS.

Infant Instructor and Mother's Manual, designed for Infant and Primary Schools and Families. By M. M. Carll. Philadelphia. Thomas T. Ash. pp. 199.

The Life of David, King of Israel. By the Author of Bible Sketches. Illustrated with a variety of original cuts, a map of the Travels of David, and an appendix of reference, &c. Written for the American Sunday School Union, and revised by the Committee of Publication. American Sunday School Union. Philadelphia. 18mo. pp. 276.

A Key to the New Latin Tutor; or Exercises in Etymology, Syntax and Prosody. Second Edition. By F. P. Leverett. Boston. Hilliard, Gray & Co. 12mo. pp. 100.

Caii Julii Cæsaris Commentarii de Bello Gallico ad Codices Parisinos Recensiti a N. L. Achaintre et N. E. Lemaire: Accesserunt Notulæ Anglicæ atque Index Historicus et Geographicus. Curavit F. P. Leverett. Boston. Hilliard, Gray & Co. 12mo. pp. 220.

Institutes of Natural Philosophy, Theoretical and Practical. By William Enfield, LL. D. With some corrections and change in the order of branches. By Samuel Webber, A. M. A. A. S. late President of Harvard College. Fifth American Edition, with Improvements. Boston. Hilliard, Gray & Co. 8vo.

Third Lessons in Reading and Grammar, for the use of Schools; chiefly from the works of Miss Edgeworth. Selected and prepared by Warren Colburn, A. M. Boston. Hilliard, Gray & Co.

A Catechism of Natural Theology. By J. Nichols, D. D. Pastor of the First Church in Portland. Second Edition, with additions and improvements. Boston. William Hyde & Co. 12mo. pp. 215.

Elements of Intellectual Philosophy; designed as a First Book. By Thomas C. Upham, Professor of Intellectual and Moral Philosophy, in Bowdoin College. Third Edition, with additions. Boston. William Hyde & Co. 8vo. pp. 550.

The High School Reader; designed for a First Class Book; consisting of Extracts in Prose and Poetry. By Rev. J. L. Blake, A. M., Author of the First Book in Astronomy, the First Book in Natural Philosophy;—a series of books for reading exercises, and other works on Education. Boston. William Hyde & Co. 12mo. pp. 408.

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The American School Geography; containing a general view of Mathematical, Physical and Civil Geography; adapted to the capacities of Children. By Barnum Field, A. M. Principal of the Hancock Grammar School for Girls. Boston. With an Atlas accompanying the same, revised. Stereotyped Edition. Boston. William Hyde & Co. 12mo. pp. 156.

An Introduction to the Study of the German Language; comprising extracts from the best German Prose Writers; with an English Interlinear translation, explanatory Notes, and a Treatise on Pronunciation; affording a ready and ac-

curate comparison of the idioms of the two languages. By Henry Bokam, Instructor in the German Language and Literature in the University of Pennsylvania. Philadelphia. Grigg & Elliot. 1 vol. 12mo.

The History of America; containing the History of the Spanish Discoveries, prior to 1520. In 2 vols. 18mo. Philadelphia.

A History of the United States; to which is prefixed, a brief Historical Account of our English Ancestors, from the dispersion of Babel, to their migration to America. By Noah Webster, LL. D. New Haven. Durrie & Peck.

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The New American Practical Navigator; being an Epitome of Navigation, &c. New York. E. & G. W. Blunt.

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The Poetical Reader; containing Selections from the most approved Authors; designed for Exercises in Reading, Singing, Parsing, Hermeneutics, Rhetoric, and Punctuation; to which are prefixed, Directions for Reading. By Joseph Emerson, Principal of the Female Seminary in Wethersfield, Conn. Wethersfield. 8vo. pp. 95.

The Malte Brun School Geography; illustrated by numerous original Engravings, and an Atlas of nineteen Maps, Charts and Tables. By S. Griswold Goodrich. Second Edition, revised. Price reduced. Hartford. F. J. Huntington. 1832.

Rudiments of Geography. By W. C. Woodbridge. Fifteenth Edition, with Preparatory Lessons for beginners, and an improved Atlas. Hartford. O. D. Cooke & Co. 1832.

A System of Universal Geography; Popular and Scientific, comprising a Physical, Political and Statistical account of the World and its various divisions; embracing extensive Extracts from recent travels, and illustrated by *four hundred beautiful engravings*. By S. G. Goodrich. Boston. Carter, Hendee & Co. 8vo. pp. 920.

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The New Latin Reader; containing the Latin Text, for the purpose of Recitation, accompanied with a Key, containing the Text, a literal and free translation, arranged in such a manner as to point out the difference between the Latin and English idioms. For the use of beginners in the study of the Latin Language. By S. C. Walker. Philadelphia. Third Edition, Stereotype. 12mo. pp. 250.

Progressive Exercises in English Composition. By R. G. Parker, Principal of the Franklin Grammar School, Boston. 'Ordo et modus omnia breviora reddant.' Boston. Lincoln & Edmonds. 12mo. pp. 102.

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The First Book of History; or History on the basis of Geography, &c, &c. By the Author of Peter Parley's Tales. Boston. Carter, Hendee & Co.

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Cobb's Explanatory Arithmetic, No. I., &c, &c. By Lyman Cobb, Author of the Spelling Book, School Dictionary, and Juvenile Reader. New York. 1832. 18mo. pp. 209.

The Derivative Expositor; containing rules for Spelling Derivative Words, &c. By Rensselaer Bentley. Boston. Richardson, Lord & Holbrook. 1832. 18mo. pp. 72.

The Green Mountain Repository. Edited by Zadoc Thompson, A. M. Author of the Gazetteer of the State of Vermont. Published monthly.

An Introduction to the English Grammar; on an Analytical plan, adapted to the use of Students in Colleges, and the higher Classes in Schools and Academies. By Samuel Webber, A. M. Cambridge. Hilliard & Brown. Boston. Carter & Hendee. 12mo. pp. 116.

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Bible Atlas; containing a Plate of the Family Descent of Christ from Adam. Also a Historical Notice of the Bible. By John Lothian. From the third London Edition. To which is added, a brief History of Palestine. An Improved Edition. Hartford. Newton Case. pp. 48.

The North American Arithmetic, Part Second, uniting Oral and Written Exercises in corresponding chapters. By Frederick Emerson, late Principal in the department of Arithmetic, Boylston School, Boston. Boston. Lincoln & Edmands. 12mo. pp. 192.

Key to the North American Arithmetic, Part Second. For the use of Teachers. By Frederick Emerson. Lincoln & Edmands. 12mo. pp. 54.

A Manual of Instruction in the Art of Singing. Prepared for the American Sunday School Union, by E. Ives, Jr. Revised by the Committee of Publication. American Sunday School Union. Philadelphia. 8vo. pp. 40.

The American Elementary Singing Book: designed as the First Book for the study of Music. By E. Ives, Jr. Principal of the Philadelphia Musical Seminary. Hartford. F. J. Huntington.

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Manual of Mineralogy and Geology. By Ebenezer Emmons, M. D. Lecturer on Chemistry and Natural History in Williams College. Second Edition.

Mécanique Céleste. By the Marquis de la Place. Translated with a Commentary by Nathaniel Bowditch, LL. D. Vol. II. Boston. Hilliard, Gray & Co. 1832.

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A Book of Ornithology for Youth; embracing descriptions of the most remarkable Birds. Boston. W. Hyde & Co. 18mo. pp. 332.

The Adventures of a School Boy. Boston. B. H. Greene. 18mo. pp. 133.

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ART. I.—CRITICAL OBSERVATIONS ON MURRAY'S GRAMMARS.

BY GOULD BROWN,

Principal of an English and Classical Academy in New York, and Author of the Institutes of English Grammar, the First Lines of English Grammar, &c.

THERE are, upon the subject of English Grammar, no publications more extensively known, than those of Lindley Murray. Being confessedly little more than a selection and republication of what was most popular before, and embracing with some improvements almost all that was judged to be valuable in the principal treatises with which it came into competition, Murray's duodecimo grammar was early and largely patronised both in England and in this country. The abridgment for the use of young learners, was also favorably received by the public; and these two works have long been, in the United States, the most popular text-books for the study of the construction of our language, and for the aid of those who teach "the art of speaking and writing with propriety." His octavo grammar is but little more than a reprint, in a larger type, of the duodecimo grammar, together with his Exercises and Key. The demand for this publication has been comparatively small; and it is chiefly to the others, that the author owes his popularity as a grammarian.

Murray was undoubtedly a very intelligent, benevolent, and worthy man; to whose various labors in the compilation of books, our schools are under many obligations. Of the profits of his publications, it is said that he did not himself partake. He appears to have been uninfluenced by interested motives, and professes to have written with the hope of promoting, not merely the interests of learning, but also those of piety and virtue. The great respectability of his private character is universally acknowledged; and all that has been published of his personal history, is calculated to impress the mind with a favorable opinion of his disposition and intentions. But I have here to speak of him as a grammarian and author. And let me not be suspected of any improper motive, or of any disrespect to his memory, if, for the credit of an important branch of learning, I make it appear that the real history of English Grammar reflects less honour upon the name of Murray than many have been led to suppose.

From a very minute, extensive, and laborious examination of the works of the English Grammarians, both ancient and modern, pursued for the sake of knowing the history of what is studied and taught under the name of grammar, I have been brought to something more than a suspicion, that neither the nature of Murray's grammatical authorship, nor the secret of his great success, has been well understood, even by those who are most interested in the cause of education. It can never be favorable to learning, that the opinions of teachers respecting their manuals of instruction, should be such as are inconsistent with a thorough knowledge of their origin and character. I shall, therefore, in these strictures, first offer a few facts and remarks upon the two heads just mentioned, and then proceed to point out, as a specimen, some of the particular errors and defects which appear in Murray's grammars; and which have, for the most part, escaped the notice of all those who have undertaken to improve them. But, that my general views in relation to a grammarian's duties, may first be clearly understood, I beg leave to present, without argument, the following preliminary propositions:

PRELIMINARY PROPOSITIONS.

1. That, as this science can never be properly taught without a book, a grammar freed from errors and defects, and embracing a complete code of definitions and illustrations, rules and exercises, is of primary importance to every student, and a great aid to teachers; yet, it is possible that many may have derived no inconsiderable benefit from a book that is neither accurate nor complete.

2. That it is not the business of the grammarian to *give law* to language, but to *teach* it, agreeably to the best usage; that the ultimate principle by which he must be governed, and with which his instructions must always accord, is that species of custom which critics denominate *good use*—that is, present, reputable, general use; and that this principle, which is equally opposed to fantastic innovation, and to a pertinacious adherence to the quaint peculiarities of ancient usage, is the only proper standard of grammatical purity.

3. That there is an obvious difference and a necessary distinction between originality of style and innovation in doctrine—between a due regard to the opinions of others and an actual usurpation of their text; that as any grammatical doctrine without the requisite authority is destitute of support, so any grammatical authorship without the requisite originality is destitute of merit; and that, whatever may be the value of any compilation or abridgment of grammar, the honors and profits of literary labor are but ill bestowed, when conferred on the compiler or abridger who dexterously takes the double advantage, of disposing of his rivals, and of supplying at the

same time his own lack of skill, by rendering the learning and talents of others tributary to his own success and popularity.

4. That, while the nature of this theme precludes invention, fancy, and speculation, it demands an extent of learning, a degree of skill, a diligence of research, and an accuracy of observation, which have never yet been brought to bear upon it; for, to those grammarians who were best qualified to treat it, the subject could offer ~~no~~ adequate motive for such an appropriation of their time and labor as was necessary for its proper and full elucidation.

5. That, as grammar is a practical art, with the principles of which almost every person is more or less acquainted, it may fairly be expected that a book written professedly on the subject shall exhibit satisfactory evidence of the writer's skill; or at least be free from such errors as an ordinary observer might easily turn to the great discredit of the performance.

6. That all science is laid in the nature of things, and he only who seeks it there can rightly guide others in the paths of knowledge; that he alone can know whether the instructions of others are right or wrong, who is capable of a judgment independent of theirs; yet that, in the very elements of learning, have many false or faulty explanations been copied, and copied from one treatise to another, till grammar has become the most ungrammatical of the sciences.

7. That as in our knowledge of grammar, so in our manuals for teaching it, there is room for great and perhaps indefinite improvement; but he who makes a new grammar does nothing for the advancement of learning, unless his performance excel all earlier ones designed for the same purpose—and nothing for his own honor, unless such excellence result from the exercise of his own ingenuity and taste.

8. That the best method of teaching grammar is that which early unites the practice with the theory and rules of the art—the plain didactic method of definition and example, rule and praxis; and that this is the method most productive of improvement in the learner, though still susceptible of improvement in itself; while the various inventions of our modern simplifiers and contrivers of new theories, for the purpose of teaching grammar, but serve to divert attention from that process of instruction which experience has shown to be essentially the easiest, the shortest, and the best.

NATURE OF MURRAY'S AUTHORSHIP.

Having stated these propositions, most or all of which I presume the intelligent reader will readily admit to be true, I shall now candidly examine the nature of that authorship by virtue of which Murray has been placed in the foremost rank of English gram-

marians, and suggest some of the probable causes of his great and unexpected success.

The introduction, or preface, to Murray's duodecimo grammar, (his first and most useful work on this subject,) is dated, "Holdgate, near York, 1795." His second edition, "enlarged and improved," was published in York, England, 1796. Having compared this early edition with the work as it now stands, I have noticed that his alterations were both frequent and great. Here is proof that the writer himself was not well satisfied with his earlier performance; seeing he was induced to make many changes not only in its phraseology, but also in its fundamental doctrines. It is certain and evident that he entered upon his task with a very insufficient preparation. In his biography, which was commenced by himself and completed by one of his most partial friends, we are told, that grammar did not particularly engage his attention, until a short time before the publication of his first work on that subject; that 'his grammar, as it appeared in the first edition, was completed in rather less than a year—though he had an intervening illness, which for several weeks stopped the progress of the works;' and that 'the Exercises and Key were also completed in about a year.'

From the very first sentence of his book, it appears that he entertained but a low and most erroneous idea of the duties of that sort of character in which he was about to come before the public. He improperly imagined, as many others have done, that 'little can be expected' from a modern grammarian, or (as he chose to express it) 'from a *new compilation*, besides a careful selection of the most useful matter, and some degree of improvement in the modes of adapting it to the understanding, and the gradual progress of learners.' As if, to be master of his own art—to think and write well himself, were no part of a grammarian's business! And again, as if the jewels of scholarship, thus carefully selected, could need a burnish or a foil from other hands than those which fashioned them!

Murray's general idea of the *doctrines* of grammar was judicious. He attempted no broad innovation on what had been previously taught; for he had neither the vanity to suppose he could give currency to novelties, nor the folly to waste his time in labors utterly nugatory. By turning his own abilities to their best account, he seems to have done much to promote and facilitate the study of our language. But his notion of grammatical authorship cuts off from it all pretence to literary merit, *for the sake of doing good*; and, taken in any other sense than as a forced apology for his own assumptions, his language on this point is highly injurious towards the very authors whom he copied. If none of our older grammars

disprove his position, it is time to have a new one that will; for, to expect the highest excellence in a grammar from any man who cannot treat the subject in a style at once original and pure, is absurd. He says, '*The greatest part of an English grammar must necessarily be a compilation*;' and adds, with reference to his own, 'originality belongs to but a small portion of it. This I have acknowledged; and I trust this acknowledgement will protect me from all attacks, grounded on any supposed unjust and irregular assumptions.' (*The Friend*, vol. iii. p. 34.)

The foregoing extract is from a letter addressed by Murray, in 1811, to his American publishers, on the subject of Dr. Webster's complaints against him. When these complaints were renewed by Webster, in the prefatory remarks accompanying the grammar prefixed to his great quarto dictionary, the letter was published by the friends of Murray in an article designed no less to eulogise him and his works, than to repel what is there called the doctor's 'rude attack upon his memory.' After introducing the letter, the writer thus concludes his remarks: 'No further vindication of the character of Lindley Murray, from the charge of immorality thus *peevishly* preferred against him, will, I trust, be deemed necessary. *His exemplary diffidence of his own merits ought to have protected him from all attack.*'

True modesty is always amiable; but diffidence of one's own merits is no certain sign of true desert; nor, if it were, is it easy to conceive upon what principle it ought to protect a man from such correction as his errors may deserve. How far Murray was diffident of his own merits as a grammarian, is, however, a doubtful question. It is pretty evident that his estimate of them was very far short of that to which his friends would persuade the public; and, in a case of this kind, *how can they be confident of that of which he was very distrustful?* Are authors apt to undervalue their performances through diffidence? Or is Murray himself to be disbelieved, that the extravagant praises bestowed upon him may be justified? He knew, and confessed, that for the science of grammar he had done little more than transcribe from some of its earlier writers what he judged to be 'the most useful matter.' In doing this, he omitted all names, even such as were scrupulously inserted by the authors from whom the work is chiefly copied. There is scarcely an example in the whole book, which bears with it any other authority than that of the compiler himself. I do not say that he either sought popularity at the expense of others, or meant to propose himself as sufficient authority for everything which he might choose to teach as grammar; but, without disrespect towards those who thus exalt him, I do conceive that a better example of 'candor and liberality towards rival authors,' as

well as of 'diffidence of their own merits,' has been set by those grammarians who have carefully barred the way to such an inference.

It is really remarkable to find an author and his admirers so much at variance as are Murray and his friends in relation to the merits of the authorship of his grammar. And yet, under what circumstances could men have stronger desires to seem agreed? They, on the one side, claim for him the highest degree of merit as a grammarian; and, in the language of the Imperial Review of 1805, continue to applaud him, as 'the ingenious author of the best English grammar, beyond all comparison, that has yet appeared.' He, on the contrary, to avert the charge of plagiarism, disclaims almost everything in which any degree of literary merit consists; supposes it impossible to write an English grammar the greater part of which is not a compilation; acknowledges that originality belongs to but a small portion of his own; persuades himself that it is scarcely necessary to tell whence he took any part of the rest; trusts that such a general acknowledgment will satisfy even a plundered rival; and being, as we are told 'contented with the great respectability of his private character and station, is satisfied *with being useful as an author.*' In this most singular strife, the voice of the diffident compiler is overborne. The trumpet of fame has drowned it. His liberal authorship is profitable in trade, and interest has power to swell and prolong its praises. But how can it be argued that Murray, through modesty, *undervalued* his grammatical labors? He might well be excused, if their success with the public had led him to overrate them. In the advertisement to his ninth edition, he says, '*he has, perhaps, done all that could reasonably be expected in a work of this nature.*' Of this matter let the reader judge, when these remarks are ended.

REVISED EDITIONS OF MURRAY.

In an edition of Murray's grammar issued twenty years ago, I find a caution to the public by Collins and Co., his American correspondents and publishers, loudly complaining 'that spurious editions of the work had been published at Boston, Philadelphia, Hartford, and Worcester, with alterations of the original text, by the hands of American teachers, who, it is said, had obtained copy-rights, to secure to themselves an *emolument* arising from an exclusive sale.' In this article, it is stated, 'that the whole of these mutilated editions have been seen and examined by Lindley Murray himself, and that they have met with *his decided disapprobation.* Every rational mind,' continue these gentlemen, 'will agree with him, that "the *rights of living authors,* and the interests

of science and literature, demand the abolition of this *ungenerous practice*." Here we have the opinion and feelings of Murray in relation to the free use which certain pretenders to grammar have 'made of their predecessors' labors.'

The turpitude of the bookmaking to which he here alludes, none will deny. And, unfortunately for the science, to this species of injustice every ingenious and able grammarian seems to be peculiarly exposed; because the absurd notion has been held up, that his theme admits of little or no originality. But how can the man, who, in his own writings, repeatedly inculcates this idea, and who even relies upon the avowal of it for the protection of his honor, convince us that *he* has suffered much from such injustice? It is indeed true, that Murray's grammar, on account of its popularity, has been copied, abridged, and metamorphosed more than any other; and true, also, that many doctrines at variance with his own, and many definitions and rules which he never saw, have been ascribed to him in the various modifications which have been made of his books. I have even seen in a single publication of this kind—a professed abridgment of Murray's grammar—a hundred passages written originally by myself. No branch of learning has suffered more than this, from the want of a proper regard to the rights of authorship, and from the success of publications, which exhibited no proof of the writer's diligence or critical skill. No man can, with little learning, or little labor, produce a new grammar of our language not greatly inferior to several that are now extant. Yet, it would be desirable to have one far better than any that has yet appeared. But what motive shall excite a man to long continued diligence, where success is so precarious, and where the praise of his ingenuity and the reward of his labor may be usurped without disgrace to the plagiarist?

It appears in favor of Murray, that he had a good understanding with some, though not all, of the living authors whose pens contributed to the materials of his publications. Dr. Blair, from whose Lectures he derived nearly all that is contained in his appendix of sixty pages, and Walker the lexicographer, from whose Rhyming Dictionary he appears to have copied his rules for spelling, are said by his publishers to have been 'among those who have the most warmly recommended the work.' These gentlemen were certainly not displeased to have been quoted by him; for here was no rivalry. But is it not strange that Murray should seem not to discern, that the same use of the writings of others, which might be unobjectionable or well-pleasing where there were no clashing interests, might well meet with 'decided disapprobation' where the parties stood in the relation of rival grammarians? In what manner the complaints of Dr. Webster were met, we have in part seen.

Another quotation from Murray's explanatory letter to his publishers, will further illustrate it: 'In my account of the definite and indefinite tenses (at pp. 69, 70, of your edition) I have given two pages, which are chiefly (not wholly) taken from Webster. But I have acknowledged whence I had them, *and this is a mark of respect.* *He does not, therefore, nor can he complain of this quotation.*' The writer here reckoned upon a forbearance which his learned rival afterwards thought himself under no obligation to show. Upon whose magnanimity the circumstance most reflects, I shall not undertake to determine.

In one of the recommendations published with Murray's grammatical works, it is said, 'they have nearly superseded everything ~~else~~ of the kind, *by concentrating the remarks of the best authors on the subject.*' Now the chief, if not the only grammars which were largely copied by Murray, and which have been consequently nearly superseded by his, are Lowth's and Priestley's. The former furnished the general scheme, and a large portion of the main text of the work. The latter supplied no small number of the notes which are found under the rules of syntax. The other writers to whom the compiler was particularly indebted, were not authors of school grammars, (except Webster,) nor have their treatises been superseded by his. With several of the best English grammars published previously to his own, Murray appears to have been totally unacquainted. Had he read more, and copied less, he might have been a much greater grammarian. Whoever hopes to treat such a subject well, must first examine extensively what others have published upon it, and then write in a style of his own. To read and be informed, is to make a proper use of books for the advancement of learning; but to assume to be an author by inditing mere commonplace and stolen criticisms, is equally beneath the ambition of a scholar and the honesty of a man.

How far Murray's view of this matter is worthy of a grammarian, how far his own manner of writing commends him as such, how far, by the excellence of his performance, he was 'entitled to the gratitude of every friend of English literature,' and how far his success has answered to his merits, are questions of which every reader will form his own opinions, according to the degree of his own knowledge, or the nature of the evidence on which he relies.

ART. II. PRINCIPLES AND METHODS OF INTELLECTUAL
INSTRUCTION, AS EXHIBITED IN THE EXERCISES
OF YOUNG CHILDREN.

IN a former number of the *Annals*, remarks were made on the principles and methods of Intellectual Instruction, and an attempt was made to render them tangible by the exhibition of examples and results—the productions of *children* trained in this manner. The following are additional specimens of various kinds.

5. The exercise of the pupil's judgment in reference to *books* is a valuable means of calling forth this faculty, at the same time that it gives the teacher an opportunity of ascertaining his character and views. The following are examples of the views of children, in regard to the writings of Miss Edgeworth.

Original views regarding Miss Edgeworth's Writings.

No. 1. I think Miss Edgeworth writes very amusing, instructive, and entertaining stories. She has a genius for making stories, and she teaches us something by them. She writes stories about real things; and she does not use her imagination to frighten people. She does not make people believe things that are not true. I understand all of her works that I have read, and like them very much. She makes her stories true to nature and life; and this makes them so interesting. She does not write about ghosts, hobgoblins, and those imaginary things that were never seen nor heard of. I think she is a very good woman.

No. 2. I think Miss Edgeworth writes very good books, and she teaches us as much by them as she could in any other way. All her books are interesting to me; but '*Tales of Fashionable Life*' and those stories, I did not understand. All the stories she writes are of real things; not of fairies, ghosts, and things that never were. I think she must know the French and other languages. And I think she must have been taught well, or she could not have written so well; and, altogether, I think that she is a good woman.

6. The writing of *paraphrases* is a very useful means of exercising a pupil in the selection and discrimination of terms; and the following specimen will show that it is practicable.

Paraphrase of 'Children should remember their Creator,' (Ecclesiastes xii.) based on the following lines, from 'Worcester's Third Book for Reading and Spelling;—'

ORIGINAL.

In life's glad morn, when hopes beat high,
And nought but joy pervades thy breast;
When pleasure sparkles in thine eye,
And every scene is gayly dressed;

PARAPHRASE.

In life's glad morning when we have great hope,
And nothing but joy spreads over thy bosom
When your eye sparkles with pleasure,
And all nature is beautiful;—

When glows thy cheek with healthful bloom
And friends are near, thy joys to share;
Whose love provides thy happy home,
And makes thee free from every care;—

While youth and all its joys so bright,
O'er life reflect a cheering ray,
Ere age arrives, and sorrow's blight
Sweeps all thy cherished hopes away;—

Remember HIM, whose sov'reign power
Life, health, and friends, and home bestows,
Whose care sustains thee every hour,
And shields thee from a thousand woes.

Remember HIM, whose boundless love
Secures the blessings you possess,
And richer blessings from above,
To all who seek and trust his grace.

Remember thy Creator now;
Give HIM the morning of thy days,
And early at His footstool bow,
His love demands thy noblest praise.

So shall thy life His mercies bless,
Though earthly pleasures fade away;
Though earthly cares and sorrows press,
GOD is thine all-sufficient stay.

When thy cheek looks healthy and blooming,
And when friends are near to sympathise with us;
When love furnishes thy happy home,
And you have no care;—

While early life, and all its joys so pleasant,
Over life send back a pleasant ray;
Before age arrives, and sorrow
Sweeps all our hopes away;—

Remember HIM whose great power
Gives you all that you have;
Whose care keeps thee every hour,
And preserves you from a great many evils;

Remember HIM whose love is not fixed.
Who secures your blessings to you,
And superior blessings from above,
To all who seek and put confidence in HIM.

Remember your Maker now;
Give HIM thy early life,
And early at His footstool pray,
His love deserves thy best praise.

So shall thy existence return His mercies,
Though earthly pleasures are not eternal,
And though sorrow press,
GOD is lasting and eternal.

7 The *repetition*, in *his own language*, of facts which he has heard or read, calls into action the pupil's powers of attention and memory, in reference to facts and statements, as well as words. The following *biography* presents *facts* which may interest the reader, no less than the *mode in which they are presented*.

Original Biography of Pestalozzi.

Pestalozzi's father and mother were from Italy. They went to Switzerland. His father died when he was a little boy. Pestalozzi had very strong feelings, but little judgment. The boys at school used to call him Harry Oddity. They loved him very much, and he loved them, and was willing to bear little burdens for them when they wanted him to. Once there was an earthquake in Switzerland, and the boys and girls were frightened at the shaking of the school house, and ran down stairs. The teacher ran too, and pushed some of the scholars down. When the earthquake was over, the teachers wanted some of the boys to go and get the books; all the boys were afraid but Pestalozzi; he went and got the books by himself.

After a while Pestalozzi studied to be a minister. His friends wanted him to be a minister, and he wished to be one too; but when he tried to preach, he did not preach well, and he gave it up, and studied law. He was not much interested in this study, and soon gave this up likewise. He became interested in poor children, and burnt all he had written on law, and bound himself an apprentice to a farmer with whom he staid long enough to learn farming. He then bought some land, and built a house upon it. He married a woman who was very rich, and had an excellent character. He called his farm Newhof, and he there taught poor children.

When he found poor orphan children, he would take them home and teach them. He also clothed and fed them, and spent so much money

upon them, that at last he became poor himself, and had to leave his farm. He wrote juvenile books while at Newhof; but they were not well understood by the people.

The government, seeing what he wanted to do, invited him to teach a school for poor children at Stantz. The French had burnt many of the buildings at Stantz. In one of the stone buildings he was to have his school, but in this only one room was finished; the others were used by the masons and carpenters. This room Pestalozzi used in the day time for the school room, and at night as a sleeping room. A great many children came to his school, and some of them were very wicked and obstinate. Some of them were beggars.

Pestalozzi did not punish the children severely; but, when there was an obstinate child, he showed it that he could be decided if he chose. He taught the children chiefly by talking with them. He slept with them, eat with them, and sometimes walked with them.

Some of the children's parents sent them to get clothes, and when Pestalozzi had furnished them with these, they would take them away from the school. Every Sunday the children's relations would come and talk with them, and leave them cross and unhappy often. But still Pestalozzi determined to go on. He made the bad children good; and they all loved him. But the war came, and he was forced to give up his school at Stantz. He went among the Alps, and looked about him for a place to live. Here he met a friend who encouraged him in his trials; and he afterwards went back to Stantz, but he did not succeed in his school.

His friends next invited him to Burgdorf, to keep school there. While there, many came to see his school. He had written some books, which made people acquainted with his plans. There was one man by the name of Niederer who afterwards taught school with him. At first he had twenty-five scholars; and the next year he had thirty-six. He did not get enough money to support himself. So he went and lived with Fellenberg; but with him he did not succeed.

He next went to Yverdon, and established a school in an old castle there. This place he thought would suit him. It was near the lake of Neufchatel. Here he had a hundred and eighty children. They lived with him, and his wife helped him in their instruction and care.

In the morning half an hour before six, a signal was given for them to rise. They had half an hour to get ready for school. At six they went to morning prayers. After these they had their first lesson, and then went to breakfast. At eight they had another lesson. They studied a little, and then played, and then studied again.

Pestalozzi was not orderly himself, but he taught his scholars to be so. He was not very attentive to his dress.

In summer, the boys bathed in the lake, and in winter they skated on it. In bad weather they played in a hall which he had fitted up for them. Mrs. Pestalozzi died first, and Pestalozzi had a monument built over her tomb in the garden, where he used often to walk during the latter part of his life. He died at Brugg in 1827.

Reflection. I think that Pestalozzi was determined to do good, and was very generous. His plan of teaching was a good one.

8. It is also desirable that the *imagination* should be occasionally tasked, and the allegory which follows, will prove that it may be done successfully.

Original Allegory.

There is a hill called *experience*. Many people are going up this hill. On the top of it is a temple, called the temple of *truth*. There are a great many stones on the side of the hill, and, if the people do not take care, they fall down and hurt themselves, which makes most of them more careful afterwards. On the side of the hill there are also fruit trees, bearing good fruit of all kinds, but if the people are not careful, they make themselves sick by eating it, and must take medicine, or they become more and more sick.

Some people *observe* all that happens to them as they go up this hill, but others do not mind at all. There are houses by the wayside for the reception of the travellers. Some of these travellers are not often hurt, while others are frequently. The temple of truth is not very hard to reach, and the travellers can go to it or not, just as they please, for they are not compelled to go.

Two men set out to ascend the hill. The name of one was *Observation*, and that of the other *Inattention*. Observation looked at everything near him as he went up the hill; and when he became sick, he thought of the fruit which had made him sick, and was careful not to eat too much of it, and make himself sick again. Inattention, when sick, thought of nothing but of being well again, and when he got well, eat again; and when he hurt himself he got up again and ran on, without minding what hurt him.

As Observation was going up the hill, he fell in company with *Attention*, and they walked on together and soon became friends. Inattention preferred to walk alone. As he was going on his way, he came to a river, by the way-side, and, not knowing how to swim, he jumped into it, without thought, and was near being drowned; when Observation and Attention arriving at the place, pulled him out, and saved his life. The three persons then went on together. They soon came to another river, and Inattention, regardless of the danger which he had just escaped, and of the advice of his fellow travellers, would go into it, and was drowned, although they tried to save him. So the friends went on without him, and after many years travelling, they arrived at the temple of truth on the top of the hill, and were rewarded for their *perseverance* and *care*; while Inattention was punished for his *negligence* and *obstinacy*.

9. Exercises in the *discrimination* of Synonymes, as exhibited in the following specimen, is an important means of cultivating accuracy in receiving and communicating ideas.

Discrimination.

- | | | |
|--------|-------------|---|
| No. 1. | Courage, | to bear things that are coming. |
| | Fortitude, | to bear the present pain without complaining. |
| | Resolution, | to bear little things. |
| | Audacity, | sauciness. |
| | Effrontery, | face to face. |
| | Hardihood, | without feeling. |
| | Boldness, | daring. |
| | Strenuous, | when you will have it so. |
| | Bold, | to dare. |
| No. 2. | Courage, | to be ready to meet. |
| | Fortitude, | to bear. |
| | Resolution, | to determine. |

Audacity, to be saucy.
 Effrontery, to stare.
 Hardihood, to have no feeling.
 Boldness, to be brave.

Strenuous, I am strenuously sure.
 Bold, brave.

How *courageous* that man is.
 How much *fortitude* that woman has.
 What a *resolute* man.
 You *audacious* fellow.

10. The *analysis of sentences*, by classing the words they contain, as in the following example, is a useful exercise.

Analysis.

Frank who had seen the little boy to whom the garden belonged, weeding the beds in the garden, said to his mother; 'Mamma, I should like to try to weed some of the borders in your garden, as that little boy weeds the beds in his grandmother's garden.'

No. 1. <i>Sensible Objects.</i>	<i>Relative Objects.</i>	<i>Actions.</i>
bee-hive.	mamma.	seen.
beds.	mother.	weeding.
garden.	who.	said.
borders.	whom.	like.
boy.	his.	weed.

No. 2. 1. Class.	2. Class.	3. Class.	4. Class.	5. Class.	6. Class.
<i>Sensual.</i>	<i>Relative.</i>	<i>Abstract.</i>	<i>Personal.</i>	<i>Kind.</i>	<i>Substituta.</i>
bee-hive.	mamma.	borders.	boy.	little.	who.
beds.	mother.	morning.	Frank.		whose.
garden.	grandmother.				whom.
boy.					his.

11. It is also useful to call on the pupil occasionally, for his own *thoughts on the objects around him*, and if they are not profound, the exercise will at least enable the teacher to cultivate accuracy in observation and comparison.

Thoughts on Winter.

The trees look beautiful when covered with snow and ice. The pines are partly green, and partly white, being covered on one side with snow. The snow when it descends looks beautiful. Everything is white. It makes me feel unpleasantly when I think of the pleasant views of summer, and I do not like the thoughts of parting with summer, because winter is cold and unpleasant. The roofs of the houses look pretty, because they are white. At first, I am pleased with the snow, but I soon get tired of it, and wish for spring; green is prettier than white.—It is very pleasant to sit around the fire of a winter's evening, and read and talk. Winter is a season of comfort; and summer of joy.

12. To call occasionally for the pupil's estimate of *his own character*, will lead him to self-observation, and at the same time, will give the instructor an opportunity of correcting and aiding his judgment. The following is a specimen of such an exercise.

Self Estimation.

I have not so many superstitions as I once had. Know more about the mind. Mind my conscience better than I used to do. Know how to make myself happy, and govern myself better. Know how to express my thoughts, and to think better than I used to do. My imagination and reason are improved. Got more strength of mind. Know how to use my liberty better; and to make determinations to be good. Like my intellect. Got more patience and perseverance. Got more character.

13. The following example of *Induction* will show the method and the advantages of the exercise.

Induction.

Pascal went to a cake-shop, and cheated the cake-seller—he next got in debt—then he stole—then he denied that he stole to keep the stealing a secret—then he fell into bad company, and gambled; and, at last, murdered his father.

Progress of wickedness.

1. Cheating.
2. Debt.
3. Stealing.
4. Lying.
5. Intemperance.
6. Gambling.
7. Murdering.

Conclusion. We begin to be bad; by little and little, we grow more and more so, till, at last, we become very wicked.

It will be perceived that in all these exercises, the great objects are to call the pupil into action, and thus to develop his faculties—to compel him to possess himself of the ideas presented to him, by expressing them in his own language,—and to give the instructor an opportunity of ascertaining fully his progress, and the effect of instruction upon him. The importance of these objects will be generally admitted; and the methods described, have been found among the most effectual for promoting them.

ART. III.—IMPROVED ALPHABET.

[By particular request we insert the following article as a supplement to the article on the Alphabet in our Number for July. Circumstances which it is not necessary to detail, prevented the publication of that in a form which would give a fair view of the author's scheme.]

For the Annals of Education.

The Alphabet proposed in the Annals for July, seems somewhat confused and chaotic. The form below is that which I intended to give it, upon its meeting the public eye; except that I now intermingle vowels and consonants, in order to give a bird's-eye view of my plan.

1st.	ā	ā-h*	20th.	ḡ	eg (ng)
2d.	a	a-t	21st.	o	o-we
3d.	ā	d-we	22d.	ö	föls
4th.	ā	wh-ā-t	23d.	p	
5th.	b		24th.	r	
6th.	k	ke or kay	25th.	s	
7th.	d		26th.	š	eš (esh)
8th.	é	th-éy or tête	27th.	t	
9th.	e	met	28th.	t̄	t̄i (chee-se)
10th.	ī	mar-ī-ne	29th.	ch	chī (thee)
11th.	ī	pīt	30th.	ṭ	ṭī (the-me)
12th.	f		31st.	w̄	ooze
13th.	g	gay	32d.	w	pull
14th.	h	he	33d.	ū	mū-te
15th.	i	t-i-me	34th.	u	u-p
16th.	j		35th.	v	
17th.	l		36th.	y	ye
18th.	m		37th.	z	
19th.	n		38th.	z̄	z̄i (az-ure)

The reader will find this alphabet sufficiently exact, and as simple as the variety of our sounds admits. I fear the apparent want of simplicity in the former article may have prevented a candid consideration of the general subject. This I solicit. PHILO-CADMUS.

* The name of a vowel is the vowel itself. To prevent misapprehension, a word is given, in which the sound intended occurs. The consonant names are omitted, except where a new name or letter is proposed.

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3d.	â	â-we	22d.	ö	fölks
4th.	ă	wh-ă-t	23d.	p	
5th.	b		24th.	r	
6th.	k	ke or kay	25th.	s	
7th.	d		26th.	š	eš (esh)
8th.	ê	th-éy or tête	27th.	t	
9th.	e	met	28th.	t̃	t̃i (chee-se)
10th.	ī	mar-ī-ne	29th.	ch	chī (thee)
11th.	ĩ	pīt	30th.	th̃	th̃i (the-me)
12th.	f		31st.	w̃	ooze
13th.	g	gay	32d.	w	pull
14th.	h	he	33d.	ū	mū-te
15th.	i	t-i-me	34th.	u	u-p
16th.	j		35th.	v	
17th.	l		36th.	y	ye
18th.	m		37th.	z	
19th.	n		38th.	z̃	z̃i (az-ure)

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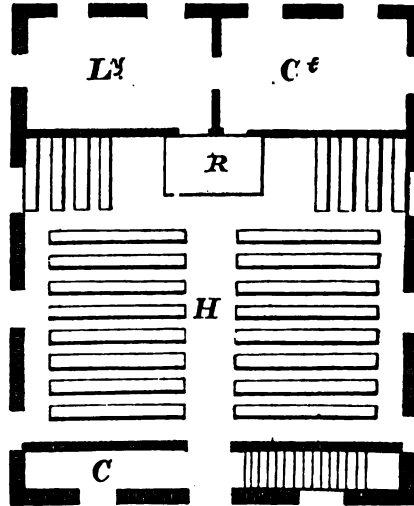
ART. IV.—VILLAGE LYCEUMS.

We have frequently expressed our conviction of the importance of Lyceums as places of education—and of education at a period of life when no other means can be enjoyed—as schools of mutual instruction, where the members of a community may aid each other by efforts in communicating knowledge which will be the best means of improving themselves. We present our readers with remarks extracted from the Family Lyceum, on the erection of buildings for Village Lyceums, and have procured, by permission of Mr. Holbrook, a stereotype copy of the plan prepared by him. We hope some of our readers may be induced to attempt something of the kind, if not yet attempted, in their place of residence.

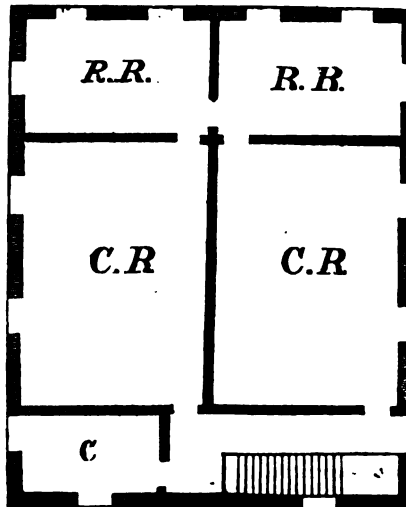
The following is a plan of a Village Lyceum, representing the rooms in the first and second stories.

First floor.

On the first or lower floor, is the Hall, (*H*) or public lecture room, the Laboratory (*Ly*) and the Cabinet (*Ct*).

*Second floor.*

On the second floor are two Class rooms (*C. R.*) two Recitation rooms, (*R. R.*) and a Closet, (*C*) for depositing such apparatus, books, &c., as may be needed from time to time, in the upper rooms.



'Suppose that a circuit teacher should spend half a day in giving instruction to a Lyceum, and especially in aiding the members to instruct each other. The first exercise might be a lecture on Astronomy, Geology, Geography, Geometry, Grammar, Arithmetic, or any other useful subject, to both sexes, and all classes and ages, who might be disposed to hear it. After this general lecture, the Lyceum might be dispersed into the several rooms, according to their classes, and pursue such subjects as they might severally think most expedient. Thus, Writing, Composition, Geometry, and Arithmetic, might be going on at the same time in the different rooms, the teacher having a general oversight of the whole.

Suppose that fifty-two half days in a year for ten years be spent in that way by a young lady or gentleman, commencing at ten years of age, and who can doubt, but that in nine cases out of ten, they would procure a far better education than they could in three years at an academy, at one quarter of the expense?

A moment's examination must convince any one, that there is not a town or village in the United States, where a commodious Lyceum building would not be good property. In our older settlements they are important, and easily procured; in newly settled countries, they are nearly indispensable, as some places for education and for religious worship are necessary, and as it is difficult at the outset to procure all the public buildings which might be desirable.

A Lyceum would not only furnish accommodations for a system of circuit teaching, to be given once in one or two weeks, but it might be used for a daily school, and for religious worship on the Sabbath; and through most of the western states, furnish better accommodations than are at present provided.

It may be asked, how these Lyceums can be erected? To this question the answer is short.—Let fifty persons each take a share of twenty five dollars; or a smaller number take fifty shares of twenty-five dollars each, and it would raise \$1250, which, in a large majority of cases, would be sufficient. In the most newly settled places, where it might be difficult to raise even that sum in money, the labor, timber, and other stock contributed by the citizens, might answer as a substitute. In one way or another, such a building may be procured without inconvenience in each of the five thousand towns in the northern states, and one at least in every county in all the states at the west and south. And however it may be procured, the history of every community since the first city was built, proves, that it would be for the pecuniary, no less than the intellectual and moral prosperity of those who might provide it for themselves and their posterity.'

ART. V.—PRACTICAL LESSON.

OBJECTS.

Let us examine the rule which we have been using. Of what is it made? 'Of wood.' Of what kind of wood? 'I do not know.' It is cherry. 'Is it the same kind of cherry that grows in the garden?' No, it is another species, sometimes called wild cherry, which grows much taller, and is much more straight. Do you know how it gets into this shape? 'No.' Then I will tell you.

The tree is cut down, and the trunk or large straight part cut off, and carried to a mill, where it is sawed into boards, of various thickness, from half an inch to an inch thick. Before you learned how much an inch was, you would not have understood what I am now saying, because you did not know what an inch was; but now you know what I mean. Mention something as thick as a cherry board which is an inch thick. 'The wafer box.' Very well. This rule itself is now less than half an inch thick, but it is impossible to tell how thick the board was from which it was made. Cherry boards are used for a great many purposes, and are sawed into various lengths accordingly. The leaf of this table is made of cherry boards, and my book case is of cherry. The boards are made smooth by cutting them with a sharp instrument fixed into a block of

wood. The block of wood with the sharp knife in it, called a plane, or jointer, is shoved swiftly over the board, and this cuts off the rough parts and makes it smooth. Then they often make tables, and book cases, and other furniture still smoother, by putting a kind of transparent paint on them, which is called *varnish*. Sometimes, too, they are waxed. This rule was made of a small piece of cherry board, sawed, and split down to about this size, after which it was made smooth by a plane. It was then marked off into inches, as you see.

'But are not boards made of other trees besides cherry?' Oh yes, of many others. With how many trees are you acquainted? 'With oak, and chestnut, and maple, and birch and pine, and walnut.' Can you think of no more? Try. You have seen apple trees. 'Yes; and pear trees, and peach trees, and plum and mulberry trees?' Come let us walk into the fields and groves, and see what trees we can find.

There is a beautiful tree. Do you know what is the name of it? 'Maple. But what little tree is *this*, with these red berries on it?' It is sumach; but we usually call such small trees *shrubs*. *Gooseberry* and *currant* bushes are shrubs. 'Are the little fruit trees, in father's nursery, shrubs?' No, those are more properly young trees; because they will become great if they are suffered to live and grow. But currant bushes and sumach bushes never grow much larger than those which you have seen, if they become ever so old. Besides, they cannot make *boards* of such little shrubs and trees. 'But why could they not they make little boards of little trees, just as well as to make great boards of great trees?' That is a very proper question, and I am glad you are learning to think for yourself. Perhaps it is possible to build mills which would saw such little trees, but they could not be sawed by the mills used at present. The boards, however, would be worth but little, if they could be sawed; so that it is never done. What tree is that? 'I do not know.' It is pine. Observe the leaves; how singular their structure! You had better pick a few of the leaves, and carry them home with you; and do the same with every new tree or shrub we find.

What tree is that?—That?—That, with those prickly burrs on it? And what's this? 'Is it not chestnut? The bark looks like chestnut.' Do the leaves? 'Oh, no.' Well, pick one of the leaves, and observe it closely. Put it with the rest which you have collected, and remember what kind of trees has such leaves on it. 'What is it, if it is not chestnut?' Butternut. Do you not see butternuts among the leaves? 'Here are a few; I wonder I did not see them before. Here is another pine tree. And another. What is that; it looks somewhat like pine?' Hemlock. 'Will hemlock make boards?' Yes.

We will examine this tree on the right. Do you know what wood it is? 'Birch.' Very well. How large do you think it is in diameter. 'I do not know, for we have no foot rule here.' True, but how much do you judge it to be? 'A foot.' Yes, I think it is; perhaps rather more. Now if it is a foot in diameter, how many feet will it be in circumference? 'Three.' How large is that small oak tree in circumference? 'Probably about a foot and a half.' What then is its diameter? 'Half a foot.' How many inches in half a foot? How many in a foot? How many in a foot and a half? How many in three feet? 'I cannot tell. Do you know?' Thirty-six. In what part of that tree is the diameter greatest? 'At the bottom.' Where smallest—I mean what part of the body or trunk is smallest? What has a tree besides a trunk? 'Limbs, leaves, and sometimes fruit?' Has it roots? Do trees ever have flowers on them? What is on the outside of the body? 'Bark.' What is there in the inside? In what part of a tree is the sap?

We will now return to the school room, where you may write down on the slate, the names of all the trees we have seen in our walk. When you cannot think of the names which are new to you, look at the leaves which you have, and then, perhaps you can. I shall be glad to look at your list to-morrow.

INTELLIGENCE.

SUNDAY SCHOOL TEACHER'S CONVENTION.

This Convention assembled, according to appointment, at the city of New York, on the 3d of October, at 10 o'clock, A. M. *Mr. William A. Tomlinson*, was appointed Chairman, and *Mr. Wm. H. Byron*, Secretary to the Convention.

On examination it was found that there were present 203 *delegates* from the different States.

The convention was then organised by the election of the following officers,

President, HON. THEODORE FRELINGHUYSEN, of New Jersey. *Vice Presidents*. MR. WILLIAM A. TOMLINSON, of New York, and GEN. WILLIAM WILLIAMS, of Connecticut, *Secretaries*. DR. D. M. REESE, and JAMES B. BRINSMADE, of New York.

In the course of the session 15 other delegates took their seats. Letters were received from Gov. Vroom of New Jersey, and the Hon. John C. Smith of Connecticut expressing their regret on account of absence. Communications were also received from the Sunday School Union of Cincinnati and from various other associations, as well as from individuals.

The Committee appointed at the meeting of teachers in Philadelphia, in May last, made a Report from which we collect the following facts and suggestions.

The seventy-eight interrogatories, in regard to the appropriate *character* of Sunday schools, their *organization*, *discipline*, *visitation*, *mode of instruction*, *books used*, *libraries*, and other means of success, *superintendents* &c, which had been agreed on at Philadelphia, (May 23d) had been printed, and distributed to 2,500 persons or societies, in 24 states and 3 territories; and answers had been received from 20 states. The answers were generally interesting, and some of them embodied much valuable information.

It appears that the children belonging to Sunday Schools are generally between the ages of eight and twelve years. Few have yet been established, especially for infants and adults. In the country, the schools are generally suspended during the winter. Six pupils are regarded as a suitable number for a class, where teachers of a proper character can be had; but it is thought better to have *many* scholars under *one* efficient teacher, than to divide them among several who are indifferent. It appears to be the universal opinion of teachers, that each class should have but a single instructor and a school but one superintendent. The sentiment is also universal, that Sunday School scholars become the most efficient, punctual, and devoted teachers. Larger and more healthful school rooms are recommended. A proper space for 100 persons to occupy two hours, is a room 30 feet square and 10 feet high. The arrangement of the seats for classes is often inconvenient.

The majority of Sabbath Schools have but one session a day, of from one to two hours each; but many meet twice (before both morning and afternoon services) and occupy from two and a half to four hours a day. The reports received by the Committee contained many intelligent and useful remarks on the propriety of having but one session a day.

Order is commonly secured by the personal vigilance of the superintendent and teachers, and by incessant endeavors to make the lesson interesting. Only one solitary school is mentioned as resorting to corporeal correction. The example of the teacher is, generally, regarded as the best incitement to diligence and regularity on the part of the scholars. The old method of giving out *tickets* as *rewards* is usually given up. Most teachers disapprove of any other reward than the approbation of teachers. Some think that books adapted to the wants and capacity of the child may occasionally be given out as rewards.

There is a universal complaint that the usual church services are not adapted to the young, though it is on the whole thought best that they should attend church, and sit with their parents or teachers. But separate services, at least occasionally, are also recommended.

Visiting the pupils in any manner or form, appears to be almost wholly neglected. A committee of teachers sometimes visits their families, quarterly.

In regard to the modes of instruction adopted, teachers do not place their reliance so exclusively on the mere recitation of the lesson as formerly. The pupils are reasoned with, and are encouraged to express their sentiments, and to ask questions. A few teachers use maps. Others complain that they cannot procure them. In the infant school classes which are connected with some Sunday Schools, the children are taught the alphabet and reading from blocks and cards. A few teachers adopt the plan of illustrating the divine wisdom and goodness by facts drawn from natural science, and a wish is expressed by many, that a manual might be prepared for this purpose. On the direct study of history, natural philosophy, and other studies, not directly connected with the Bible, there is a great diversity of sentiment. A majority, however, are against it.

In regard to catechisms containing the views of any particular denominations, there is a prevailing opinion that they ought not to be used in schools which, like Sunday Schools, are open to all denominations; and that the peculiar views of each sect should be taught the children elsewhere.

On the subject of libraries much is said in the report. Few, if any, schools are without them, and they are, generally, selected with special reference to religious improvement. Fiction is generally disapproved, unless the circumstances narrated are perfectly natural—such as do, or may happen. The most acceptable books to Sunday Schools are biography and history. The subjects of biography should be often selected from the class to which the generality of the scholars belong. In connection with this subject, one striking and important fact appears, viz. that the books which the children take home are usually read with eagerness and evident profit by the older members of the family. This seems to show that they are adapted to the wants of adult classes, and perhaps better than to those which are younger.

In a few Sunday Schools there are libraries for the special use of the teachers. In others, religious periodicals are taken for the use of teachers. It is remarked that Sunday Schools are rarely mentioned from the pulpit or prayed for publicly, or in the domestic circle; and this is thought a very great obstacle to their usefulness.

In general, little attention is paid to the cultivation of music. Associations of teachers for the purpose of mutual improvement in this art, and the employment of a teacher by the congregation, are recommended. A majority are in favor of having Sabbath School children accustomed to contribute for benevolent purposes, although others object to it.

In addition to the report, the Committee themselves recommended to the Convention the consideration of the following subjects.

- 'Frequency and length of session of Sunday-schools.
- 'Importance, modes and effects of visiting.
- 'Teachers' prayer meetings.
- 'Mutual instruction of teachers and preparation for the duties of the school.
- 'Plans of training scholars to become teachers.
- 'Means of retaining elder scholars.
- 'Personal habits of teachers in their influence on scholars.
- 'The influence of a superintendent on the character and prosperity of a Sunday-school.

The Committee also recommend, that special committees be appointed to make a full report to a future convention on the following subjects

- '1. Sunday-infant schools.
- '2. The organization and discipline of Sunday-schools.
- '3. Plans of instituting and sustaining schools, including modes of obtaining and visiting scholars.
- '4. Plans of instruction for schools.
- '5. Libraries.
- '6. Bible classes and elder scholars.
- '7. Duties of superintendents and teachers.
- '8. Organization of county and other unions.
- '9. On the answers to the interrogatories issued for the Convention with power to digest and publish at their discretion.

The Convention continued in session about three days, and then adjourned to meet again in Philadelphia on the 22nd of May, 1833.

ST. LAWRENCE COUNTY ASSOCIATION.

We have met with no effort for the promotion of education which has interested us more deeply, than that of the association of St. Lawrence County, in the State of New York. Unknown, and distant from the boasted 'centres of light and influence' as this county is, we have found in few individuals larger and deeper views in regard to improvements in education, than in the founders of this association. They are views based upon personal experience, and upon extensive observation and inquiry. They are eminently practical, and animated by a zeal, which, we are persuaded, will not tire. As one of the first steps, the association employed an intelligent and devoted agent, the Rev. Mr. Southworth, to visit schools and the friends of education in New England. We find the result of their inquiries and plans, in the following articles of their Constitution, which we should have published earlier, had we felt ourselves at liberty to do so. We need scarcely add that they have our warmest wishes for their success. Would that every county would imitate their example.

'II. The object of this association shall be the advancement and securing of the best means for the universal diffusion of knowledge in the circle within its influence, whether by the circulation of Periodicals, the establishment of Libraries, the encouragement of Infant schools, and of the best qualified Teachers of common and select schools, and of a more general and diligent improvement of the advantages for education furnished by our academies, and especially by means of manual labor connected with the prosecution of an education.

III. A primary end of this Association shall be to bring the advantages of an Infant school to every infant child which can be benefited by this institution, and of a manual labor institution to every child and youth who has the ability and desire to procure an education, to be qualified for a Teacher of schools, or employed in husbandry, or the arts or manufactures of our land.'

LANE SEMINARY.

This recent institution was founded by the benevolence of a merchant of the west, whose name it bears, prompted by the feeling that he was bound to use a part of the property he had acquired in doing good. It is intended to comprise a literary and theological department, entirely distinct from each other; and is expected to be in full operation the present season. The prospectus, describes the arrangements as follows.

The Literary Department is designed to furnish young men with a thorough classical education; and is to be conducted at present by four professors,—of Languages of Mathematics and Natural Philosophy—of Chemistry—and of moral Science and Belleslettres. It embraces a preparatory Grammar school.

In the Theological Department (connected with the Presbyterian Church there are three professors; Dr. L. Beecher, of Theology; Rev. T. J. Biggs, of Frankfort, Pennsylvania, of church history, and the Rev. Calvin E. Stowe, of Dartmouth College, of Biblical literature.

The institution is located in a high and healthy situation, within two miles of Cincinnati, which must be regarded, for the present, as the centre of the basin of the Mississippi. Funds have been given at the East to secure the support of the professors, and the patrons of the institutions at the West have made subscriptions for the purchase of a farm, and the erection of two college buildings (now nearly completed) and two houses for professors.

The board is \$40 per year of 40 weeks—room rent, fuel, lights, and washing \$15. In the theological department, tuition is gratuitous. In the literary department, it is twenty dollars a year.

These expenses may be diminished or entirely paid by manual labor on the farm. Several of the students have not only paid the current charges, but have provided themselves with clothing by labors which did not interfere with the pursuit of their studies, but we presume this was accomplished in part by teaching school. We rejoice at this feature of the Lane Seminary, and at the new evidence afforded of its value. When will it be universally felt that a cultivated mind is doubly valuable when connected with a vigorous and well trained body; and especially, that in the sacred office, it is of the greatest moment that the spirit should not be weighed down by the feebleness, or led astray by the influence, of the matter in which it is enveloped, as it has been in countless instances?

The importance of manual labor is ably vindicated in this pamphlet, and we regret that we have only room to insert the following remarks on its consistency with a thorough course of study.

'The impression has unhappily gone forth, to some extent, that it is a part of manual labor system of instruction, to lower the standard of education—to shorten the course of study in proportion to the time employed in labor. No impression is more opposed to fact in reference to this institution, and it is believed in reference to others, also, of a similar character. While no efforts are spared to secure some of the best talent for instruction, in our country, it will be a first principle in both departments of this institution, instead of depressing, to raise the standard of literary and theological attainment—to furnish an education adapted to the age and land of professional improvement of the secular professions. Special efforts will be made in this institution to raise the standard of ministerial qualification—to raise up young men who shall be respected for their acquisitions, as well as revered for their piety.

Especially are such men needed in the new-settled parts of our country, where the foundations of churches are to be laid for future generations; where the champions of infidelity and error are to be met and vanquished; where the most powerful and discriminating minds are to be brought under the influence of truth; and where schools, academies, colleges, and theological seminaries, are to be raised up, and sustained, in no small degree, by the influence of an able and faithful ministry.'

The winter term of this institution commences November 1st, and a vacation of three months is allowed from December 1st, to those who wish to devote themselves to schools or other employments to procure the means of support.

WANT OF TEACHERS.

We have received numerous applications for Teachers in schools, especially on the manual labor plan, to which we have not replied, because we were *unable to give any information*; and we did not wish to subject the writers to farther postage. It will not, we fear, be consistent with other duties to attempt this species of correspondence; but it is probable that particular descriptions for the advertising columns, addressed to the publisher, might call forth the necessary information.

NEW SCHOOL FOR TEACHERS.

A new school for teachers has been established in Rutland county, in Vermont. It is under the patronage of a board of officers appointed by the Rutland county Lyceum, and will be another testimony to the usefulness of these popular institutions. It is to be opened on the 11th of November—Expenses are stated at \$2 per term: Board is \$1.25 per week. We are gratified at the evidence of the increasing interest on the subject of seminaries for teachers. It is the only way to provide our schools with competent teachers.

NOTICES.

Popular Exercises in English composition, by R. G. PARKER, Principal of the Franklin Grammar School. 'Ordo et modus omnia breviora reddunt.' Boston: Lincoln and Edmands, 1832. pp. 108

We cannot say more of this work than that it adopts the exercises and the order which Nature dictates, in teaching the manner of connecting and using words. It is, in fact, a practical Grammar, which calls the pupil to observe and recollect how words are used, and thus discover rules, which are often neither understood or remembered, when they are learned by rote.

The author commences by directing the pupil to write sentences including particular words, then phrases; and next to supply blanks in phrases with the appropriate words. Transpositions, variations, and translations, are then required to correspond in form to a given model sentence. Definitions by circumlocution—analysis and synthesis of sentences—derivation—are next attended to, and the pupil is led on by easy steps to every form of speech, and every variety of rhetorical figure. It is singularly correspondent to an article begun some time since, and continued in the present number of this work, which contains specimens of the performances of children in these various ways. It is precisely the plan (presented systematically) which is adopted in teaching the deaf and dumb the use of language, and whose success is so astonishing to all who see it. We have seen no work, which seems to us so useful as a guide to the teacher; and an aid to the pupil.

Peter Parley's method of telling about the history of the world to children. Hartford: F. J. Huntington, 1832. pp. 144.

Another member of a family of books so well known, will be understood from its name. The style and manner are those of Peter Parley. The history commences with the landing of the pilgrims; and more than half the book is occupied with the early history of the respective states of our country. The child is then led to Canada on one side, and to Mexico and South America, on the other; and in a manner similar to that adopted in the 'First Steps to Geography,' is carried back to the old continent and its early history. Instruction is certainly combined with amusement in this, as in other books of Parley; and it has the defects common to the family. They are certainly in advance of most other books for children in many points, while in others, there is *great need of correction*. We cannot pass unnoticed the unnecessary violations of truth (such as 'I have been in Egypt myself') which we think it is always unhappy to mingle with historical records, in books for children. The engravings are numerous, and generally, well selected.

Practical Penmanship; being a Development of the Carstairsian System. By B. F. FOSTER. Illustrated by twenty-four Engravings. O. Steele. Albany. pp. 112.

We have regretted to learn that Foster's Carstairsian system of Penmanship has not met with the success it deserved. We presume it was owing to the fact that the author attempted to circulate his own work; an attempt which we believe, has generally failed, and must fail, from the fact that no man can devote the time and effort (even if he have the talent and habits) necessary to both occupations. We congratulate the author that it is now in the hands of an enterprising bookseller, and hope he will receive an adequate remuneration for his labors. We cannot better express our opinion of his work than in the following remarks published in 1830, which many of our readers have not seen.

'The system of writing, of which this book presents us an account, has excited great attention in England and France. It has received testimonials of approbation from public bodies, critics, and individuals even of royal blood; and if this were not enough, it has that more unequivocal stamp of intrinsic value furnished by a multitude of imitations (some, perhaps, involving improvements) under various names. That which was recently most popular in Paris, was called the '*American System*,' which was very gravely traced to the inventive genius of the new world.

The fundamental principle of this system is to transfer to writing the free movements of design. For this purpose, the pupil is first taught to form letters simply by the movement of *the arm*, without any sustaining point; and to secure this, the fingers are tied, so as to be incapable of motion, and the arm is not allowed to touch the table. As soon as the perfect command of the arm is acquired in this manner, the learner is allowed to rest the part near the elbow on the table, and taught to use the fore arm. His fingers are then untied, and he is allowed to avail himself of their movements in rendering his letters more accurate or delicate in their forms. He acquires in this mode a freedom and command of hand, which we question whether any other system can produce. The *application of this power*, must then be made as usual, by carefully observing and practising the forms of letters, and adding by degrees the ornaments of penmanship.

We rejoice at the appearance of this system in this country—in part as it relieves us from a responsibility we had imposed on ourselves to find some person capable of this task, to whom we might commit the most recent account of it, which we procured for this purpose. Our satisfaction does not arise merely from the hope that it will be a means of improving the state of chirography.

The editor of this work can recommend it from personal experience as productive of more important benefits. The mechanical labor of writing was formerly so great, as to exhaust the body, before the mind was weary, and often produced a pain in the chest. During a residence in London, he took twelve lessons from an able assistant of Carstairs. This was not sufficient to fix the habit of the new movements, or to change his hand materially, without subsequent practice, which his circumstances rendered impracticable; but it did enable him to write with a facility and comfort which he never did before; and he has since rarely felt that bodily fatigue consequent upon it, which was formerly the uniform result. So far as he has been able to examine the work, it seems to contain a faithful and clear account of the system, well executed plates, and ample directions. He finds, however, one important exception.

The great source of the advantage which he derived from the Carstairsian system, was in the *position* he was led to adopt, and which he has uniformly practised in connection with this method. Instead of 'supporting the body on the left arm,' (p. 47,) he has found it *essential to sit perfectly erect*, and to transfer all exertion to the arm, moving it to the right and left, without suffering the body to partake in any degree of its motion. He avoids the evil of 'leaning too heavily on the right arm,' by the very simple and obvious expedient of using a table so low as to be on a level with the elbow when he sits erect, or writing on a portfolio resting on the lap, and sustained by the left hand, never allowing himself to stoop forward: and he finds even this last method far less fatiguing than the old one.'

ART. I.—CRITICAL OBSERVATIONS ON MURRAY'S GRAMMARS.

BY GOULD BROWN.

Principal of an English and Classical Academy in New York, and Author of the Institutes of English Grammar, the First Lines of English Grammar, &c.

(Continued from page 564.)

It is said, in a recent eulogium on Murray, 'those who would appreciate the value of his labors, as a grammarian, must take a comprehensive view of *his* science, as he found it, and as he left it.' (*The Friend*, vol. III. p. 33.) 'This I have endeavored to do. And my present purpose is, to lay before my readers a few facts which have, perhaps, been too much overlooked in the valuation which some have made.

We have seen that when Murray was accused of plagiarism by Webster, he trusted to have fairly protected himself from the renewal of any such charge, by the general acknowledgement which he had made, that his work was professedly a compilation, and that originality belonged to but a small portion of it. I do not shake the ground of this trust, to show that any charge of such a nature could be sustained against him. His apology, if any one will have it so, may still be held as valid protection from all that he feared when he framed it. So let it be. But if so it is, how can Murray have done much for the science of grammar? And how can the value of his labors have been modestly appreciated by those who have bestowed upon him the highest praise of grammatical authorship? Or how can this forced and tardy recognition of his obligations to his predecessors, be now ascribed to an extreme of modesty—to 'his exemplary diffidence of his own merits?' The acknowledgement on which he thus relies, does not appear to have been made, till his grammar had gone through several editions. It was then inserted in his preface, in the following plausible, but rather sophistical terms:

'In a work which professes itself to be a compilation, and which, from the nature and design of it, must consist chiefly of materials selected from the writings of others, it is scarcely necessary to apologise for the use which the Compiler has made of his predecessors' labors; or for omitting to insert their names. From the alterations which have been frequently made in the sentiments and the language, to suit the connection, and to adapt them to the particular purposes for which they are introduced; and, in many instances, from the uncertainty to whom the passages originally belonged, the insertion of names could seldom be made with propriety. But if this could have been generally done, a work of this nature would derive no advantage from it, equal to the inconvenience of crowding the pages with a repetition of names and references. It is, however, proper to

acknowledge, in general terms, that the authors to whom the grammatical part of this compilation is principally indebted for its materials, are Harris, Johnson, Lowth, Priestly, Beattie, Sheridan, Walker, and Coote. 'The rules and observations respecting perspicuity, &c. are chiefly extracted from the writings of Blair and Campbell.'—(*Murray's Grammar*, p. 5.)

It is here suggested that Murray's Grammar is a *compilation*; and so far forth as it is so, the merit or demerit of its authorship belongs not to him, but to others. For we can find no difficulty in admitting, that a compilation, 'from the nature and design of it, must consist chiefly'—nay, *wholly*, 'of materials selected from the writings of others.' But what able grammarian would ever, willingly, throw himself upon the horns of such a dilemma as this? Is it not evident, that for the 'nature and design' of a *book*, whatever they may be, the author alone is answerable? But the nature and design of *grammar* are no less repugnant to the strain of the foregoing apology, than to the vast number of errors and defects which were overlooked by Murray, in his work of compilation. It is the express purpose of this practical science, to enable a man to write well himself. And it is not true, that a good grammar must needs be, in any great degree, if at all, a compilation. Originality is as much to be expected in a work of this kind, as in a new map or chart. A delineation from new surveys is not the less original, because the same region had been sketched before. And how can he be the ablest of surveyors, who, through lack of skill or industry, does little more than transcribe the field-notes and copy the projections of his predecessors? How can we account it a mark of '*candor*,' when such a one tells us, in order to protect his honor, that 'it is scarcely necessary to apologise for the use which he has made of his predecessors' labors, or for omitting to mention their names?' How can we yield assent when such a one tells us, 'he has perhaps, done all that could reasonably be expected in a work of this nature?' Shall we take for granted all that this clever man says, merely because we know he was disinterested, and because we believe it was his wish and intention, to do good? Shall we shut our eyes to the errors of his performance, and accede to everything which may be said in its praise, merely because there is a general disposition to do so?

A literary journal of recent date, contains an article favorable to Murray, in which the acknowledgement quoted above, was accompanied with the following statement and opinion:—'His grammar was originally compiled for the use of a few teachers in a neighboring school; and he scarcely considered it as entitling him to a higher rank than that of a mere compiler; and the general acknowledgement thus made in the preface, was all that was required, or that could fairly be asked by the most scrupulous.' (*The Friend*, vol. III. p. 33.) Supposing that he himself best knew how much and to whom he was indebted, I have not ventured, in my remarks upon his acknowledgement, to suggest that, for the immunity which he wished to secure, any further concession was required; but when his claims to great merit as an author have been urged by his friends, I could

not but regard it as very unfortunate for their argument, that he had thought it necessary to acknowledge so much.

To many, however, the inquiry which I have thus far pursued, may have seemed of very little importance. The history of English Grammar, though absolutely necessary to any just appreciation of the relative merits of our grammarians, has hitherto engaged but very little attention, and is consequently almost wholly unknown even to the learned. The subject, with reference to the preparation of school manuals, has never been deemed worthy of much investigation. Hence, upon no common branch of learning, has the public mind been more abused by hasty and worthless bookmaking, than upon this.

I have suggested that, in originality and critical skill, Murray fell far below most of the authors to whom he confesses 'the grammatical part of his compilation is principally indebted for its materials.' But I do not say, that, for the purpose of school instruction, his grammars are not, on the whole, better than most, or even all, that preceded them. To grant them this superiority, is, however, to yield them little praise; nor is it inconsistent with the idea that their publication was even reprehensible. Was Murray displeased with the use which other men had made of his selection, merely because none of them had made any 'degree of improvement in the mode of adapting it to the understanding, and the gradual progress of learners?' Had there been, among the many pretended improvements of this system, some grammar really preferable to his, would he have exempted it from the censure which he pronounced on all those which he saw? It would have been as unreasonable and foolish to expect this from the abused compiler, as to look for praiseworthy authorship in a work which could make no higher pretension. No man professing to have copied and improved Murray, can rationally be supposed to have greatly excelled him; for to pretend to have produced *an improved copy of a compilation*, is to claim a sort of authorship even inferior to his, and utterly unworthy of any man who is able to prescribe and elucidate the principles of English grammar.

It is very far from my intention, to set at naught, without discrimination, the works of all other English grammarians, or even to allege against any of them, anything which cannot easily be placed beyond dispute. They have had their use and their reward. The influence of some of them has been highly favorable to our literature; and doubtless, our language is now both spoken and written more accurately than it was, before its grammar was taught in our schools. Yet, taken upon their own ground, and tried by their own principles, this class of writers are chargeable with many faults. Something has been done; but that man must be very ignorant of the subject, who imagined that all has been effected 'that could reasonably be expected' of an able and industrious grammarian. Certain it is, that there is yet need enough of a grammar more complete and more accurate than either Murray's or any of the compends of it; for it might easily be shown that al-

most every rule laid down in the book for the observance of the learner, was repeatedly violated by the hand of the master; nor is there among all those who have since abridged or modified the work, an abler grammarian than he who compiled it. It is curious to observe how very frequently even gross and palpable blunders, committed by Murray or his predecessors, have escaped the notice of all these second-hand grammarians.

All praise of excellence must needs be comparative, because the thing itself is so. To excel in grammar, is but to know better than others wherein grammatical excellence consists. Hence, there is no fixed point of perfection beyond which such learning may not be carried. The limit to improvement is not so much in the nature of the subject, as in the powers of the mind, and the inducements to exert them upon a theme so humble and so uninviting. 'A whole life,' says Dr. Johnson, 'cannot be spent upon syntax and etymology, and even a whole life would not be sufficient.' (*Pref. to Dic.*) Who then can be so blinded and prejudiced as to suppose, in the face of such facts as I have exhibited, that either in the publications of Murray, or among the still hastier modifications of them by other hands, we have any such work as deserves to be made a permanent standard of instruction in English grammar?

But Murray's grammatical works, being at once extolled in the Reviews, and made common stock in trade—being published both in England and in America by booksellers of the most extensive correspondence, and highly commended even by those who were most interested in the sale of them—have been eminently successful with the public; and, in the opinion of the world, success is the strongest proof of merit. Nor has the force of this argument been overlooked by those who have written in aid of his popularity. It is the strong point in most of the commendations which have been bestowed upon Murray as a grammarian. His American publishers printed with the work in 1812, an advertisement, from which I extract the following paragraph:—

'In consequence of the merits of the Grammar, as it came *in purity* from the pen of the author, about fifty thousand copies of the Abridgment, and thirty-five thousand of the Large Grammar, are sold annually. The former, in the short period of eleven years, has passed through twenty-one editions in England, and perhaps twice that number in America; the latter, twenty editions in England, and about thirty in America. Murray's Grammar is adopted in nearly all the colleges and other seminaries of education, in both countries, **AS THE STANDARD**. Every English critic and reviewer who has mentioned it, has represented it as the best extant. Is it a light matter for American teachers to alter such a work?'

A recent eulogist of Murray computes that 'at least five millions of copies of his various school-books have been printed;' particularly commends him for his 'candor and liberality towards rival authors,' avers that 'he went on, examining and correcting his grammar, through all its forty editions, till he brought it to a degree of perfec-

tion which will render it as permanent as the English language itself; censures (and not without reason) the 'presumption' of those 'superficial critics' who have attempted to amend the work, and to usurp his honors; and, regarding the compiler's confession of his indebtedness to others, but as a mark of 'his exemplary diffidence of his own merits,' adds, (in very bad English,) 'Perhaps there never was an author whose success and fame were *more unexpected by himself than Lindley Murray.*' (*The Friend*, vol. iii. p. 33.)

For the private virtues of Murray, I entertain as cordial a respect as any other man. Nothing is argued against these, even if it be proved that causes independent of literary merit have given him his great and unexpected fame as a grammarian. And it is not intended by this exposition, to impute to him anything more or less than what his own words plainly imply; except those inaccuracies and deficiencies which still disgrace his work as a literary performance, and which, of course, he did not discover. He himself knew that he had not brought the book to such perfection as has been ascribed to it; for, by way of apology for his frequent alterations, he says, 'works of this nature admit of repeated improvements; and are, perhaps, never complete.'

It is not generally known to how great an extent this writer, in his different editions, varied his instructions in relation to some of the leading doctrines of English grammar. For instance: it was not till after 'an examination to which he was prompted by the extensive and increasing demand for the grammar,' that he found out, 'that the nouns of our language are entitled to an *objective case.*' He had before ascribed to them but two cases. Again: in his early editions, he taught that our verbs have, in the subjunctive mood, *six tenses, all differing in form from the indicative.* He afterwards renounced this doctrine, and ran still more absurdly into another extreme; declaring the subjunctive to be exactly like the indicative, except in the present tense, and yet that both the indicative and the potential '*may be turned into the subjunctive*' by prefixing an *if*; thus giving us a scheme of conjugation, which at once confounds the moods by converting one into another, and overwhelms the learner by the multiplicity into which it runs. According to his present plan, an English verb, with a single conjunction, usually makes *thirty*, often makes *sixty*, and sometimes makes *ninety* different phrases, in the pluperfect tense of the subjunctive mood—a tense which most grammarians reject as needless!

There has been in the public mind so strong a prepossession in favor of the works of Murray, that many seem to suppose it can scarcely be possible for any man to make a better grammar than his, without being particularly indebted to him. My arguments are designed to show, on the contrary, not only that a better grammar is both possible and desirable, but that no man can be supposed to have produced it, who acknowledges himself under any such obligation.

I shall now, in further confirmation of what has been broadly alleged, offer a few remarks on some of the principal faults of this

popular system of grammar. And, in doing this, I trust I shall show no disposition to overstep the bounds of fair criticism, or to construe into a fault, anything which is not really objectionable. If there are other grammars which exhibit the same errors and defects, let them abide the same censure. What I shall here notice will be but a small specimen of those which are still found in the '*corrected and improved*' works of Murray. It will be remembered, that upon the doctrines of this writer I have bestowed some general commendation; but the *manner* in which those doctrines are delivered, appears to me to be utterly unworthy of any man professing to be a tolerable grammarian.

PARTICULAR DEFECTS.

One of the greatest faults of this system of grammar is, that it is both miserably deficient in respect to definitions, and almost always inaccurate in those which are attempted. The importance of giving correct definitions to the terms of this art, has never been duly appreciated. The shortest and most successful way of teaching the young mind to distinguish things according to their proper differences, and to name or describe them aright, is, to tell in direct terms what they severally are. Cicero intimates that all instruction appealing to reason ought to proceed in this manner. *Omnis quæ à ratione suscipitur institutio, debet à definitione proficisci, ut intelligatur quid sit id de quo disputetur.* If a person cannot tell what a thing is, it is commonly considered to be a fair inference, that he does not know. Will any grammarian say, 'I know well enough what the thing is, but I cannot tell?' Yet, judged by this common principle, the authors of our English grammars may be charged with great ignorance, or great indistinctness of apprehension, in relation to the things which constitute the very elements of the science which they profess to teach.

Is it not a disgrace to a man of letters, to be unable to tell what a letter is? Yet, to say, with Lowth, Murray, and a hundred others, that '*A letter is the first principle, or least part, of a word,*' is to utter what is neither good English nor true doctrine. For, in this sentence, the two articles *a* and *the* are inconsistent with each other. *The first letter* of a word may be called *the first principle*, but no other can. '*A letter*' is no particular letter, and therefore no particular principle; and if we place it at the end of a word, it is *the last principle* of it, and *not the first*. *A* is a little word, but it here produces a very great error in the expression. This might have been avoided by saying, '*Letters are the first principles, or least parts, of words.*' But still the definition would not be true, nor would it answer the question, What is a letter? According to another erroneous definition given by these same gentlemen, '*words are articulate sounds, used by common consent, as signs of our ideas.*' But letters are no principles or parts of *sounds* at all, nor are they always principles or parts of *words*: we sometimes write what is not a word. The definitions are both false; and, taken together, they involve the absur-

dity of dividing things acknowledged to be indivisible. In utterance, we cannot divide the consonants from their vowels; on paper, we can. Hence, the least parts of *written* language are *letters*, but the least parts of *spoken* language are *syllables*, and not *letters*.

It is remarkable that, in their attempts to explain these prime elements of grammar, these teachers overlook all written language; whereas the very science itself took its origin, name, and nature, from the invention and practice of writing, and has, consequently, no bearing upon any dialect which has not been written. Their definitions absurdly resolve letters, vowels, consonants, syllables, and words, all into *sounds*; as if none of these things had any existence on paper, or any significance to those who read in silence. Hence, their definitions of all these elements are palpably false. Indeed, I am safe in saying that there is scarcely a good definition in Murray's whole system of grammar.

Examples: 'A vowel is an *articulate sound* which can be perfectly uttered by itself'—'A consonant is an *articulate sound* which cannot be perfectly uttered without the aid of a vowel.' Every letter is either a vowel or a consonant; hence, according to these definitions, all the letters are *articulate sounds*. And if so, what is a silent letter? It is a *silent articulate sound*! Again: ask the student of Murray; What is a triphthong? He answers, 'A triphthong is the union of three vowels, pronounced in like manner!'

It is often much easier to make some loose observation upon what is meant by a particular word or term in science, than to frame a faultless definition of *the thing* to which the term applies. Because it is easier to refer to some of the relations, qualities, offices, or attributes of things, than to discern wherein their essence consists, so as to be able to tell directly and clearly what they are. Scientific definitions are of *things*, and not of *words*, taken merely *as words*; and in the science of grammar, it is highly desirable that every explanation of this sort should be, as Quintilian would have it, '*lucida et succincta rei descriptio*,' a brief and clear description of the thing. In respect to form, it should be a direct answer to the question, What is such or such a thing? In respect to its extent, it must with equal exactness include everything which comes under the name, and exclude everything which does not come under the name. For, a perfect definition of anything or class of things, is such a description of it, as distinguishes that entire thing or class from everything else in nature.

Those persons who take everything upon trust, and who learn and teach mechanically, often become so habitually familiar with certain forms of expression, that, be their absurdity what it may, they can neither discover nor suspect any error in them. It is also very natural even for minds more independent and acute, to regard with some reverence whatever was gravely impressed upon them in childhood. Hence, it is exceedingly important that all school books, even the most elementary, proceed from skilful hands; and that honest criticism be allowed to speak in plain language, till great success shall be awarded only to the labors of those men who know well what they

say. And yet, from these very causes, with others to which I have before alluded, English grammar is still in its infancy; and even bears, to the imagination of some, the appearance of a deformed and ugly dwarf among the liberal arts. Treatises are multiplied almost innumera-ly, but still the old errors survive. Names are rapidly added to our list of authors, while little or nothing is done for the science. I will not pretend to be acquainted with every definition and rule which has been published on the subject, but if I do not misjudge a service too humble for boasting, I have myself framed a greater number of new ones than all other English grammarians together. And not a few of them have, since their publication in 1823, been complimented to a place in other grammars than my own. This is in good keeping with the authorship of which I have been speaking; but, I am constrained to say, it affords no proof that they were well written. If it did, the definitions and rules in Murray's grammar must undoubtedly be thought the most correct that ever have been given: they have been more frequently copied than any others. But I have ventured to say of the former, there is scarcely a faultless one among them all; and this assertion must not be hazarded without proof.

To exhibit here all Murray's definitions, with criticisms upon them, would be impracticable. We must, therefore, be content to take a few as a sample. And, that I may not be accused of an unfair selection, I will first take some of them in a series. Let us therefore, consider, in their order, his definitions of the nine parts of speech;—for, calling the participle a verb, he reduces the sorts of words to that number. And though not one of his nine definitions now stands as it did in his early editions, I think it may be said, that not one of them is now, if it ever has been, expressed grammatically.

1. 'An Article is a word *prefixed* to substantives, *to point them out*, and to show how far their signification extends.' This is obscure. In what manner, or in what respect, does an article point out substantives? To point them out *as such*, seems at first view to be the author's meaning; but he says soon after, '*A or an* is used in a vague sense, *to point out one single* THING of a kind; as, give me a book.' Now, to point out *nouns* among the parts of speech, and to point out particular *things* among others of the same kind, are very different matters; and which of these is the purpose for which articles are used, according to Murray?

2. 'A substantive or noun is the name of anything *that* exists, or of *which* we have any notion.' According to his own syntax, this is wrong; for he suggests, that when two or more relative clauses refer to the same antecedent, the same pronoun should be used in each. The rule is right; and he should, therefore, have said, 'A substantive or noun is the name of anything *which* exists, or of *which* we have any notion.'

3. 'An Adjective is a word added to a substantive, to express *its* quality.' Here we have the choice of two meanings, but neither of them is according to truth. It seems doubtful, whether '*its* quality'

is the *adjective's* quality, or the *substantive's*; but, in either sense, the phrase is false; for an adjective is added to a noun, not to express any quality either of the adjective or of the noun, but to express some quality of the *thing signified by the noun*.

4. 'A pronoun is a word used instead of a noun, to avoid the too frequent repetition of the *same word*.' The latter part of this sentence is needless, and contains several errors. The verb *avoid* is certainly very ill-chosen; the article *the* is misemployed for *a*; and the phrase, '*the same word*,' may apply to the pronoun itself. In saying, '*I came, I saw, I conquered*,' there is as frequent a repetition of the *same word* as in saying, '*Cæsar came, Cæsar saw, Cæsar conquered*.' If the latter part of this definition must be retained, the whole should be written thus: 'A Pronoun is a word used *instead* of a noun, to prevent too frequent a repetition of it.'

5. 'A Verb is a word which signifies *to be, to do, or to suffer*.' A verb may generally be distinguished by its *making sense* with any of the personal pronouns, or the word *to* before it.' It is confessedly difficult to give a perfect definition of a verb; and if, with Murray, we will have the participles to be verbs, there must be no small difficulty in forming one that shall be tolerable. Against the foregoing old explanation, it may be objected, that the phrase *to suffer*, being now understood in a more limited sense than formerly, does not well express the nature or import of a passive verb. Children cannot readily understand how everything that is in any way *acted upon*, may be said *to suffer*. The note added by Murray would prove the participle not to be included in this part of speech, and thus contradict his scheme. It is also objectionable in respect to its phraseology. The phrase '*by its making sense*,' is bad English; for '*its making*' supposes *making* to be a noun, and '*making sense*' supposes it to be an active participle. But Dr. Lowth says, 'Let it be either the one or the other, and abide by its own construction.' Nay, the author himself, though he therein contradicts another note of his own, cautions the learner against treating words in *ing*, 'as if they were of an amphibious species, partly nouns and partly verbs.'

6. 'An Adverb is a *part of speech joined* to a verb, an adjective, and sometimes to another adverb, to express some *quality or circumstance* respecting it.' This definition contains many errors, some of which are gross blunders.

First, if 'An adverb is a *part of speech*,' any and every adverb is a part of speech; then, how many parts of speech are there? Secondly, the word '*joined*,' is not well chosen; for the adverb is very rarely joined to the word to which it relates. Thirdly, the word '*and*' should be *or*; because no adverb is ever added to all these parts of speech at once. Fourthly, the word '*sometimes*,' should be omitted; because it is needless, and is inconsistent with the only conjunction which will make the definition true. Fifthly, the word '*quality*' is wrong; for adverbs never express qualities as such. Sixthly, the '*circumstances*' which we express by adverbs never belong to the *words*, as this definition avers, but to the *actions or qualities* which the

words signify. *Lastly*, the pronoun '*it*,' according to Murray's second rule of syntax, ought to be *them*, and so it stands in his early editions. But if *and* be changed to *or*, (as I have said it should be,) the pronoun *it* will be right.

7. 'Prepositions serve to connect words with *one another*, and to show the relation *between them*.' This is not a definition, as it ought to have been; nor does it at all distinguish the preposition from the conjunction. It does not reach the thing in question. Besides, it contains an actual solecism in the expression. The word '*between*' implies but two things; and the phrase '*one another*' is not applicable where there are but two. It should be, 'to connect words with *each other*, and to show the relation *between them*'—or else, 'to connect words with *one another*, and to show the relations *among them*.' But the latter mode of expression would not apply to prepositions considered severally, but only to the whole class.

8. 'A Conjunction is a *part of speech* that is chiefly used to connect sentences; so as, out of two or more sentences, to make but one: it sometimes connects only words.' Here are four lines, awkwardly and loosely strung together; and all that is said in them might be expressed in a line and a half. But verbosity and want of unity are not the worst faults of the sentence. A conjunction is not a *part of speech*; because a conjunction is *one* conjunction, and a part of speech is a whole class or sort of words. A similar error was noticed in Murray's definition of an adverb.

9. 'Interjections are words *thrown in between the parts of a sentence*, to express the passions or emotions of the speaker: as, *O* virtue how amiable thou art!' This definition is false, and directly contradicted by the example. Interjections are very rarely 'thrown in between the parts of a sentence.' They more frequently occur at the beginning of a sentence than any where else; and, in such cases, they do not come under this narrow definition. Interjections *indicate* emotions, but they can hardly be said to '*express*' them; nor are they less indicative of the emotions of the *writer*, than of those 'of the *speaker*.'

I have thus exhibited, with all intentional fairness of criticism, the entire series of these nine primary definitions; and the reader may judge whether they sustain the praises which have been bestowed on the book, or confirm the allegations which I have made against it.

Again: The author tells us, 'There is no necessary connection between words and ideas. The association between the sign and the thing signified is purely arbitrary.' Yet, in his own definitions and explanations, he very frequently confounds these very things which he declares not even to have a necessary connection. Thus he speaks of the articles, first, as '*used to point out nouns*, and to *limit their signification*;' then, as used 'to point out one single *thing* of a kind;' then again, *to limit nouns*: 'A substantive without any article *to limit it*, is generally taken in its widest sense.' But articles *do not limit nouns*; they '*point them out*, and *limit their signification*.' A similar error I have already noticed in his definition of an

adjective. One or two others of the same kind occur in the following sentence; which is moreover obscure, or rather palpably absurd: 'To substantives belong gender, number, and case; and *they* are all of the third person *when spoken of*, and of the second person *when spoken to*.' Who, but a child taught by this grammar, would ever think of *speaking to a noun*? or, that a noun of the second person *could not be spoken of*? or, that a noun cannot be put in the *first person*, so as to agree with *I* or *we*? Murray himself once taught that 'Pronouns *must always agree* with their antecedents, *and* the nouns for which they stand, in gender, number, and *person*;' and he departed from a true and important principle, when he altered his rule. But I have said that the sentence above is obscure, or its meaning absurd. What does the pronoun *they* represent? '*Substantives*,' according to the author's intent; but '*gender, number, and case*,' according to the obvious construction of the words. Let us try a parallel: 'To scribes belong pen, ink, and paper; and *they* are all of primary importance when there is occasion to use them, and of none at all when they are not needed.' Now if this sentence is *obscure*, the other is not less so: but if this is perfectly *clear*, so that what is said is obviously and only what is intended, then it is equally clear, that what is said in the former is gross absurdity, and that the words cannot reasonably be construed into the sense which the writer designed.

Again: All Murray's grammars, not excepting the two volumes octavo, are deficient in many things which are of so great importance that they should not be excluded from the very smallest epitome. On the subject of the *numbers*, he attempted but one definition, and that is a four-fold solecism. He speaks of the *persons*, but gives neither definitions nor explanations. In treating of the *genders*, he gives but one definition. His section on the *cases* contains no definition. On the *comparison* of adjectives, and on the *moods* and *tenses* of verbs, he is also satisfied with a very loose mode of teaching. The work, as a whole, exhibits great indistinctness of apprehension; and fails to give to the principles of grammar even that degree of clearness of which they are easily susceptible. The student does not know this, but he feels the effects of it, in a like indistinctness in his own views of the subject, and in the conscious uncertainty with which he applies those principles. In grammar, the terms *person*, *number*, *gender*, *case*, *mood*, *tense*, and many others, are used in a technical and peculiar sense; and, in all scientific works, the sense of technical terms should be clearly and precisely defined. Nothing can be gained by substituting other names; for these also would need definitions. We want to know the things themselves, and what they are most appropriately called. What does he know of grammar, who cannot directly and properly answer such questions as these?—What are numbers in grammar? What is the singular number? What is the plural number? What are persons in grammar? What is the first person? What is the second person? What is the third person? What are genders in grammar? What is the masculine gender? What is the

feminine gender? What is the neuter gender? What are cases in grammar? What is the nominative case? What is the possessive case? What is the objective case? And yet the most complete acquaintance with Murray's grammar may leave the student at a loss for an answer, not only to each of these questions, but also to many others equally simple and elementary! A boy may learn all that Murray ever published on the subject of grammar, and still be left to confound the numbers in grammar with numbers in arithmetic, or the persons in grammar with persons in civil life! Nay, there are among the professed improvers of this system of grammar, *men* who have actually confounded these things which are so totally different in their natures! For in a grammar published not long since, a work in which Murray is largely copied, *number* is defined to be '*any sum that may be counted*;' and then we are told that the numbers are two—as if there were in nature but two sums that might be counted! And in many grammars, we are told that 'The first person is the *person who speaks*,' that 'The second person is the *person spoken to*,' and that 'The third person is the *person spoken of*;'—as if the three *persons of a verb*, or other parts of speech, were so many *intelligent beings*!—as if, by exhibiting a word in the three persons, as *go, goest, goes*, we put it first *into the speaker*, then *into the hearer*, and then *into somebody else*! Nothing can be more abhorrent to grammar, or to sense, than such confusion. The things which are identified in these three definitions are as unlike as darkness and quicksilver!

Again: Murray, like many other grammarians, has often failed in his definitions, because it is impossible to define certain terms in the way in which the description was attempted. He who undertakes what is impossible must necessarily fail, and fail to the discredit of his acuteness. It is manifest that whenever a generic name in the singular number is to be defined, the definition must be founded upon some property or properties common to all the particular things included under the term. Thus, if I would define *globe, wheel, or pyramid*, my description must be taken from those properties only which are common to all globes, wheels, or pyramids. But what property has *unity* in common with *plurality*, on which a definition of *number* may be founded? What common property have the three cases, by which we can clearly define *case*? What have the three persons in common, which could be made evident to a child, in a definition of *person*? Thus all the great classes of grammatical modifications, *persons, numbers, genders, cases, moods, and tenses*, though they admit of easy, accurate, and obvious definitions in the plural, can scarcely be defined at all in the singular. I do not say that the terms *person, number, gender, case, mood, and tense*, in their technical application to grammar, are all of them equally and absolutely undefinable in the singular; but I say, that no definition just in sense and suitable for a child, can ever be framed to any one of them. Among the thousand varied attempts of grammarians to explain them so, there are a hundred gross solecisms for one tolerable definition. For this, as I have

shown, there is a very simple reason in the nature of things. But this reason our early grammarians often overlooked, and consequently fell into many errors; and, what is still more surprising, such errors have been entailed upon the first of the liberal arts, by the prevalence of an absurd notion, that modern writers on the subject, can be meritorious authors without originality. Hence many a schoolboy is daily rehearsing from his book what he might well be ashamed to have written. The following definition from Murray's grammar is found in perhaps fifty other compends professing to teach 'the art of speaking and writing with propriety':—'Number is the consideration of an object, as *one or more*.' Yet this short sentence, as I have before suggested, is a fourfold solecism. *First*, the word '*number*' is wrong; because those modifications of language, which distinguish unity and plurality cannot be jointly signified by it. *Secondly*, the word '*consideration*' is wrong; because *number* is not *consideration*, in any sense of either term: *condition*, *constitution*, *configuration*, or any other word of agreeable sound, would have done just as well. *Thirdly*, '*the consideration of an object as one*,' is but idle waste of thought; for, that *one thing* is *one*, that *an object* is *one object*, every child knows by *intuition*, and not by *consideration*. *Lastly*, to consider '*an object as more*' than one, is impossible, unless this definition lead us into a misconception of it!

Many other examples equally faulty, might be quoted and criticised, for the further proof and illustration of what I have alleged. But the reader will perhaps judge the foregoing to be sufficient. I have wished to be brief, and yet to give my arguments, and the neglected facts upon which they rest, their proper force upon the mind. Against such prejudices as may possibly arise from the authorship of rival publications, it is prudent here to be on the guard. I urge no conclusions at which any man can hesitate, who accedes to my preliminary propositions; the chief points of which are contained in the following couplet from Churchill:

"To copy beauties, forfeits all pretence
To fame;—to copy faults, is want of sense."

ART. II. AGRICULTURAL INSTITUTION AT HOFWYL.

CONCLUDING LETTER—SCHOOL FOR GIRLS.

Design of the School for Girls—Intellectual Education—Language—Arithmetic—Elements of Form—Natural History—Singing—Moral Education—Domestic and Physical Education—Domestic Occupations and Agricultural Labors—Division of the Day—Concluding Remarks.

MY DEAR FRIEND: I have described to you in previous letters the general system of education adopted at Hofwyl and the various branches of this establishment, with the exception of one—the School for Girls. This is far from being the least interesting and important,

although, as everything connected with the female sex should be, it is least obvious to the stranger.

It is, in effect, a branch of the Agricultural School, designed to train females for domestic occupation, in the same station in life. The pupils are lodged and instructed in a building erected for the purpose in the garden of the mansion house. Their education is conducted by the eldest daughter of Fellenberg, who with praiseworthy devotedness has taken up her residence under the same roof with her humble but interesting charge. This school contains from 20 to 30 girls of all ages, from five years upwards. Like the boys of Vehrli, they are children of the laboring classes, taken often from the highways and hedges. The same principles of education, the same methods of instruction, are adopted as in the other branches of the institution, modified of course in their application by the sex and destination of the pupil.

With regard to Intellectual Education, the girls are taught, as their first task, to read, speak and write their own language correctly. In this, the truly simple methods of Pestalozzi are adopted. The pupils are required to express their ideas correctly in simple sentences, to write these sentences, and when written, to read them. The length and complexity of the phrases are increased, until they are able to write original phrases, and to express their ideas in a continued letter or narrative.

Arithmetic is considered necessary to females, as well as to males; and they are especially made familiar with mental calculation. The most advanced, proceed as far as Proportion.

The elements of form and linear drawing are taught to such an extent as is necessary to give a correct eye in the ordinary tasks of domestic life, and especially in cutting out and making articles of clothing. The pupils employ their knowledge of this kind, in calculating the quantity of cloth necessary for a garment, and the best mode of cutting it, and giving it the appropriate form. It was designed and is found to furnish a standard and rule of correctness, in place of that indefinite and uncertain *tact*, (or *knack*, as it is sometimes termed,) at such occupations, which, however valuable, is not possessed by all; and if it do not lead to so rapid, or so successful efforts in the less adroit, will at least prevent serious errors, and promote economy.

The pupils are also made familiar with the useful and noxious plants and animals of the country, in the same manner, and for the same purpose as in the school for boys. It has seemed to me more and more a matter of surprise and regret, that our children should be earlier made acquainted with the curious plants of other regions, than with the useful and poisonous ones which fall continually in their way. And surely, no kind of knowledge is more important in the domestic economy of a farm.

Singing is also taught in the evenings, not only for the same reasons as to the other sex, to soften the character, to elevate the taste above low and base employments or amusements, and to furnish an innocent recreation—but as a means of occupying the mind usefully and agreeably

in the many hours of confinement, and manual employment, to which females are destined, and to prepare them, if they are called to be wives and mothers, to cheer their companions, and amuse and instruct their children, with the popular music to which I have formerly alluded.

The principles and methods of Moral Education are substantially the same as in the school of Vehrli, and need not be repeated. The manners and morals of the pupils are superintended by Miss Fellenberg, aided by a person who attends to all the details. The religious instruction, and devotional exercises of the children are conducted by Miss Fellenberg, assisted at two or three lessons weekly by the Chaplain of the Institution. Like Vehrli, she watches over the character and conduct of every individual, and endeavors to train the elder to perform the duties, and feel the responsibilities to the Younger, to which they may be called in after life. Some of the most promising receive particular instruction, designed to prepare them to become teachers of village or infant schools.

The principal peculiarity of this branch of Hofwyl is in the Domestic education of the pupils. All the domestic duties of the school—cooking, cleaning, washing, &c. are performed by the pupils themselves. These are so distributed, according to the age and strength of the pupils, and are so frequently changed, that each one is made familiar with all the various branches of household economy as early as they are capable of the task. Care is also taken that each one shall have some responsibility,—some particular sphere of duty. A pupil who is too young for any other occupation, may have such a little task assigned as the keeping a single spot of the yard clear; or collecting all the rags and shreds from the floor, separating the woollen from the cotton, and the useful from those only fit for the paper-maker; or taking out and putting up, at the proper time, a single article of furniture; and is then required to perform this as faithfully and punctually as if it were of the first importance.

Spinning, knitting, sewing, and the cutting out and making of garments, are regular and daily subjects of instruction, and the pupils are required to perform, so far as their numbers and capacity admit, all the offices of sisters in making and repairing the clothes of the pupils of Vehrli.

During the mild season, they are occupied a part of the day, agreeably to the customs of Switzerland, in light agricultural labors, such as cultivating the garden of the mansion, gathering weeds and stones from the fields, collecting or distributing manure, gathering vegetables, gleanings or assisting in the hay harvest. They labor in companies, under the superintendence of a leader like the boys, but always separated from them. It is obvious that these, and their domestic occupations, constitute the appropriate physical education of these children; and Miss Fellenberg considers their out-door employments as almost indispensable, in giving them a constitution adequate to their future labors. Hours of relaxation are given to them, as to the boys, for active amusements.

The day is spent as follows: The girls rise at five o'clock, and are occupied till six in cleaning and arranging their persons and chambers. Each of the younger pupils has an elder sister assigned her, who must act the part of a mother in doing or superintending these duties for her. Another hour is occupied in committing to memory hymns or portions of Scripture, or odes and cheerful or moral songs, carefully selected. A little before seven o'clock they breakfast; and then receive instruction in reading from the more advanced pupils. At eight, one of the daughters of Fellenberg attends to their instruction in writing. The remainder of the morning, during the winter is occupied in knitting, spinning, and sewing, accompanied with exercises in language, mental calculation, or singing. A few, in their turn, assist in the kitchen. In the summer, as I have before stated, these occupations are, in some measure, interrupted or varied by agricultural employments.

At half past eleven they dine, and are then employed in the arrangements of the house, or allowed to relax themselves until one o'clock. From one to two o'clock, they receive instruction. The remainder of the afternoon is spent like the morning, and at six they sup. From seven to eight is occupied by Miss Fellenberg in reading the Old and New Testament alternately, and in religious instruction and singing, and the pupils retire at an early hour.

It is not a little interesting to see the simplicity of a life of labor, combined with the intellectual and moral elevation produced by the continual superintendence of a well educated and refined female, and to witness the practical tendency, and moral benefit, of every branch of instruction, and every species of occupation. Would that this sketch might excite some of the many females of elevated and cultivated minds, who feel the want of some object in life, to scatter blessings in the same manner among the female children of the poor, and the families in which these objects of their benevolence, may be prepared to act as domestics or matrons.

I have thus endeavored, my dear friend, to present to you, and to others who have addressed me with inquiries on this subject, an outline of one of the most interesting and celebrated places in Europe for education, in the appropriate sense of the term. I have endeavored to give, not my own theories or methods, but a faithful representation of those of Hofwyl, and so far as I knew them, of their practical results—I have not intended or attempted to prescribe them as being applicable in all respects to our country, much less to every institution; and deprived as I have been of all opportunity of reducing them to practice in our state of society, I have deemed it the part of wisdom, no less than of modesty, to leave it to those actively engaged in the business of education, to apply them as they should find advisable to their own peculiar circumstances. I have rejoiced to learn, that, imperfect as they are, the 'Sketches of Hofwyl' and the principles connected with this system of education, have excited deep interest, in the

most intelligent friends of education ; and have roused some at least to new hopes and increased efforts. No reward could be more grateful. More than one individual and community are awake to the importance of establishing similar institutions, as to their essential principles. A Manual Labor School Society has been formed, and I cannot but hope, that if persons could be found sufficiently devoted and competent to their superintendence, they would, in another half century, embrace most of our youth who advance beyond the limits of common school instruction. Could I but persuade you and the friends of education to engage in securing this result, in providing an education for the *body* and the *heart*, as well as the intellect of the rising generation, —the *future rulers of our country*,—I should feel that my life were not spent in vain.

Yours truly,
WM. C. WOODBRIDGE.

ART. III. REMARKS ON EMULATION.

By THE EDITOR.

In reply to an Essay by the Rev. Joseph Emerson.

The subject of emulation is one of such deep interest, and has in our view so important bearings on the moral education of our youth, and the social and political condition of our country, that we would not even appear to neglect it. After several ineffectual applications, we obtained an article in favor of its use as a motive in education and in opposition to our own sentiments, which we have presented to our readers (p. 554.) in order to have, if possible, a full discussion of the subject. Coming, as the article of Mr. Emerson does, from one whose character and motives claim the highest respect, it deserves attention which our own circumstances have rendered impossible, and which some, on whose aid we relied, have also been prevented from paying. We cannot close the year, however, without a brief notice of its leading points.

So far as the definition of the term emulation is concerned, we think the reply of Mr. Parkhurst, (p. 541) and the remarks of Prof. Stuart (p. 549) are sufficient. When we express our disapprobation of emulation as a motive in education, we mean, '*the desire of personal superiority.*' Mr. E. defines the emulation which he approves, to be 'the desire to excel others for a good end.' We agree in believing the desire 'for a good end' to be right. We trust we should also agree that 'the end does *not* sanctify the means,' or the secondary motive ; and we could wish to separate from all others the question on which we disagree—the propriety and utility of exciting and employing 'the desire to excel others,'—the desire of superiority, as a motive in education.

We cannot discern any principle in the human mind which desires superiority directly. It is rather as a means of gratifying our desire

to think well of ourselves, and to gain the approbation of others, or of procuring other gratifications, which honor and power will place within our reach. But supposing it to be, as Mr. Emerson maintains, an original and simple principle, the point in question still remains to be settled. Hunger and thirst, and other animal feelings, are not less innate, and are equally free *in themselves* from moral taint; yet who would approve, at this day, of exciting one of these appetites, and employing it as a motive to do right. Where has the educator existed who has not found it important, rather to restrain, than to excite them?

We think therefore that neither the innateness of the principle of emulation, nor its association with a good end, would determine that it was *proper*, much less that it was *advisable* to excite and employ it as a motive in education. Should we then concede to Mr. E. both points, the questions would still remain; Are its results good or evil? If both, which prevails?—and is the evil of such a nature that it may *lawfully* be produced for the sake of the good? Or does it fall under the prohibition not to 'do evil that good may come?' Are there no other motives which will produce as much good without the evil?

The same reasoning is applicable to the desire of approbation, which Mr. Emerson seems to us sometimes to confound with the desire of superiority. Fellenberg, to whose practice he refers on this subject, regards the desire of approbation as a natural, and in its proper degree, a useful principle; but he finds it oftener necessary to restrain than to cultivate it. He believes it hazardous to *excite* it by applause, because it is so prone to 'love the praise of men more than the praise of God;' and he considers it therefore *unadvisable* to employ it when he finds other motives of a safe character amply sufficient. We see many *men* intoxicated and ruined by this method of excitement; and others whose feelings are so paralyzed, that they find no adequate motive in the calls of duty, and no reward in the still small voice within them, whose highest and only praise is—*THAT IS RIGHT*—so insensible that they cannot act with energy, until they are roused by adulation or applause.

Mr. Emerson deduces his arguments in favor of its use from experience, and from the Scriptures. He appeals first to experience, under three heads,—that of the wise and good, and his own in reference to himself and his pupils.

That this argument is by no means decisive on a moral question, even Mr. E. maintains in other cases. Let us try it on other points, where we should agree with Mr. E. Let us suppose an advocate of the slave trade, fifty years since, to have made a similar appeal. He might have said:

'I suppose the wise and good have generally decided in the affirmative. (From the time of Moses to the present, this practice has been universal; it seems to be countenanced even by St. Paul. The excellent Columbus began it in modern times, and the pious Newton engaged in it.) "Can we suppose that all who have favored this traffic with such abilities, such opportunities, and such motives, can we suppose that all these have been deceived; and that all this time this direful plant has been bringing forth nothing but the grapes of Sodom,

and the clusters of Gomorrah?—On a subject so practical, so momentous, so open to investigation, from experience, observation and scripture, it is hardly to be conceived that they have totally misjudged."

We might apply the same argument to the subject of temperance, and to others in which Mr. E. would find an overwhelming majority of 'the wise and good' opposed to him, even in some points which he deems of vital importance in education.

In reference to Mr. E.'s personal experience, he presents strong evidence that it was, in several instances, the least of two evils which threatened him. Such, we doubt not, it often is. There is no question that one who 'neither fears God nor regards man' may be restrained by his very avarice from some evil. Is avarice, therefore, a right principle—and still more, one which ought to be cultivated?

In reference to Mr. E.'s observation of his own pupils, we have found several who state that they found far less use of emulation in his school than in others during the time of their pupilage; and it is possible that Mr. E. himself may have been deceived in regard to the influence of this motive compared with others. We know well that he employed moral and religious motives to so unusual an extent, and in so happy a manner, as was quite sufficient to account for any peculiar success. We find also that two of his pupils who have been as conspicuous and useful as any, if not more so—we allude to the Principal of the Ipswich Academy, Miss Grant, and her associate, Miss Lyon—have excluded it entirely from the flourishing institution under their care, from a conviction that it is unnecessary and injurious.

The fact is however established,—it has never been denied,—that great numbers of the wise and good have employed emulation as a motive in education; and have thus shown, or have expressed their opinion, that it produced, on the whole, good results. We have no evidence that they have not perceived evil as well as good effects; we know that many advocates for emulation do perceive these; and we know that on comparing the respective effects, the balance is often struck by feeling and habit, rather than by the real weight of evidence. We have Mr. E.'s testimony not only to the good effects, but to the fact that he knows no evil effects, and has 'scarcely found an individual' who does. Suppose, for argument's sake, that this mass of testimony is uncontradicted, it will still leave the question open whether they have observed correctly; as much as when Galileo maintained that previous astronomers had not discerned the real movement of the heavenly bodies; or when the first advocate for the temperance system contended, with so little modesty, that the whole world had been in error on this point, an error which the 'wise and good' who once shared in it, now acknowledge with surprise and regret.

But we have contradictory testimony, and we are astonished that Mr. Emerson has not heard or seen it. He will find a part of it in the pages of the *Annals*. It is given with great explicitness, as we have before stated both in the declarations and the practice of many

educators, not less devoted or successful than our friend. We have heard many individuals lament its effects on their early character. We have publicly expressed this regret ourselves, and have more than once recorded our testimony to its pernicious effects on ourselves, and those within our sphere of observation, in this work. We appeal also to the testimony of 'some' of those (more than 'scarcely an individual,' we presume) who as Mr. E. himself states, describe it as producing the worst of consequences. Above all, we are assured by those who have used, and have banished this stimulus, that 'abstinence' produces the most healthy and uniform action; and that it is totally unnecessary to produce the evils connected with emulation, because other motives are found equally powerful, which are perfectly safe. Does then the practice and negative testimony of previous ages, or of living men, furnish more satisfactory evidence that emulation is a safe stimulant for the mind, than it does for the good effects of alcoholic stimulants upon the body? If this be the strength of the argument, it seems to us that, at least,—*Sub judice lis est.*

The concluding argument of Mr. E. that 'Emulation appears important to teach a person his relative powers,' presents but an incidental advantage, at best, which would only render it desirable, if not otherwise objectionable. But we beg leave to ask, if no one can judge of his powers in relation to another, without desiring or striving to be superior to him; or whether the world cannot quite as easily express or indicate their opinion of those who act from other motives? We would also suggest the caution of the same apostle, quoted by Mr. E. to those who 'measuring themselves by themselves and comparing themselves among themselves,' in his view, '*are not wise.*'

But we are also referred to the Scriptures. Rom. xi. 14, has, we think, been sufficiently explained by Prof. Stuart (See Annals, page 549.) In reading the succeeding arguments, every perusal increases our astonishment that Mr. E. can consider the commands to love God—to do right—to seek the kingdom of God—as requiring us to desire superiority to others! If, however, any one should be so far misled by the etymology of the word *excellence*, when applied to positive goodness, as to believe that the command, 'Love God with all thy heart' is to be rendered, 'Be superior to thy neighbor in the love of God,' we cannot devise any mode of pointing out an error which seems to us a matter of intuition, unless it be by illustration. We can only ask what would be thought of a traveller who should be told;—'Go to Washington,—travel as rapidly as your strength will allow,—strive to be as industrious and useful a citizen as your powers admit, and to gain the approbation and friendship of the wise and good,—and should interpret these simple directions to mean,' 'Take care to get to Washington sooner than any of your fellow travellers; be more industrious and useful than any of your neighbors, and aim at being the most celebrated man in the city. 'For ourselves, we feel it a subject of thankfulness, that the brightness of each 'star' in the world above will be enhanced by the addition of myriads of others of equal glory; and that we may aim at the highest point which our

nature admits, without one emotion of rivalry. If there be not an absolute distinction between the desire of superiority and imitation, how can we ever seek to be 'perfect, even as our Father in Heaven is perfect?'

In the passage from 1 Cor. xiv. 18, the word translated 'thank' is the same with that rendered 'give thanks' in the preceding verse; and λαλῶν translated 'that I speak,' is literally, 'speaking.' The verse is therefore more naturally rendered in accordance with the translation of Bishop Pearce and Dr. Macknight—'*I worship (give thanks to) my God, speaking in more foreign languages than you all;*' and the ground of Mr. E's argument is entirely removed.

We have no space at present for the arguments against the cultivation of this desire for superiority. We would simply ask, in reference to scripture authority, how far it is consistent with the injunction, '*Let nothing be done through strife or vain glory;*' or with the cultivation of that charity which '*is not puffed up,*' and of that humility which we should 'learn of HIM who was meek and lowly of heart.'

NOTICES.

A Practical System of Rhetoric ; or the Principles and Rules of Style inferred from examples of writing ; by Samuel P. Newman, Professor of Rhetoric in Bowdoin College. Third edition, enlarged and improved. Boston, Wm. Hyde & Co. 1882. pp. 363.

Rhetoric has been regarded, like Grammar, too much as a science created, or modified by the author of a system. We are gratified to find a title page which disavows this error, and points us to the only true basis of both sciences—the examination of the writings of those who are most approved by the nation whose language they use ; in place of all theoretical views of 'what is fit in the nature of things.'

Professor Newman has also judged correctly, we think, in forming a *text book* on the subject, containing, as the name implies, 'but a mere outline,' to be filled up by 'familiar talking lectures.' To attempt more, in a theoretical work, for all the variety of minds, and all the stages of improvement to which it will be applied, would be to waste the time of the pupil in a vast number of cases, and to fetter the instructor. It is adapted to the prevalent plan of early attention to the subject, which we cannot but think with Milton and Fellenberg, is far from judicious, but to which it is perhaps necessary to accommodate a school book. The grounds of this opinion are—but to express our views on this point would require more space than we can now devote to it, and it must be deferred.

To return to the work before us. Professor Newman proposes, as the object of the study of Rhetoric—the philosophy of Rhetoric—the cultivation of the taste and imagination—skill in the use of language and literary criticism—and the formation of a good style. In regard to taste, he introduces the true principle of the inductive system ; that of referring the pupil to his own emotions of beauty, grandeur and sublimity, rather than to any formal definition, and when thus presented, they are as easily understood by him who has felt them, as joy, sorrow, or anger. He proposes to supply a standard for examining them by showing how men of the best taste have viewed and represented various objects. We trust, however, that he would not permit his system to be abused, by calling upon a village boy, as is so often done, to estimate the eloquence of the classic Burke, or the imagery of the travelled Byron. But this also is a subject too full for no-

tice here. The plan of presenting every species of fault is, in our view, as questionable as it would be, whether morality can be best inculcated by exhibitions of vice. We know a very successful teacher of the art of writing, who was accustomed, instead of defacing a pupil's early composition by erasure and interlineation, to underscore all that was correct, or suitable for preservation and imitation.

In regard to language, as embraced in the three last topics, Professor Newman remarks very justly, on the importance of reading good authors, in connexion with the study of rhetoric—a point too generally neglected, and with as much absurdity as would be evinced in studying the geography of a country without the maps. The particular directions on this point, and especially that recommending the practice of translation, are very judicious as applied to those who are already advanced in the method we have already referred to in former numbers as the only true one, of learning to express our thoughts in writing.

We are pleased with the plan and execution of the work, formed upon these views, and consider it a valuable text book for pupils sufficiently advanced, and a useful assistant to those who teach the art of composition, without reference to formal rules.

Elements of Natural Philosophy, with Practical Exercises ; for the use of Schools. By Francis J. Grund, author of an *Elementary Treatise on Plane and Solid Geometry*—translator of the *Arithmetical and Algebraic Problems* of Meier Hirsch, &c. Boston ; Carter & Hendee, 1830. 12mo. pp. 278.

We have been deeply interested in this manual. For transparency and conciseness of style, it has few equals. There is an accuracy and a freshness too, in the information presented, which renders it peculiarly valuable ; and we know of no work which we should find greater pleasure in using as a text-book. It is in truth, a *text-book*, well adapted to form the basis of a course of instruction, for intelligent pupils, under the care of an instructor familiar with the subject. We suspect, that for self-instruction, or for the inexperienced teacher, it would not be so useful as works which are written in the 'familiar talking style,' alluded to by Mr. Newman. We rejoice, in accordance with views we have before expressed, (p. 382) that the varied wants of instructors and pupils are met by works of both characters.

The Juvenile Rollin ; or Conversations on Ancient History. By a Mother. Vol. I. Boston ; Wm. Hyde & Co. 1832. 18mo. pp. 242.

This is another very successful attempt to impart knowledge in such a way as will secure the attention, by exciting the interest of the young. The conversational style—when the conversation is natural and unaffected—certainly is not without its advantages, and may, in judicious hands, often be usefully employed. Both intellectual instruction and moral training ought to be aimed at in juvenile works. In the former respect, Peter Parley has done much ; and the writer before us has also been eminently successful. In giving their works a strictly religious tendency, however, they have been less successful than many other writers—such especially, as the author of the *Child's Book on the Soul*, and the *Youth's Book on Natural Theology*.

Compared with books for children which were written fifty years since, the work before us would certainly rank high. We trust it will be useful to many a parent and teacher, and we shall rejoice if no inferior books find their way into the domestic circle and school.

The Franklin Intellectual Arithmetic, for the use of Schools. By E. Davis, A. M. ; Principal of Westfield Academy. Springfield ; G. & C. Merriam, 1832. 18mo. pp. 108.

The writer of this interesting little work observes, that 'in one of our excel-

lent and popular books on mathematical science, there are two or three questions which the scholar cannot solve, without knowing how many cards there are in a pack ; and thinks it tends obviously to dissipate the youthful mind, if not to render study disgusting, to sit down and gravely make calculations on gin, or lottery tickets, or cards ; for what are scarcely more elevating in their influence, on candy, raisins, and cookies.

It has been his object, therefore, in teaching arithmetic, to present objects for computation, which have a tendency to elevate, and render the character more intellectual and moral, rather than more grovelling and sensual ; as well as to intermix much other important instruction along with this study. The plan is certainly useful, and comes nearer than any that we have seen, to that of teaching by sensible objects. It embraces, as will be seen, only the mere elements of the science ; but will probably prove useful in the preparation of the pupil's mind, for the more extended works of Colburn and Emerson. For very young pupils, the addition of good engravings would be desirable.

It has often struck us, that the prevailing impression, that not more than one standard work in a given branch should be used by the same pupil, is erroneous. But is it, indeed, the fact ? Why may it not be useful, and even desirable, to employ during the course of education, the works of *several* authors on the same subject ? The experience of some of our ablest teachers, would certainly lead to an affirmative answer. Analogy seems to be on that side of the question, also. For the body is admitted to require a variety of exercises ; and the character both intellectual and moral, to be more improved by intercourse with a large, than with a small circle of good associates.

The publishers have performed the mechanical part of the work with their accustomed fidelity, and we believe it will be well received.

Elements of French Grammar, by M. L'Homond, Professor Emeritus in the University of Paris. Translated from the French, with additional Notes for the use of Schools ; by H. W. Longfellow, Professor of Modern Languages in Bowdoin College ; Second Edition. Boston ; Gray & Bowen. pp. 96.

The little work of which Mr. Longfellow has given us a translation, has been, for many years the most popular manual of the French schools. The clearness of its rules and simplicity of its arrangement, the nice distinction which the writer has made between what is necessary and what comparatively useless, render it as agreeable to the tyro as it is advantageous to the more advanced scholar. Writers of elementary works do not always remember that while part of a language is to be learned from the grammar, a far greater portion can be acquired from books and practice alone. They either attempt to explain too much, and thus crowd their pages with wearisome matter ; or aiming at excessive brevity, pass over many difficulties which require an explanation. But both in the original composition and in the translation of the volume before us, a middle course has been held. No point requiring illustration has been left unexplained, nor are there any rules given which are not of immediate practical utility.

It is, in short, such a work as we should expect from the pen of a practical scholar, and we can cordially recommend it as one of the best elementary grammars we have ever seen.

The French First Class Book ; being a new selection of Reading Lessons in four parts, viz :—I. Authentic pieces in prose—II. Prose comedies of Moliere abridged.—III. Choice pieces in verse.—IV. Abridged dramas and scenes in verse. The whole calculated to interest as well as improve the learner. By William B. Fowle, Principal of the Monitorial School Boston. Boston ; Crocker & Brewster. New York ; J. Leavitt, 1832. 12mo. pp. 288.

We believe the title of this work to be correct in all its parts. The great points in such a book are the subjects, the selections, the arrangement, and the

proportion of the parts. We are highly gratified to see the evidence of moral taste in regard to subjects. The selections are made from the best authors; the arrangement and proportion seem to us judicious; and there is much to attract as well as instruct.

The Poetic Reader—containing Selections from the most approved Authors; designed for Exercises in Reading, Singing, Parsing, Hermeneutics, Rhetoric, and Punctuation; to which are prefixed Directions for Reading. By Joseph Emerson, Principal of the Female Seminary in Wethersfield. 8vo. pp. 95.

The author of this work writes like a teacher well versed in his art. Long and successfully has he followed his own rules; and we rejoice that his pen is still devoted to the cause of education. We do not recollect an introduction to the art of reading so practical and comprehensive as that with which this work commences. Music and Poetry are, indeed, twin sisters in the fine arts; and the handmaids of morality and devotion. The evident tendency of this work is to consecrate them to their original and divine purposes. Thus consecrated, they will become a delightful source of pleasure, which will live long in recollection.

The pages of the work are large, and eighty-four are occupied with poetical selections of some of the best literary, moral and devotional pieces, from the best authors. It is a good school book, and an agreeable closet companion for those who admire the hymns and poetry of Watts, Doddridge, Cowper, and Thomson, and their cotemporaries.

Lessons in Latin Parsing; containing the Outlines of the Latin Grammar, divided into short portions, and exemplified by appropriate Exercises in Parsing. By Chauncey A. Goodrich, Professor of Rhetoric and Oratory in Yale College New Haven; Durrie & Peck, 1832. 18mo. pp. 138.

Lessons in Greek Parsing, on a similar plan, by the same author. Second Edition. 18mo. pp. 138.

Seldom, if ever, have we known a more successful attempt to render a dry subject interesting than the Lessons in Latin Parsing. The object of the work is,—not to shorten the road, or hasten the pupil's progress—but to make the whole at once interesting and intelligible, rather than irksome and painful. It is, in short, a successful attempt to remove the necessity of spending months in committing rules and definitions to memory, before anything is done in the way of their application. The child is employed at once in applying the forms and rules as he learns them; an exercise which while it interests, will of necessity, at the same time gradually lead him to a knowledge of the definitions and rules of the grammar; and in the very best,—we had almost said the *only* way, in which it can be effectually secured.

The device at page 53 for illustrating the formation of the tenses, is very ingenious, and can hardly fail of being highly useful. It is only one of a thousand instances, where subjects hitherto deemed barren of interest, and without the pale of illustration by cuts or sensible objects, can be rendered at once intelligible and interesting.

The Lessons in Greek Parsing are entitled, substantially, to the same praise, and we have known much benefit derived from their use. We think the Lessons in Latin are obviously superior to those in Greek, in connecting examples with each rule as it occurs, and in giving a literal translation opposite to the examples in the early part of the work. An instructor assures us, that he has found great advantage from this, in the use of the Latin Lessons.

We rejoice at the step thus made in the methods of teaching the ancient languages; and we feel justified in recommending these works, especially to those teachers who lament the unnecessary mechanical drudgery to which the ordinary methods of instruction so often subject our children.

Outlines of Ancient and Modern History ; on a new plan ; embracing Biographical Notices of Illustrious Persons, and general view of the Geography, Population, Politics, Religion, Military and Naval affairs, Manners Customs, and Society of Ancient Nations. By the Rev. Royal Robbins. Hartford ; Edward Hopkins, 1832. 8vo. pp. 624.

This work presents such a mass of knowledge, that it is impossible to do it justice in a notice so brief as we are compelled to give it. The general examination we have been able to make, satisfies us, that this knowledge is of the most valuable kind. The arrangement into periods, and the exhibition of the character and state of nations, in General views, distinct from the story of events, as adopted in Henry's Great Britain, give to this work a distinct and scientific character, which is peculiarly valuable. The tone of moral and religious feeling is elevated. The style is chaste and simple, but sometimes deficient in animation. The whole seems to us well adapted to American high schools. The proportion of the parts is judicious ; but we think as one instance of error on this point, that the Hebrews were entitled to more than five pages in a Christian work, where twenty are assigned to the Greeks.

Studies in Poetry and Prose ; consisting of selections principally from American writers, and designed for the highest class in schools. By A. B. Cleveland, M. D. Baltimore ; William and Joseph Hall, 1832. 12mo. pp. 480.

This work is obviously intended and adapted to the advanced classes of schools. The selections are made from the most admired American writers, and we think, with good taste. Should there still be room for another work of this kind, not differing materially from its predecessors in its plan, we think Mr. Cleveland's will take place among the most respectable which have been published.

A Grammar of the Greek Language ; 12mo. pp. 264—Greek Exercises, &c. ; 12mo, pp. 172.—A Key to the Exercises ; 12mo. pp. 82. By Benjamin Franklin Fisk. Second Edition. Boston ; Hilliard, Gray, & Co.

These works, we find, have received testimony from practical men, more valuable than ours, in the demand for a second edition. The Grammar has evidently been compiled with great care, but we do not discover any remarkable peculiarity in its plan. The exercises are generally formed on judicious principles. We agree with the author in his views as to the importance of this mode of study ; and we trust these works will contribute to elevate the standard of classical instruction in our country.

MEETING IN NEW YORK ON THE SUBJECT OF MANUAL LABOR SCHOOLS.

A large and respectable meeting was held on the evening of Tuesday, Nov. 13th, at the Chatham Street Chapel in New York, on the subject of Manual Labor Schools and Seminaries. Rev. Mr. Gale, Principal of the Oneida Institute, made an interesting address, in the progress of which, besides stating many facts connected with the history, plan and results of that institution, he dwelt with particular emphasis on the benefits of the system in point of health. He was followed by Rev. Mr. Aiken, of Utica, on the economy of the Manual Labor System, and by Rev. Mr. Frost, of Whitesborough, who advocated its claims on public attention and support, especially in view of its truly republican character and tendency.

On the next evening, Mr. Theodore D. Weld, General Agent of the Society for promoting Manual Labor Institutions, delivered an Address, at the same place, 'On the salutary influence of regular exercise upon the human system.' He spoke for an hour and a half to a large and respectable audience. The subject was to be continued in another address, on the Saturday evening following.

CORRESPONDENCE.

We are sometimes greeted by a cheering letter like the following, received during the last month, which we believe our readers will be pleased to see entire. We must plead for indulgence from many correspondents, and we owe it to them and to ourselves to say, that the task of sustaining the *Annals* with one hand, and ourselves with the other, has thus far been all that our strength would admit, and sometimes much more. We solicit their aid anew.

'DEAR SIR,—Observing in the last *Annals* an intimation that the work will be issued monthly, I take occasion, anonymously, to express my satisfaction in view of the proposed arrangement.

'Having made choice of the business of instruction as a profession to which all my energies will be directed, there is no periodical in the success of which I feel so much interest as in the *Annals of Education and Instruction*.

'Most sincerely shall I regret if it should be discontinued for want of proper patronage. I am resolved to make efforts to have its usefulness known, by which its subscription list may be increased.

'Be assured, Dear Sir, that your labors are held in high estimation by a few, and it is believed would be by more if the merits of the work were known more extensively.

'The value of the work is very much enhanced by the publication of a list of new books on Education. It is hoped that this list will receive particular attention.

'It is wished, that as soon as convenient, a list of books might appear in the *Annals*, which relate to the business of teaching, of a character similar to Hall's *Lectures on School-keeping*.

'While the physician, lawyer, and divine, have their books relating particularly to their professions, the teacher must have his; otherwise the employment cannot rise in the estimation of the people. There must be a preparation, besides skill in the branches which are taught.

'Yours, with sentiments of true regard.

'A SUBSCRIBER AND TEACHER.'

'Oct. 23, 1832.'

We fully agree with our kind correspondent as to the importance of the list of school books, and we have done, and shall continue to do, our utmost to make it complete. We regret to say, however, that we often find an indifference on the part of the publishers and authors of school books, to the opportunity offered through this work, of making their works known, to more than 1000 persons and public institutions most deeply interested in education, to whom it is sent by subscription, exchange, and gratuitously. We cannot, indeed, engage to examine every work which is published; nor can we always find others at leisure to examine them; and we make it a principle not to express an opinion, for which we have not adequate grounds. We believe, also, that it is injurious both to a publisher and author, as well as to the public, to praise a work which does not deserve it, as it encourages both to expense and anticipations which prove to be unjustifiable. We can engage, however, to insert the title of every work sent to us, and to state all that we know concerning it. It would aid in the task if each author would send with his book, an outline of its plan and peculiarities, if not fully developed in the preface, and refer to such parts as he deems particularly important; and we solicit anew from all concerned with school books that they would favor us with the titles of new works, and forward, if they deem it advisable, the works themselves. We shall also be gratified, if the friends of education would send us remarks on any new works, known or used by them, accompanied by their names.

We are deeply indebted to our correspondent for the interest he expresses, and the aid he promises. We have experienced similar kindness from a few others, and perhaps from more than we know, of our subscribers. We think we can promise them the only reward we receive, the satisfaction of doing good. Cannot all our subscribers gain this, by adopting the plan urged without our knowledge, in the late papers, by Mr. Hall of Andover, that each should try to procure one more?

We have to acknowledge our obligations to R. K. Meade, Esq., of Virginia, (of whose benevolent plans we should be gratified to learn more,) as a patron, from whom we have received more than one new subscriber, as well as a uniform friend of the work and the cause. We shall rejoice to make similar acknowledgments to others; and we beg that all new names may be sent in as early as possible, that we may be enabled to regulate the number of copies for another year, which we have resolved to devote to this object.

INDEX TO VOLUME II.

- A. D.
- Abbott, on School Government, 9.
 Abercrombie, Review of the Intellectual Powers, 459.
 Academies, Adams Female Academy at Derry, N. H., 147—Picton, at Nova Scotia, 254—Hanover, Indiana, 273.
 Addresses on Education, by Pres. Fisk, 69—Pres. Storrs, 70—Pres. Young, 116—Dr. Keagy, 461.
 Agricultural Schools and Education, 190, 193, 242, 320, 323, 326.
 Alcott, Extracts from, On Thinking, 145—on Arithmetic, 147.
 Alexander, Rev. Dr., on Oral Instruction, 102.
 Alphabet, the Cherokee, 174—improved English, 277, 571—Dr. Weeks', 467.
 American Institute of Instruction, 233, 447, 536—Lectures before the, 225.
 ——— Lyceum, 35, 240, 276, 297, 327, 337, 397, 421.
 ——— School Agents' Society, 422, 443.
 ——— History, Study of, 1.
 Anecdotes of Schoolmasters, 266.
 Annual Meetings—American Institute, 447, 536—American Lyceum, 337.
 Asylums for the Blind in New York, 303—for the Deaf and Dumb, at Hartford, 25—at New York, 396—for Children, at Southwark, 448.

B.

 Biography of Self-taught Men by B. B. Edwards, 161—of a Teacher, 257.
 Botanical Garden at St. Petersburg, 83.
 Brown, Gould, on Murray's Grammars, 557, 581.

C.

 Cheap Schoolmasters, 100.
 Cherokee Alphabet, 174, 181.
 Childrens' Asylum, 448.
 Children in British Factories, 386.
 ———, Deformed, 254.
 Colleges—Western Reserve, 71—King's College, London, 241—Cincinnati Lane Seminary, Ohio, 290, 576—Hindoo College at Calcutta, 303—Female College, New Grenada, 448.
 Common Schools in Connecticut, 196, 245.
 ——— Place Books, 305.
 Comparative State of Instruction in the United States and in Europe, 320.
 Correspondence—Letters from Rev. Josiah Brewer at Smyrna, 89, 109, 460, —Letter from Prof. Schwartz, 230—from Mr. Holbrook, 110—from the Editor to a Parent, 125—Letters to the American Lyceum, 297—other Correspondence, 409, 606.
 Convention of Teachers, 251—of Sunday School teachers, 280, 412, 575.
 Critical Observations on Murray's Grammars, by Gould Brown, 557, 581.
 Death of Reuben Haines, 99.
 Debate on Education in Lower Canada, 135.
 Defects in Instruction, 90.
 Definitions of Education, 149.
 Deformed Children, 254, 386.
 Denzel on Rewards and Punishments, 425.
 Difficulties of a Teacher, 141.
 Division of Labor in Common Schools, 403.
 Discipline in School, 90, 115, 293—of Truants, 135, 482.
 Drawing and Design, 13.
 Duty of Parents to Children, 122, 125.
 Deaf and Dumb, Instruction of—History of the Art—System of Instruction—American System—Articulation, 25.
 ———, Asylum in New York, 396—Number of Deaf and Dumb in the United States, 424.

E.

 Eclectic Institute Journal of Education, 301.
 Early Education by Dr. J. M. Keagy, 461.
 Education generally—what it is, 152.
 ——— and Instruction in the Western States, 70—in Ireland, 81—France, 82, 146, 268, 390—Scotland and the Hebrides, 83—Rhenus Prussia, 84—Spain, 84, 501—Newfoundland, 84—Southern India, 85—Pennsylvania, 85, 136, 270—Madeira, 85—New York, 98, 409—among the Choctaw Indians, 123—Canada, 135, 240, 267—Baltimore, 136—Maryland generally, 239—in Florida, 94, 239—Nantucket, 255—Illinois, 289—Philadelphia, 291, 235, 292—Portsmouth, 302—Lowell, 303—Boston, 303—Sweden, 390, 553—Russia, 389, 390—Poland, 390—Germany, 392—Switzerland, 392—Italy, 392—Sicily, 393—Malta, 393—Greece, 393, 551—Turkish Empire, 393—Africa, 393—Austria, 393—Greenland, 406—Rhode Island, 410—Weimar, 290—Belgium, 552—at Hofwyl, 162, 593.
 ——— Society in Florida, 94, 239—Kennebec Co. Maine, 108—St. Lawrence, Co. New York, 577.
 Emulation, Remarks on, by Rev. S. R. Hall, 205—Rev. J. Emerson, 454—Mr. J. L. Parkhurst, 541—meaning of the term, when used in the New Testament, by Prof. Stuart, 549—Remarks by the Editor, 550, 597.
 English Orthography, 167, 364, 437, 497.
 Errors in Education, 475.
 Evening Schools for Laborers, 423.

F.

 Farm Schools, 122, 127, 255.

- Family Instruction, 114.
 Female Education, 209—at Hofwyl, 593
 —in Calcutta, 85—New Grenada, 448.
 —Self-supporting Schools, 94.
 —Seminary at Hofwyl, 593.
 —Seminary for Teachers at Warsaw, in Poland, 384.
 — at Hartford—Account of—Course of Study—Methods of Instruction, 62, 218, 255—its moral means of Education, 218.
 —School, first Annual Report of, 209.
 Fisk, Prof. Address of, 69.
 Fondness for Children, 266.
 Foster's Prize Essay, 539.
 Frelinghuysen, Hon. Mr. on the Study of our Political Institutions, 505.
 G.
 Gaelic Schools, 83.
 Gallaudet, Rev. T. H., on the Language of Infancy, 185—his Youth's Book of Natural Theology, 400.
 Girard's Bequest, 129.
 Government in Schools, 90, 115, 293, 482.
 Griscorn, Dr. John, on School Discipline, 482.
 Gymnastics at Hofwyl, 32—in Sweden, 81.
 H.
 Hartford Female Seminary, 62, 218, 255.
 Hall, Rev. S. R. on Emulation, 205—Government in Schools, 293.
 History, Study of, 310—American, 1.
 High Schools—Woodward High School, Cincinnati, 147—Genesee Wesleyan Seminary, 291—Vermont Literary and Scientific Institution, 424.
 Hofwyl, Sketches of—Letter I. Intellectual Education, or Instruction—Its objects, 10—Mode of Studying, 10. Letter II. Perception—First steps in its cultivation—Observation of objects—Description and Delineation—Geography—Design—Music, 11. Letter III. Memory—Its importance—Mode of cultivating it—Evils of inaccurate recollection—Memory of words—Accuracy of repetition, 14—Course of Natural History at Hofwyl—Mineralogy, Botany, Zoology, 22—General remarks on their studies, 24. Letter III. Method of cultivating the Judgment—Reason—Subserviency of the study of language to its development—Importance of Mathematical studies to all—Of Physical Science—Of History—Of Moral Science—Logic, 316. Letter IV. Mode of pursuing Mathematical Science—Form, Magnitude, and Number—Practical direction of Mathematical Studies—Dangers attending them—Self confidence—Imperfect views of Moral Reasoning produced—Alternation with Moral Science—Importance of a well balanced mind, 318. Letter V. Abuse of Taste—Change at the Reformation—Inconsistency—Objects of taste provided by the Creator—Extreme—Moral use of taste—Caution in cultivating it—Motives for cultivating and displaying taste—Its influence in producing happiness, 492. Letter VI. Method of cultivating Imagination and Taste—Observation of Nature—Objects of Art—Description—Works of Imagination—Rhetoric—Scenery of Switzerland—Buildings and grounds of Hofwyl—Design and Music—Concerts—Gymnastic Exercise—Declamation, 495.
 Agricultural Education. Letter I. Its influence on the body—Effects on the mind and moral sentiments, contrasted with those of a city education—Its special advantages to the poor, in reference to health, intellect, and morals, 190. Letter II. Different views of Agriculture—Its influence at Hofwyl, on the improvement of the mind—in reference to Geometry—Arithmetic—Natural Philosophy—to moral cultivation—Influence of the improved system on the mind and habits, 193. Agricultural Institution. Letter III. Fundamental principles—Probability of self support—Variety of labors desirable—Danger of excess—Importance of thorough training—Full opportunity of mental and moral cultivation—Peculiar interest and industry in study, 320. Letter IV. Intellectual instruction in the Agricultural school—Elements of form, magnitude, and number—Observation and attention—Natural History—Moral effects of these pursuits—Reading and writing—Delineation—Use of the eye—Geometry and Arithmetic—Physical Education—Gymnastic Sports—Moral and Religious Education—Music, 323. Letter V. Combination of Institutions at Hofwyl—Market for produce—Exhibiting to the wealthy, an improved system of Agriculture—Example of patient labor—Respect for the poor inspired in the rich—Means of health furnished—Agricultural schools furnish educators—Advantages of apparatus to the laboring pupils—Leads to a more correct estimate of wealth and luxury, 326.
 School for Girls, 593.
 I.
 Idleness and Inattention, how cured, 125.
 Infant Schools, in Africa, 393.
 —, Seven advantages of, 455.
 Influence of Prizes and Rewards in Education, 137.
 Instruction of the Deaf and Dumb, 25.
 Intellectual Instruction—Principles and methods of—Paraphrases—Original Descriptions—Comparison—Biography, 52—Exercise of the pupil's judgment—Biography—Imagination—Paraphrase—Discrimination—Analysis

- Eliciting the pupil's own thoughts
- Self estimation—Induction, 565.
- Instruction by means of Narratives, 101
- In Manufactories at Leeds, 291.
- Invention of a new Alphabet, 174.
- J.
- Justice in School Government, 15.
- Johnson on Monitorial Instruction, 413.
- K.
- Keagy, Dr. J. M., on early Education, 461.
- L.
- Language of Infancy, 185.
- Late attendance at School, 435.
- Lessons for Teachers, from Salzman, 259.
- Libraries, Mechanics' and Apprentices', 83, 122, 279.
- Lindsley, Pres. Letter to the American Lyceum, 297.
- Lyceums, the American, or National, 240, 276, 297, 327, 397, 421—its History—Nature—Operations—Remarks on, 35.
- State Lyceum—of Tennessee, 96—of Massachusetts, 98, 120—Illinois, 411
- County Lyceums—Middlesex, 131—Ontario, 291.
- Lyceums in Villages, 572.
- at Dover, N. H., 108.
- London and Edinburgh Charity Schools, 395.
- Review of Lectures before the American Institute, Vol. I. 225.
- M.
- Manual Labor Schools, 100, 267, 291.
- Society, 92, 291.
- Memory, 266.
- Methods of teaching History, 310—Various branches, 284—Defects of, 89.
- Mental Digestion, 273.
- Mis-education, 254, 263.
- Moral Education at the Hartford Female Seminary, 218.
- Monitorial Instruction, 413.
- Munificent Bequest, 129.
- Music, 11, 495.
- N.
- Narratives as a means of Education, 101.
- Natural History, 22, 323.
- New Publications, 242, 553.
- Newspapers in Schools, 265—at Swan River, N. Holland, 279—Bengalee Newspaper, 279—Turkish Gazette, 292.
- Notice of a Manual Labor School Meeting, 605.
- O.
- Obituary of Reuben Haines, 99.
- Oral Instruction, remarks on, by Dr. Alexander, 102.
- Orthography, 167, 364, 437, 497.
- P.
- Parents' Duty, 122.
- Parkhurst on Emulation, 541.
- Philadelphia Institute, 237—House of Refuge, 292—Charity Schools, 265.
- Pizarro on Education in Spain, 601.
- Physical Education, 190, 254, 275, 323, 366, 401, 449, 463.
- Prize Essays—on the Theory of Education, 106—on Writing, 236.
- Prizes and Rewards, 137.
- Primary Education in Spain, 501.
- Practical Lessons—Objects, 105—on Spelling, 118, 133—Objects, 134—Lessons for Teachers from Salzman, 143—Measures of Length, 264—Objects, 267, 299, 407, 446, 573.
- Q.
- Qualifications of Teachers, 269.
- Quarterly List of New Publications, 242, 553.
- R.
- Reading—Modes of teaching it, 56.
- Rooms, 237, 303.
- Recreations for Primary Schools, 139.
- Reformation in English Orthography, 364.
- Reynolds, Dr. on Physical Culture, 449.
- Review of Lectures before the American Institute, 225.
- Rewards and Punishments, 425.
- S.
- Salzman's Lessons for Teachers, 143, 259.
- School for the Blind, in New York, 303.
- Agents' Society, 422.
- Books in the U. States. 371, 434
- in France, 83.
- Committees, 280.
- Discipline by Dr. Griscom, 432
- by Mr. Abbott, 9.
- Funds of Illinois, 289—Connecticut, 303.
- for Engineers at St. Petersburg, 389.
- Regulations in Gloucester, Ms., 286—in Northborough, Ms., 384.
- Schools of Industry, 42, 242, 290.
- in New York, 98, 101, 403—among the Choctaw, 123—School for Friends, 238—in Manufactories, 291—for Jews at Paris, 292—for Laborers, 423—for Girls at Hofwyl, 503.
- Science of Education, 69.
- Seminary for Teachers at Warmaw, 394
- at Sandwich Islands, 394—at Andover, 431—at Rutland Co. Vermont, 579.
- Self Education, 116, 161.
- taught Men, 161.
- Society for the Promotion of Education at St. Augustine, Flor. 94—Kennebec, Co. Me. 108—St. Lawrence, Co. N. Y. 577.
- Speech of the Governor of Ohio—Extract from, 108.
- Spelling, Method of Teaching it, 119.
- States Prison, Preparation for, 109.
- St. Lawrence County Association, 577.
- Storrs, Pres. Address on Education, 70.
- Study of the Bible, 509.
- our Political Institutions, 505
- Stuart, Prof. on Emulation, 549.
- Survey of Massachusetts, 236.
- T.
- Teacher's Conventions, 251, 290, 412, 512.

- Associations in Essex County, 97—in Georgia, 98—in the country, 105.
 — generally, 272.
 — Difficulties, 141.
 — Qualifications, 209.
 — want of, 579.
 Thackrah, on Mix-education, 275.
 Theory and Practice, 46.
 Theological Seminary of Indiana, 278.
 Thinking, how taught, 145.
 Truants, 135, 236.
 U.
 University of Nashville, 108—of Durham, Eng. 241—of Bonn, 394—of New York, 531—English Universities, 552.
 Unknown Teacher, 278.
 V.
 Village Associations of Teachers, 272.
 — Lyceums, 572.
 — Schools of Industry, 42.
 W.
 Webster's School Books, 278.
 Weeks, Dr. on Orthography, 467.
 Weimar Schools of Industry, 290.
 Y.
 Young, Pres. Address on Education, 116.

NOTICES.

- A.
 Abercrombie on the Intellectual Powers, 459.
 Alcott's Historical Description of the first Public School in Hartford, 148.
 B.
 Bible Atlas, Lothian's, with Plates, 304.
 — Biography, for Sunday and other Schools and Families, 111.
 Biography of Self-taught Men, by B. B. Edwards, 161.
 Bentley's Derivative Expositor, 256.
 Botham's Common School Arithmetic, 303.
 C.
 Calisthenics for Young Ladies, 86.
 Catecismo de Moral, par el Dr. D. J. L. De Villaneuva, 88.
 Clarks' Childs' Expositor, 147.
 Cleveland's Studies in Poetry and Prose 605
 Cobb's Explanatory Arithmetic, 256.
 Comparative and Analytical Reader, 412.
 Carll's Infant Instructor, and Mothers' Manual, 436.
 D.
 David, King of Israel, Life of, 421.
 Davis's, Franklin Arithmetic, 602.
 E.
 Eclectic Institute Journal of Education, 301.
 Edwards' Biography of Self-educated Men, 161
 Emerson's North American Arithmetic, part II., 397.
 — Key, 97.
 —, (Rev. Joseph,) Poetical Reader, 604.
 F.
 Family Lyceum, 436.
 Fisk's Greek Grammar, 605.
 Foster's Practical Penmanship, 580.
 Fowle's First Class Book, 603.
 G.
 Gallaudet's Child's Book on the Soul, 273.
 — Youth's Book on Natural Science in Latin Parsing, 400.
 Goodrich in Greek Parsing, 604.
 Green Mountain Repository, 256.
 Grammars, English, 268.
 Grund's Natural Philosophy, 602.
 H.
 Hall's Child's Book of Geography 87.
 — Instructor, or Lessons on Common things, 123.
 — Assistant to a knowledge of the Geography and History of Vermont, 123.
 I.
 Ives' Infant School Singing Book, 136.
 — Manual of Instruction in the Art of Singing, 136.
 — American Elementary Singing Book, 398.
 J.
 Journal of Instruction, 122.
 Juvenile Rambler, 111.
 — Rollin, 602.
 L.
 Life of David, King of Israel, 421.
 L'Homond's French Grammar, 603.
 M.
 Mulkey's System of Orthoepey, 76.
 N.
 Newman's Rhetoric, 601.
 P.
 Parker's Progressive Exercises in Composition, 571.
 Parley's Method of telling Children about the Geography of the World, 579.
 Perry's First Book of the Fine, and Useful Arts, 256.
 R.
 Rand's Teacher's Manual for Instruction in English Grammar, 111.
 Robbins' Ancient and Modern History, 605.
 S.
 School Newspaper, 88.
 W.
 Webber's Introduction to English Grammar, 268.
 Webb's First Steps in Geography, 579.
 Y.
 Young Mechanic, 136.



